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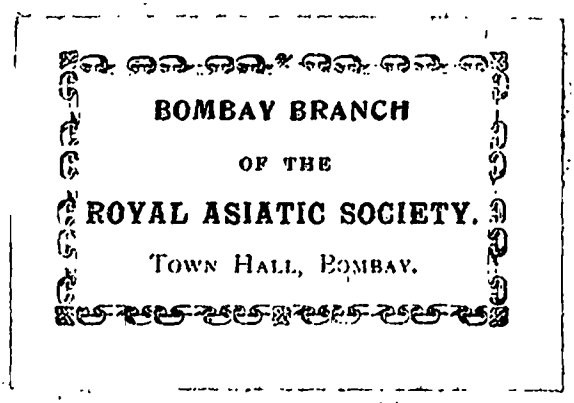

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THE GENERAL,

BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. XXVII.

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THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

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VOL. XXVII.

XX h 2

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

SAA; or DE SA (EMANUEL), a learned Portuguese Jesuit, was born in 1530, at Conde, in the province of Douro, and entered the society in 1545. After the usual course of studies, he taught at Coimbra, Rome, and other places, and was considered as an excellent preacher and interpreter of the scriptures, on which last account he was employed, by pope Pius V. on a new edition of the Bible. He died at Arona, in the Milanese, Dec. 30, 1596, in the sixty-sixth year of his age. His chief works are: "Scholia in quatuor Evangelia," Antwerp and Cologn, 1596, 4to; and "Notationes in totam sacram Scripturam," &c. Antwerp, 1598, 4to; reprinted, with other scholia, or notes, by Mariana and Tirini.[1] Dupin says, that of all the Commentaries upon the scriptures there is nothing more concise and useful than the notes of our author, whose sole object, he adds, is to give the literal sense in a few words and in an intelligible manner. De Sa was the author of another work, which, although a very small volume, is said to have employed him for forty years: it is entitled "Aphorismi Confessariorum," printed first at Venice, 1595, 12mo, and afterwards frequently reprinted in various places. Dupin calls it a moral work; it seems rather a set of rules for confessors in cases of conscience; and Lavocat tells us it contains some dangerous positions respecting both morals and the authority of kings. It underwent so many corrections and emendations before the pope would license it, that it did not appear until the year before the author died. The French translations of it have many castrations.[1]

[1] Antonio Bibl. Hisp.—Alegambe.—Dupin.—Moreri.—Saxii Onomast.

SAADI. See SADI.

SAADIAS-GAON, or Saadias the Excellent, a learned rabbi, the chief of the academy of the Jews, was born at Pithom in Egypt, about the year 892. In the year 927, he was invited by David Ben-Chair, the prince of the captivity, to preside over the academy at Sora, near Babylon, where one of his first objects was to explode the doctrine of the transmigration of souls, which was very prevalent, even among the Jews. But having refused to subscribe to a new regulation, which appeared to him to be repugnant to the Jewish laws, a breach arose between David and Saadias, which after some years was made up, and Saadias was restored to his professorship, in which he continued with great reputation till his death, in the year 942. His principal works are, "Sepher Haemunah," or a treatise concerning the Jewish articles of faith, in ten chapters; but we have only a translation of it from the original Arabic into Hebrew, which was printed at Constantinople in 1647, and often reprinted. "A Commentary on the Book Jezira," printed, with other Commentaries on that book, at Mantua, in 1592; "An Arabic translation of the whole Old Testament," of which the Pentateuch is inserted in Jay's and Walton's Polyglotts, accompanied with the Latin version of Gabriel Sionita; "A Commentary on the Song of Songs," in Hebrew, printed at Prague in 1609, 4to; "A Commentary on Daniel," likewise in Hebrew, inserted in the great rabbinical bibles of Venice and Basil; "A Commentary on Job," in Arabic, the MS. of which is in the Bodleian library at Oxford; and a commentary on illicit alliances, mentioned by Aben Efra.[1]

SAAVEDRA. See CERVANTES.

SAAVEDRA-FAXARDO (DIEGO DE), a Spanish political and moral writer, was born May 6, 1584, at Algezares, in the kingdom of Murcia, and studied at Salamanca. In 1606, he went to Rome as secretary to the cardinal Gaspar de Borgia, who was appointed Spanish ambassador to the pope, and assisted in the conclaves of 1621 and 1623, held for the election of the popes Gregory XV. and Urban VIII. For these services Saavedra was rewarded with a canonry in the church of St. James, although he had never taken priest's orders. Some time after he was appointed agent from the court of Spain at Rome, and his

[1] Moreri.—Simon Crit. Hist.

conduct in this office acquired him general esteem. In 1636, he assisted at the electoral congress held there, in which Ferdinand III. was chosen king of the Romans. He afterwards was present at eight diets held in Swisserland, and lastly at the general diet of the empire at Ratisbonne, where he appeared in quality of plenipotentiary of the circle and of the house of Burgundy. After being employed in some other diplomatic affairs, he returned to Madrid in 1646, and was appointed master of ceremonies in the introduction of ambassadors; but he did not enjoy this honour long, as he died Aug. 24, 1648. In his public character he rendered the state very important services, and, as a writer, is ranked among those who have contributed to polish and enrich the Spanish language. The Spanish critics, who place him among their classics, say he wrote Spanish as Tacitus wrote Latin. He has long been known, even in this country, by his "Emblems," which were published in 2 vols. 8vo, in the early part of the last century. These politico-moral instructions for a Christian prince, were first printed in 1640, 4to, under the title of "Idea de un Principe Politico Christiano representada en cien empresas," and reprinted at Milan in 1642; they were afterwards translated into Latin, and published under the title of "Symbola Christiano-Politica," and have often been reprinted in various sizes in France, Italy, and Holland. He wrote also "Corona Gotica, Castellana, y Austriaca politicamente illustrada," 1646, 4to, which was to have consisted of three parts, but he lived to complete one only; the rest was by Nunez de Castro; and "Respublica Literaria," published in 1670, 8vo. Of this work an English translation was published by I. E. in 1727. It is a kind of vision, giving a satirical account of the republic of letters, not unlike the manner of Swift. The French have a translation of it, so late as 1770.[1]

SABATIER (PETER), a learned French Benedictine, was born at Poictiers in 1682, and died at Rheims March 24, 1742. He spent twenty years of his life in preparing for the press a valuable edition of all the Latin versions of the Scriptures, collected together, and united in one point of view. It consists of three volumes, folio; but he lived only to print one volume; the others were completed by La Rue, also a Benedictine of St. Maur. The title is

[1] Antonio Bibl. Hisp.

"Bibliorum Sacrorum Latinæ Versiones antiquæ seu Vetus Italica, et ceteræ quæcumque in codicibus MSS. et antiquorum libris reperiri potuerunt," Rheims, 1743—1749.[1]

SABATIER (RAPHAEL-BIENVENU), a very eminent French surgeon, was born at Paris in October 1732, and after studying there, acquired the first rank in his profession, and in every situation which he filled, his knowledge, skill, and success, were equally conspicuous. He became censor-royal of the academy of sciences, professor and demonstrator of the surgical schools, secretary of correspondence, surgeon-major of the hospital of invalids, and a member of the institute. His education had been more liberal and comprehensive than usual. He not only was an excellent Greek and Latin scholar, but was well acquainted with the English, Italian, and German languages. Besides his public courses of lectures on anatomy and surgery, he instructed many private pupils, not only of his own country, but those of foreign nations who were attracted to Paris by his fame as a teacher, and were delighted with his unaffected politeness and candour. In his latter days Bonaparte appointed him one of his consulting surgeons, and he was one of the first on whom he bestowed the cross of the legion of honour. Sabatier died at Paris July 21, 1811. He retained his faculties to the last, but we are told became ashamed of his bodily weakness. "Hide me," he said to his wife and son, "from the world, that you may be the only witnesses of this decay to which I must submit." A little before his death he said to his son, "Contemplate the state into which I am fallen, and learn to die." His humane attention to his patients was a distinguished feature in his character. During any painful operation he used to say, "Weep! weep! the more you express a sense of your sufferings, the more anxious I shall be to shorten them."

His works are, 1. "Theses anatomico-chirurgicæ," 1748, 4to. 2. "De variis cataractam extrahendi modis," 1759, 4to. 3. An edition of Verdier's "Abregé d'Anatomie," with additions, 1768, 2 vols. 12mo. 4. An edition of La Motte's "Traité complet de Chirurgie," which was followed by his own, 5. "Traité complet d'Anatomie," 1775. Of this a third edition, with many improvements, appeared

[1] Dict. Hist.—Saxii Onomast. vol. VIII.

in 1791, 3 vols. 8vo. 6. "De la Medicine expectative," 1796, 3 vols. 8vo. 7. "De la Medicine operatoire, ou Des Operations de Chirurgie qui se pratiquent le plus frequemment," 1796, 3 vols. 8vo. Besides these he contributed many essays to the medical journals.[1]

SABBATHIER (FRANCIS), a learned French writer, was born at Condom, Oct. 31, 1735, and after making great proficiency in his studies among the fathers of the oratory in that city, went to Orleans, where he was employed as a private tutor. In 1762, he was invited to the college of Chalons-sur-Marne, where he taught the third and fourth classes for sixteen years, which gave him a title to the pension of an *emeritus*. His literary reputation took its rise principally from his essay on the temporal power of the popes, which gained the prize of the academy of Prussia.[1] He was then about twenty-eight years old; but had before this addressed a curious paper on the limits of the empire of Charlemagne to the academy of Belles Lettres at Paris. He was the principal means of founding the academy of Chalons, procured a charter for it, and acted as secretary for thirty years. Such was his reputation that he had the honour to correspond with some of the royal personages of Europe, and was in particular much esteemed by the kings of Prussia and Sweden; nor was he less in favour with Choiseul, the French minister, who encouraged his taste for study. It does not appear, however, that his riches increased with his reputation, and this occasioned his projecting a paper-manufactory in Holland, which ended like some of the schemes of ingenious men; Sabbathier was ruined, and his successors made a fortune. He died in a village near Chalon, March 11, 1807, in his seventy-second year.

He published, 1. "Essai historique-critique sur l'origine de la puissance temporelle des Papes," Chalons, 1764, 12mo; reprinted the following year. 2. "Le Manuel des Enfans," ibid. 1769, 12mo, a collection of maxims from Plutarch's lives. 3. "Recueil de Dissertations sur divers sujets de l'histoire de France," ibid. 1778, 12mo. 4. "Les Mœurs, coutumes et usages des anciens peuples, pour servir a l'education de la jeunesse," ibid. 1770, 3 vols. 12mo. Of this entertaining work, a translation was published in 1775, 2 vols. 8vo, by the late Rev. Percival

[1] Dict. Hist.—Eloy Dict. Hist. de la Medicine.

Stockdale. 5. "Dictionnaire pour l'intelligencedes auteurs classiques Grecs et Latins, tant sacrés que profanes, contenant la geographie, l'histoire, la fable, et les antiquités," ibid. 1766—1790, 36 vols. 8vo, and 2 volumes of plates. Voluminous as this work is, the troubles which followed the revolution obliged the author to leave it incomplete; but the manuscript of the concluding volumes is said to be in a state for publication. It is an elaborate collection, very useful for consultation, but not always correct, and contains many articles which increase the bulk rather than the value. A judicious selection, it is thought, would supersede any publication of the kind in France.[1]

SABBATINI (ANDREA), known likewise by the name of Andrea da Salerno, is the first artist that deserves notice, of the Neapolitan school. He is supposed to have been born about 1480. Enamoured of the style of Pietro Perugino, who had painted an Assumption of the Virgin in the dome of Naples, he set out for Perugia to become his pupil; but hearing at an inn on the road some painters extol the works of Raphael in the Vatican, he altered his mind, went to Rome, and entered that master's school. His stay there was short, for the death of his father obliged him to return home against his will in 1513; he returned, however, a new man. It is said that he painted with Raphael at the Pace, and in the Vatican, and that he copied his pictures well: he certainly emulated his manner with success. Compared with his fellow-scholars, if he falls short of Julio, he soars above Raphael del Colle and the rest of that sphere. He had correctness, and selection of attitude and features, depth of shade, perhaps too much sharpness in the marking of the muscles, a broad style of folding in his draperies, and a colour which even now maintains its freshness. Of his numerous works at Naples mentioned in the catalogue of his pictures, the altar-pieces at S. Maria delle Grazie deserve perhaps preference; for his frescoes there and elsewhere, extolled by the writers as miracles of art, are now, the greater part, destroyed. He painted likewise at Salerno, Gaeta, and other places of the kingdom, for churches and private collections, where his Madonnas often rival those of Raphael. This distinguished artist died in 1545.[2]

[1] Dict. Hist. Supplement. [2] Pilkington by Fuseli.

SABBATINI (LORENZO), called Lorenzin di Bologna, was one of the most genteel and most delicate painters of his age. He has been often mistaken for a scholar of Raphael, from the resemblance of his Holy Families in style of design and colour to those of that master, though the colour be always weaker. He likewise painted Madonnas and angels in cabinet-pictures, which seem of Parmigiano; nor are his altar-pieces different: the most celebrated is that of S. Michele at S. Giacomo, engraved by Agostino Caracci, and recommended to his school as a model of graceful elegance. He excelled in fresco; correct in design, copious in invention, equal to every subject, and yet, what surprises, rapid. Such were the talents that procured him employ, not only in many patrician families of his own province, but a call to Rome under the pontificate of Gregorio XIII. where, according to Baglioni, he pleased much, especially in his naked figures, a branch he had not much cultivated at Bologna. The stories of St. Paul in the Capella Paolina, Faith triumphant over Infidelity in the Sala regia, and various other subjects in the galleries and loggie of the Vatican, are the works of Sabbatini, always done in competition with the best masters, and always with applause: hence among the great concourse of masters who at that time thronged for precedence in Rome, he was selected to superintend the different departments of the Vatican; in which office he died in the vigour of life, 1577.[1]

P SABELLICUS, whose proper name was MARCUS ANTONIUS COCCIUS, or vernacularly MARCANTONIO COCCIO, an Italian historian and critic, was born in 1436, in the campagna of Rome, on the confines of the ancient country of the Sabines, from which circumstance he took the name of SABELLICUS. He was a scholar of Pomponius Letus's, and in 1475, was appointed professor of eloquence at Udino, to which office he was likewise appointed at Venice, in 1484. Some time after, when the plague obliged him to retire to Verona, he composed, within the space of fifteen months, his Latin history of Venice, in thirty-three books, which were published in 1487, entitled "Rerum Venetiarum ab urbe condita," folio, a most beautiful specimen of early printing, of which there was a copy on vellum, in the Pinelli library. The republic of Venice was so pleased with

[1] Pilkington by Fuseli.

this work as to decree the author a pension of 200 sequins; and Sabellicus, out of gratitude, added four books to his history, which, however, remain in manuscript. He published also "A Description of Venice," in three books; a "Dialogue on the Venetian Magistrates;" and two poems in honour of the republic. The most considerable of his other works is his rhapsody of histories: "Rhapsodiæ Historiarum Enneades," in ten Enneads, each containing nine books, and comprizing a general history from the creation to the year 1503. The first edition published at Venice in 1498, folio, contained only seven Enneads; but the second, in 1504, had the addition of three more, bringing the history down to the above date. Although there is little, either in matter or manner, to recommend this work, or many others of its kind, to a modern reader, it brought the author both reward and reputation. His other works are discourses, moral, philosophical, and historical, with many Latin poems; the whole printed in four volumes, folio, at Basil in 1560. There is a scarce edition of his "Epistolæ familiares, necnon Orationes et Poemata," Venice, 1502, folio. Sabellicus likewise wrote commentaries on Pliny the naturalist, Valerius Maximus, Livy, Horace, Justin, Florus, and some other classics, which are to be found in Gruter's "Thesaurus." He died at Venice in 1506. Whatever reputation he might gain by his history of Venice, he allows himself that he too often made use of authors on whom not much reliance was to be placed; and it is certain that he did not at all consult, or seem to know the existence of, the annals of the doge Andrew Dandolo, which furnish the most authentic, as well as ancient, account of the early times of the republic.[1]

SABELLIUS, a Lybian, known in ecclesiastical history as the head of the sect called Sabellians, lived in the third century, and was born at Ptolemais, and was a disciple of Noetus. He reduced the three persons in the Trinity to three states, or relations, or rather reduced the whole Trinity to the one person of the Father; making the Word and Holy Spirit to be the only emanations or functions thereof. Epiphanius tells us, that the God of the Sabellians, whom they called the Father, resembled the Son, and was a mere subtraction, whereof the Son was the illuminative virtue or quality, and the Holy Ghost the

[1] Tiraboschi.—Ginguené Hist. Litt. d'Italie.—Gen. Dict.

warming virtue. This sect had many followers in Mesopotamia and Rome; but their doctrines are so obscurely expressed, as to create doubts as to what they really were. It is certain, however, that they were condemned by the Trinitarians, and therefore Lardner, and his followers, seem pleased to add Sabellius to the scanty list of Unitarians of the early ages.[1]

SABINUS (GEORGE), whose family name was Schalter, one of the best Latin poets of his time, was born in the electorate of Brandenburg in 1508; and, at fifteen, sent to Wittemberg, where he was privately instructed by Melancthon, in whose house he lived. He had a great ambition to excel; and an enthusiastic regard for what was excellent, especially in Latin poetry; and although the specimens he studied made him somewhat diffident of his powers, he ventured to submit to the public, in his twenty-second year, a poem, entitled "Res Gestæ Cæsarum Germanorum," which spread his reputation all over Germany, and made all the princes, who had any regard for polite literature, his friends and patrons. Afterwards he travelled into Italy, where he contracted an acquaintance with Bembus and other learned men; and, on his return visited Erasmus at Friburg, when that great man was in the last stage of life. In 1536, he married Melancthon's eldest daughter, at Wittemberg, to whom he was engaged before his journey into Italy. She was only fourteen, but very handsome, and understood Latin well; and Sabinus always lived happily with her: but he had several altercations with Melancthon, because he wanted to raise himself to civil employments; and did not relish the humility of Melancthon, who confined himself to literary pursuits, and would be at no trouble to advance his children. This misunderstanding occasioned Sabinus to remove into Prussia in 1543, with his wife, who afterwards died at Konigsberg in 1547. He settled, for some little time, at Francfort upon the Oder, and was made professor of the belles lettres by the appointment of the elector of Brandenburg; and was afterwards promoted to be rector of the new university of Konigsberg, which was opened in 1544. His eloquence and learning brought him to the knowledge of Charles V. who ennobled him, and he was also employed on some embassies, particularly by the elector of Bran-

[1] Lardner's Works.—Mosheim.

denburg into Italy, where he seems to have contracted an illness, of which he died in 1560, the same year in which Melancthon died. His Latin poems were published at Leipsic in 1558 and 1597, the latter with additions and letters. He published some other works, less known, which are enumerated by Niceron.[1]

SACCHETTI (FRANCIS), an Italian poet, but better known as a writer of novels, was born at Florence about 1335, of an ancient family, some branches of which had held employments of great trust and dignity in the republic. While young he composed some amatory verses, in imitation of Petrarch, but with a turn of thought and style peculiar to himself, and he was frequently employed in drawing up poetical inscriptions for public monuments, &c. in which sentiments of morality and a love of liberty were expected to be introduced. Some of these are still extant, but are perhaps more to be praised for the subject than the style. Sacchetti, when more advanced in life, filled several offices of the magistracy both at Florence and different parts of Tuscany, and formed an acquaintance with the most eminent men of his time, by whom he was highly respected. He suffered much, however, during the civil contests of his country. He is supposed to have died about the beginning of the fifteenth century. Very little of his poetry has been published. He is principally known by his "Novels," an excellent edition of which was published at Florence in 1724, 2 vols. 8vo, by Bottari, who has prefixed an account of his life. These tales are in the manner of Boccaccio, but shorter, more lively, and in general more decent.[2]

SACCHI (ANDREA), an illustrious Italian painter, the son of a painter, was born at Rome in 1601, or as some writers say, in 1594. He learned the principles of his art under his father, but became afterwards the disciple of Francesco Albano, and made such advances, that, under twelve years of age, he carried the prize, in the academy of St. Luke, from all his much older competitors. With this badge of honour, they gave him the nickname of Andreuccio, to denote the diminutive figure he then made, being a boy; and which he long retained. His application to the works of Polidoro da Caravaggio and Raphael, and the antique marbles, together with his studies under Albano,

[1] Niceron, vol. XXVI.—Melchior Adam.—Saxii Onomast.
[2] Ginguené Hist. Lit. d'Italie.—Moreri.

and his copying after Correggio, and others, the best Lombard masters, were the several steps by which he raised himself to extraordinary perfection in historical composition. The three first gave him his correctness and elegance of design; and the last made him the best colourist of all the Roman school. His works are not very numerous, owing to the infirmities which attended his latter years; and especially the gout, which occasioned frequent and long interruptions to his labours. He was likewise slow and fastidious, and wished to rest his fame more upon the quality than quantity of his performances. His first patrons were the cardinals Antonio Barberini and del Morte, the protector of the academy of painting. He became afterwards a great favourite of Urban VIII. and drew an admirable portrait of him. Several of the public edifices at Rome are embellished with his works, some of which have been ranked among the most admired productions of art in that capital. Such are his celebrated picture of the Death of St. Anne, in the church of S. Carlo à Catinari; the Angel appearing to St. Joseph, the principal altar-piece in S. Giuseppe à Capo le Case; and his St. Andrea, in the Quirinal. But his most distinguished performance is his famous picture of S. Romualdo, formerly in the church dedicated to that saint, now in the gallery of the Louvre. This admirable production was considered one of the four finest pictures at Rome, where Sacchi died in 1668.[1]

SACCHINI (ANTHONY-MARIA-GASPAR), a very distinguished musician in the last century, was born at Naples May 11, 1735, according to one account, but Dr. Burney says 1727. He was educated in the conservatorio of St. Onofrio, under Durante, and made rapid progress in the science, attaching himself principally to the violin, on which he became a most accomplished performer. He afterwards resided at Rome eight years; and at Venice, where he remained four years, he was appointed master of the conservatorio of the Ospidaletto. It was here where he first composed for the church, but always kept his sacred and secular style of composition separate and distinct. His ecclesiastical compositions are not only learned, solemn, and abounding with fine effects, but clothed in the richest and most pure harmony.

[1] Argenville, vol. I.—Pilkington.

His reputation increasing, he visited, by invitation, some of the courts of Germany, and among others those of Brunswick and Wittemberg, where he succeeded the celebrated Jomelli; and after having composed for all the great theatres in Italy and Germany with increasing success, he came to England in 1772, and here supported the high reputation he had acquired on the continent. His operas of the "Cid" and "Tamerlano" were equal, says Dr. Burney, if not superior, to any musical dramas we have heard in any part of Europe. He remained, however, too long in England for his fame and fortune. The first was injured by cabals, and by what ought to have increased it, the number of his works; and the second by inactivity and want of economy.

He refused several engagements which were offered him from Russia, Portugal, and even France, but this last he at length accepted, in hopes of an establishment for life. Accordingly he went thither in 1781, but it is manifest in the operas that he composed for Paris, that he worked for singers of mean abilities; which, besides the airs being set to French words, prevented their circulation in the rest of Europe, which his other vocal productions in his own language had constantly done. At Paris, however, he was almost adored, but returned the following year to London, where he only augmented his debts and embarrassments; so that, in 1784, he took a final leave of this country, and settled at Paris, where he not only obtained a pension from the queen of France, but the theatrical pension, in consequence of three successful pieces. This graceful, elegant, and judicious composer died, at Paris, October 8, 1786.

All Sacchini's operas are replete with elegant airs, beautiful accompanied recitatives, and orchestral effects, without the least appearance of labour or study. It was seemingly by small means that he produced the greatest effects. He interested the audience more by a happy, graceful, and touching melody, than by a laboured and extraneous modulation. His accompaniments always brilliant and ingenious, without being loaded and confused, assist the expression of the vocal part, and are often picturesque. Each of the dramas he composed in this country was so entire, so masterly, yet so new and natural, that there was nothing left for criticism to censure, though innumerable beauties to point out and admire. He had a

taste so exquisite, and so totally free from pedantry, that he was frequently new without effort; never thinking of himself or his fame for any particular excellence, but totally occupied with the ideas of the poet, and the propriety, consistency, and effect of the whole drama. His accompaniments, though always rich and ingenious, never call off attention from the voice, but by a constant *transparency*, the principal melody is rendered distinguishable through all the contrivance of imitative and picturesque design in the instruments.

Sacchini's private character was that of a generous and benevolent man, somewhat too imprudent in the indulgence of charitable feelings, but a steady friend, an affectionate relation, and a kind master.[1]

SACCHINI (FRANCIS), a celebrated Jesuit, was born in 1570, in the diocese of Perugia. He was professor of rhetoric at Rome during several years, and secretary to his general, Vitelleschi, seven years. He died December 26, 1625, aged 55. His principal works are, "A Continuation of the History of the Jesuits' Society," begun by Orlandino. Of this Sacchini wrote the 2d, 3d, 4th, and 5th parts or volumes, fol. 1620—1661. An addition to the fifth part was made by Jouvency, and the whole completed by Julius Cordara. Perfect copies are very rarely to be met with. Sacchini was also the author of a small book judiciously written and much esteemed, entitled "De ratione Libros cum profectu legendi," 12mo, at the end of which is a discourse, "De vitandâ Librorum moribus noxiorum lectione," which father Sacchini delivered at Rome in his rhetorical school in 1603.[2]

SACHEVERELL (HENRY), D. D. a man whose history affords a very striking example of the folly of party spirit, was the son of Joshua Sacheverell of Marlborough, clerk, who died rector of St. Peter's church in Marlborough, leaving a numerous family in very low circumstances. By a letter to him from his uncle, in 1711, it appears that he had a brother named Thomas, and a sister Susannah. Henry was put to school at Marlborough, at the charge of Mr. Edward Hearst, an apothecary, who, being his godfather, adopted him as his son. Hearst's widow put him afterwards to Magdalen-college, Oxford,

[1] Burney's Hist. of Music.—and in Rees's Cyclopædia.—Dict. Hist.
[2] Moreri.—Dict. Hist.

where he became demy in 1687, at the age of 15. Here he soon distinguished himself by a regular observation of the duties of the house, by his compositions, good manners, and genteel behaviour; qualifications which recommended him to that society, of which he became fellow, and, as public tutor, had the care of the education of most of the young gentlemen of quality and fortune that were admitted of the college. In this station he had the care of the education of a great many persons eminent for their learning and abilities; and was contemporary and chamber-fellow with Addison, and one of his chief intimates till the time of his famous trial. Mr. Addison's "Account of the greatest English Poets," dated April 4, 1694, in a farewell-poem to the Muses on his intending to enter into holy orders, was inscribed "to Mr. Henry Sacheverell," his then dearest friend and colleague. Much has been said by Sacheverell's enemies of his ingratitude to his relations, and of his turbulent behaviour at Oxford; but these appear to have been groundless calumnies, circulated only by the spirit of party. In his younger years he wrote some excellent Latin poems, besides several in the second and third volumes of the "Musæ Anglicanæ," ascribed to his pupils; and there is a good one of some length in the second volume, under his own name (transcribed from the Oxford collection, on queen Mary's death, 1695). He took the degree of M. A. May 16, 1696; B. D. Feb. 4, 1707; D. D. July 1, 1708. His first preferment was Cannock, or Cank, in the county of Stafford. He was appointed preacher of St. Saviour's, Southwark, in 1705; and while in this station preached his famous sermons (at Derby, Aug. 14, 1709; and at St. Paul's, Nov. 9, in the same year); and in one of them was supposed to point at lord Godolphin, under the name of Volpone. It has been suggested, that to this circumstance, as much as to the doctrines contained in his sermons, he was indebted for his prosecution, and eventually for his preferment. Being impeached by the House of Commons, his trial began Feb. 27, 1709-10; and continued until the 23d of March: when he was sentenced to a suspension from preaching for three years, and his two sermons ordered to be burnt. This prosecution, however, overthrew the ministry, and laid the foundation of his fortune. To sir Simon Harcourt, who was counsel for him, he presented a silver bason gilt, with an elegant inscription, written probably by his friend Dr. Atter-

bury*. Dr. Sacheverell, during his suspension, made a kind of triumphal progress through various parts of the kingdom; during which period he was collated to a living near Shrewsbury; and, in the same month that his suspension ended, had the valuable rectory of St. Andrew's, Holborn, given him by the queen, April 13, 1713. At that time his reputation was so high, that he was enabled to sell the first sermon preached after his sentence expired (on Palm Sunday) for the sum of 100*l.*; and upwards of 40,000 copies, it is said, were soon sold. We find by Swift's Journal to Stella, Jan. 22, 1711-12, that he had also interest enough with the ministry to provide very amply for one of his brothers; yet, as the dean had said before, Aug. 24, 1711, "they hated and affected to despise him." A considerable estate at Callow in Derbyshire was soon after left to him by his kinsman George Sacheverell, esq. In 1716, he prefixed a dedication to "Fifteen Discourses, occasionally delivered before the university of Oxford, by W. Adams, M. A. late student of Christ-church, and rector of Staunton upon Wye, in Oxfordshire." After this publication, we hear little of him, except by quarrels with his parishioners. He died June 5, 1724; and, by his will, bequeathed to Bp. Atterbury, then in exile, who was supposed to have penned for him the defence he made before the House of Peers†, the sum of 500*l.* The duchess of

* "Viro honbratissimo,
Universi Juris oraculo,
Ecclesiæ & Regni præsidio & ornamento,
Simoni Harcourt, Equiti Aurato,
Magnæ Britanniæ Sigilli Magni Custodi,
et Serenissimæ Reginæ è Secretioribus consiliis;
ob causam meam, coram Supremo Senatu,
in Aula Westmonasteriensi,
nervosa cum facundia
& subacta legum scientia,
benignè & constanter defensam;
ob priscam Ecclesiæ doctrinam,
inviolandam Legum vim,
piam Subditorum fidem,
et sacrosancta Legum jura,
contra nefarios Perduellium impetus
feliciter vindicata;
Votivum hoc Munusculum
Gratitudinis ergo
D. D. D.
Henricus Sacheverell, S. T. P.
Anno Salutis MDCCX."

† This speech, when originally published, was thus addressed, "To the Lords Spiritual and Temporal in Parliament assembled:

May it please your Lordships,

It hath been my hard fortune to be misunderstood, at a time when I endeavoured to express myself with the utmost plainness; even the defence I made at your Lordships' bar, in hopes of clearing the innocence of my heart, hath been grievously misrepresented. For which reason I have humbly presumed to offer it in this manner to your Lordships' perusal. My Lords, these are the very words I spoke to your Lordships. I hope they are so plain and express, as not to be capable of any misconstruction; and may I so find mercy at the hands of God as they are in every respect entirely agreeable to my thoughts and principles! I am, my Lords, your Lordships' most obedient and most dutiful servant,

Henry Sacheverell."

Marlborough describes Sacheverell as "an ignorant impudent incendiary; a man who was the scorn even of those who made use of him as a tool." And Bp. Burnet says, "He was a bold insolent man, with a very small measure of religion, virtue, learning, or good sense; but he resolved to force himself into popularity and preferment, by the most petulant railings at dissenters and low-church men, in several sermons and libels, written without either chasteness of style or liveliness of expression." Whatever his character, it is evident that he owed every thing to an injudicious prosecution, which defeated the purposes of those who instituted it, and for many years continued those prejudices in the public mind, which a wiser administration would have been anxious to dispel.[1]

SACKVILLE (THOMAS), lord BUCKHURST and earl of Dorset, an eminent statesman and poet, was born at Withyam in Sussex, in 1527. He was the son of sir Richard Sackville, who died in 1566, by Winifred Brydges (afterwards marchioness of Winchester), and grandson of John Sackville, esq. who died in 1557, by Anne Boleyne, sister of sir Thomas Boleyne, earl of Wiltshire; and great grandson of Richard Sackville, esq. who died in 1524, by Isabel, daughter of John Digges, of Digges's place in Barham, Kent, of a family which for many succeeding generations produced men of learning and genius. He was first of the university of Oxford, and, as it is supposed, of Hart-hall, now Hertford-college; but taking no degree there, he removed to Cambridge, where he commenced master of arts, and afterwards was a student of the Inner Temple. At both universities he became celebrated both as a Latin and English poet, and carried the same taste and talents to the Temple, where he wrote his tragedy of "Gorboduc," which was exhibited in the great hall by the students of that society, as part of a Christmas entertainment, and afterwards before queen Elizabeth at Whitehall, Jan. 18, 1561. It was surreptitiously printed in 1563, under the title of "The Tragedy of Gorboduc," 4to; but a correct edition under the inspection of the authors (for he was assisted by Thomas Norton), appeared in 1571, entitled "The Tragedie of Ferrex and Porrex." Another edition appeared in 1569, notwithstanding which, for many years it had so

[1] Gent. Mag. see Index.—Swift's Works.—Rapin's Hist.—Burnet's Own Times.—Tatler, Spectator, and Guardian, with notes, edit. 1806.—&c. &c.

completely disappeared, that Dryden and Oldham, in the reign of Charles II. do not appear to have seen it, though they pretended to criticise it; and even Wood knew just as little of it, as is plain from his telling us that it was written in old English rhyme. Pope took a fancy to retrieve this play from oblivion, and Spence being employed to set it off with all possible advantage, it was printed pompously in 1736, 8vo, with a preface by the editor. Spence, speaking of his lordship as a poet, declares, that "the dawn of our English poetry was in Chaucer's time, but that it shone out in him too bright all at once to last long. The succeeding age was dark and overcast. There was indeed some glimmerings of genius again in Henry VIII's time; but our poetry had never what could be called a fair settled day-light till towards the end of queen Elizabeth's reign. It was between these two periods, that lord Buckhurst wrote; after the earl of Surrey, and before Spenser." Warton's opinion of this tragedy is not very favourable. He thinks it never was a favourite with our ancestors, and fell into oblivion on account of the nakedness and uninteresting nature of the plot; the tedious length of the speeches, the want of discrimination of character, and almost a total absence of pathetic or critical situations. Yet he allows that the language of "Gorboduc" has great merit and perspicuity, and that it is entirely free from the tumid phraseology of a subsequent age of play-writing.

Sackville is said by Warton to have been the inventor and principal contributor to that celebrated collection of historical legends, entitled "The Mirror for Magistrates," first edited in 1559 by William Baldwin; but sir Egerton Brydges thinks there is some reason to doubt this, as Sackville's "Induction," and "Legend of the duke of Buckingham," did not appear appended to that work till the second edition in 1563. The reader, however, has now an opportunity of examining the evidence on this point in the very accurate and splendid edition of this work just published by Joseph Haslewood, esq. It is allowed that Sackville's share exceeds in dignity and genius all the other contributions to the work. The "Induction" contains some of the finest strains of English poetry, and some of the most magnificent personifications of abstract ideas in our language; exceeding Spenser in dignity, and not short of him in brilliance; and the "Complaint of Henry duke

of Buckingham" is written, says Warton, with a force and even elegance of expression, a copiousness of phraseology, and an exactness of versification, not to be found in any other part of the collection.

Having by these productions established the reputation of being the best poet in his time, he laid down his pen, and assumed the character of the statesman, in which he also became very eminent. He found leisure, however, to make the tour of France and Italy; and was on some account or other in prison at Rome, when the news arrived of his father sir Richard Sackville's death in 1566. Upon this, he obtained his release, returned home, entered into the possession of a vast inheritance, and soon after was promoted to the peerage by the title of lord Buckhurst. He enjoyed this accession of honour and fortune too liberally for a while, but soon saw his error. Some attribute his being reclaimed to the queen, but others say, that the indignity of being kept in waiting by an alderman, of whom he had occasion to borrow money, made so deep an impression on him, that he resolved from that moment to be an œconomist. By the queen he was received into particular favour, and employed in many very important affairs. In 1587 he was sent ambassador to the United Provinces, upon their complaints against the earl of Leicester; and, though he discharged that nice and hazardous trust with great integrity, yet the favourite prevailed with his mistress to call him home, and confine him to his house for nine or ten months; which command lord Buckhurst is said to have submitted to so obsequiously, than in all the time he never would endure, openly or secretly, by day or by night, to see either wife or child. His enemy, however, dying, her majesty's favour returned to him more strongly than ever. He was made knight of the garter in 1590; and chancellor of Oxford in 1591, by the queen's special interposition. In 1589 he was joined with the treasurer Burleigh in negotiating a peace with Spain; and, upon the death of Burleigh the same year, succeeded him in his office; by virtue of which he became in a manner prime minister, and as such exerted himself vigorously for the public good and her majesty's safety.

Upon the death of Elizabeth, the administration of the kingdom devolving on him with other counsellors, they unanimously proclaimed king James; and that king renewed his patent of lord high-treasurer for life, before his

arrival in England, and even before his lordship waited on his majesty. In March 1604 he was created earl of Dorset. He was one of those whom his majesty consulted and confided in upon all occasions; and he lived in the highest esteem and reputation, without any extraordinary decay of health, till 1607. Then he was seized at his house at Horsley, in Surrey, with a disorder, which reduced him so, that his life was despaired of. At this crisis, the king sent him a gold ring enamelled black, set with twenty diamonds; and this message, that "his majesty wished him a speedy and perfect recovery, with all happy and good success, and that he might live as long as the diamonds of that ring did endure, and in token thereof required him to wear it, and keep it for his sake." He recovered this illness to all appearance; but soon after, as he was attending at the council-table, he dropped down, and immediately expired. This sudden death, which happened April 19, 1608, was occasioned by a particular kind of dropsy on the brain. He was interred with great solemnity in Westminster-abbey; his funeral sermon being preached by his chaplain Dr. Abbot, afterwards abp. of Canterbury. Sir Robert Naunton writes of him in the following terms: "They much commend his elocution, but more the excellency of his pen. He was a scholar, and a person of quick dispatch; faculties that yet run in the blood: and they say of him, that his secretaries did little for him by way of inditement, wherein they could seldom please him, he was so facete and choice in his phrase and style.—I find not that he was any ways inured in the factions of the court, which were all his time strong, and in every man's note; the Howards and the Cecils on the one part, my lord of Essex, &c. on the other part: for he held the staff of the treasury fast in his hand, which once in a year made them all beholden to him. And the truth is, as he was a wise man and a stout, he had no reason to be a partaker; for he stood sure in blood and grace, and was wholly intentive to the queen's services: and such were his abilities, that she received assiduous proofs of his sufficiency; and it has been thought, that she might have more cunning instruments, but none of a more strong judgment and confidence in his ways, which are symptoms of magnanimity and fidelity." Lord Orford says, that "few first ministers have left so fair a character, and that his family disdained

the office of an apology for it, against some little cavils, which—spreta exolescunt; si irascare, agnita videntur."

Several of his letters are printed in the Cabala; besides which there is a Latin letter of his to Dr. Bartholomew Clerke, prefixed to that author's Latin translation from the Italian of Castiglione's "Courtier," entitled, "De Curiali sive Aulico," first printed at London about 1571. This he wrote while envoy at Paris. Indeed his early taste and learning never forsook him, but appeared in the exercise of his more formal political functions. He was, says Warton, frequently disgusted at the pedantry and official barbarity of style, in which the public letters and instruments were usually framed. Even in the decisions and pleadings of the Star-chamber court, he practised and encouraged an unaccustomed style of eloquent and graceful oratory.[1]

SACKVILLE (CHARLES), sixth earl of Dorset and Middlesex, a celebrated wit and poet, was descended in a direct line from Thomas lord Buckhurst, and born Jan. 24, 1637. He had his education under a private tutor; after which, making the tour of Italy, he returned to England a little before the Restoration. He was chosen in the first parliament that was called after that event for East Grinstead in Sussex, made a great figure as a speaker, and was caressed by Charles II.; but, having as yet no turn to business, declined all public employment. He was, in truth, like Villiers, Rochester, Sedley, &c. one of the wits or libertines of Charles's court; and thought of nothing so much as feats of gallantry, which sometimes carried him to inexcusable excesses *. He went a volunteer in the first Dutch war in 1665; and, the night before the engagement, composed the celebrated song "To all you Ladies

* "One of these frolicks has, by the industry of Wood, come down to posterity. Sackville, who was then lord Buckhurst, with sir Charles Sedley and sir Thomas Ogle, got drunk at the Cock in Bow-street by Covent-garden, and, going into the balcony, exposed themselves to the populace in very indecent postures. At last, as they grew warmer, Sedley stood forth naked, and harangued the populace in such profane language, that the public indignation was awakened; the crowd attempted to force the door, and, being repulsed, drove in the performers with stones, and broke the windows of the house. For this misdemeanour they were indicted, and Sedley was fined five hundred pounds: what was the sentence of the others is not known. Sedley employed Killigrew and another to procure a remission from the king; but (mark the friendship of the dissolute!) they begged the fine for themselves, and exacted it to the last groat." Johnson's Lives.

[1] Collins's Peerage, by sir E. Bridges.—Warton's History of Poetry.—Biog. Brit.—Bibliographer, vol. I.—Haslewood's edition of the Mirror for Magistrates, 1815, 4to.—Park's edit. of the Royal and Noble Authors.

now at land," which is generally esteemed the happiest of his productions; but there is reason to think it was not originally composed, but only revised on this occasion. Soon after he was made a gentleman of the bed-chamber; and, on account of his distinguished politeness, sent by the king upon several short embassies of compliment into France. Upon the death of his uncle James Cranfield, earl of Middlesex, in 1674, that estate devolved on him; and he succeeded likewise to the title by creation in 1675. His father dying two years after, he succeeded him in his estate and honours. He utterly disliked, and openly discountenanced, the violent measures of James II's reign; and early engaged for the prince of Orange, by whom he was made lord chamberlain of the household, and taken into the privy-council. In 1692, he attended king William to the congress at the Hague, and was near losing his life in the passage. They went on board Jan. 10, in a very severe season; and, when they were a few leagues off Goree, having by bad weather been four days at sea, the king was so impatient to go on shore, that he took a boat; when, a thick fog arising soon after, they were so closely surrounded with ice, as not to be able either to make the shore, or get back to the ship. In this condition they remained twenty-two hours, almost despairing of life; and the cold was so bitter, that they could hardly speak or stand at their landing; and lord Dorset contracted a lameness, which continued for some time. In 1698, his health insensibly declining, he retired from public affairs; only now and then appearing at the council-board. He died at Bath Jan. 19, 1705-6, after having married two wives; by the latter of whom he had a daughter, and an only son, Lionel Cranfield Sackville, who was created a duke in 1720, and died Oct. 9, 1765.

Lord Dorset wrote several little poems, which, however, are not numerous enough to make a volume of themselves, but are included in Johnson's collection of the "English Poets." He was a great patron of poets and men of wit, who have not failed in their turn to transmit his with lustre to posterity. Prior, Dryden, Congreve, Addison, and many more, have all exerted themselves in their several panegyrics upon this patron; Prior more particularly, whose exquisitely-wrought character of him, in the dedication of his poems to his son, the first duke of Dorset, is to this day admired as a master-piece. He says, "The brightness

of his parts, the solidity of his judgment, and the candour and generosity of his temper, distinguished him in an age of great politeness, and at a court abounding with men of the finest sense and learning. The most eminent masters in their several ways appealed to his determination: Waller thought it an honour to consult him in the softness and harmony of his verse; and Dr. Sprat, in the delicacy and turn of his prose: Dryden determines by him, under the character of Eugenius, as to the laws of dramatic poetry: Butler owed it to him, that the court tasted his 'Hudibras:' Wycherley, that the town liked his 'Plain Dealer; and the late duke of Buckingham deferred to publish his 'Rehearsal' till he was sure, as he expressed it, that my lord Dorset would not rehearse upon him again. If we wanted foreign testimony, La Fontaine and St. Evremond have acknowledged that he was a perfect master of the beauty and fineness of their language, and of all they call 'les belles lettres.' Nor was this nicety of his judgment confined only to books and literature: he was the same in statuary, painting, and other parts of art. Bernini would have taken his opinion upon the beauty and attitude of a figure; and king Charles did not agree with Lely, that my lady Cleveland's picture was finished, till it had the approbation of my lord Buckhurst."

"He was a man," says Dr. Johnson, "whose elegance and judgment were universally confessed, and whose bounty to the learned and witty was generally known. To the indulgent affection of the public, lord Rochester bore ample testimony in this remark: 'I know not how it is, but lord Buckhurst may do what he will, yet is never in the wrong.' If such a man attempted poetry, we cannot wonder that his works were praised. Dryden, whom, if Prior tells truth, he distinguished by his beneficence, and who lavished his blandishments on those who are not known to have so well deserved them, undertaking to produce authors of our own country superior to those of antiquity, says, 'I would instance your Lordship in satire, and Shakspeare in tragedy.' Would it be imagined that, of this rival to antiquity, all the satires were little personal invectives, and that his longest composition was a song of eleven stanzas? The blame, however, of this exaggerated praise falls on the encomiast, not upon the author; whose performances are, what they pretend to be, the effusions of a man of wit; gay, vigorous, and airy. His verses to

Howard shew great fertility of mind; and his "Dorinda" has been imitated by Pope.[1]

SACROBOSCO. See HOLYWOOD.

SACY. See MAISTRE.

SADEEL (ANTHONY), one of the promoters of the reformation, was born in 1534, at the castle of Chabot in the Maconais, and was descended of a noble and ancient family of the Forez. His father dying when he was very young, the care of his education devolved on his mother, who sent him to Paris, where he first was initiated in the principles of the Protestant religion. These he afterwards became better acquainted with at Thoulouse and Geneva, when introduced to Calvin and Beza. On the death of an uncle he was recalled home, and again sent to Paris, in consequence of a contest respecting the will of that uncle, who had left considerable property. While here, becoming more attached to the cause of the reformation, he was induced to study divinity, instead of law, for which he had been originally intended; and such was his progress and the promising appearance of his talents and zeal, that at the age of twenty, he was invited to preach to the congregation of the reformed at Paris. Their assembling, however, was attended with great danger; and, in 1557, when they met to celebrate the sacrament, about 150 were apprehended and thrown into prison, their pastors only escaping. The priests having circulated various scandalous reports of this meeting, which the judges found to be false, Sadeel was employed by his brethren in drawing up a vindication of them. Next year he was himself taken up, and imprisoned, but the king of Navarre, who had often been one of his hearers, immediately sent to the officers to release him, as being one of his own suite, and when they refused, went in person to the prison, complained of the affront, and released Sadeel. It not, however, being thought safe for him to remain at this crisis in Paris, he retired for some time to Orleans, and when the danger seemed to be over, returned again, and drew up a Confession of Faith, first proposed in a synod of the reformed clergy of France, held at Paris, which was presented to the king by the famous admiral Coligni. The king dying soon after, and the queen and the family of

[1] Biog. Brit.—Collins's Peerage by sir E. Brydges.—Ath. Ox. vol. II.—Park's edition of the Royal and Noble Authors.

Guise renewing with more fury than ever the persecution of the reformed, Sadeel was obliged again to leave the metropolis, which, however, he continued occasionally to visit when it could be done without danger.

In 1562, he presided at a national synod at Orleans, and then went to Berne, and finally to Geneva, where he was associated with the ministers of that place. Henry IV. who had a great respect for him, gave him an invitation to his court, which, after some hesitation, from his aversion to public life, he accepted, and was chaplain at the battle of Courtray, and had the charge of a mission to the protestant princes of Germany; but unable at length to bear the fatigues of a military life, which he was obliged to pass with his royal benefactor, he retired to Geneva in 1589, and resumed his functions as a preacher, and undertook the professorship of Hebrew until his death, Feb. 23, 1591. Besides his sermons, which were highly popular and persuasive, he aided the cause of reformation by taking an active part in the controversies which arose out of it, and by writings of the practical kind. One French biographer tells us that Sadeel was an assumed name, but in all other authorities, we find him called by that name only with the addition of CHANDÆUS, which alluded to his ancestors, who were barons of Chandieu. Accordingly his works are entitled "Antonii Sadeelis Chandæi, nobilissimi viri, opera theologica," Geneva, 1592, folio; reprinted 1593, 4to; and 1599 and 1615, folio. They consist, among others, of the following treatises published separately, "De verbo Dei scripto," Gen. 1592. "De vera peccatorum remissione," ibid. 1591. "De unico Christi sacerdotio et sacrificio," ibid. 1592. "De spirituali et sacramentali manducatione Corporis Christi;" two treatises, ibid. 1596. "Posnaniensium assertionum refutatio," ibid. 1596. "Refutatio libelli Claudii de Sainctes, intitulati, Examen doctrinæ Calvinianæ et Bezanæ de cœna Domini," ibid. 1592. He wrote also, in French, "Histoire des persecutions et des martyrs de l'eglise de Paris, depuis l'an 1557, jusqu'au regne de Charles IX." printed at Lyons, in 1563, 8vo, under the name of Zamariel. He wrote also "Metamorphose de Ronsard en pretre," in verse, part of a controversy he had with that writer, who in his work on the troubles during the minority of Charles IX. had attributed them to the reformers. His life, by James Lectius, was prefixed to his works, and published sepa-

rately at Geneva in 1593, 8vo. The substance of it is given in our first authority.[1]

SADI, or SADEE, a celebrated Persian poet and moralist, was born in 1175, at Sheeraz, or Schiraz, the capital of Persia, and was educated at Damascus, but quitted his country when it was desolated by the Turks, and commenced his travels. He was afterwards taken prisoner, and condemned to work at the fortifications of Tripoli. While in this deplorable state, he was redeemed by a merchant of Aleppo, who had so much regard for him as to give him his daughter in marriage, with a dowry of one hundred sequins. This lady, however, being an intolerable scold, proved the plague of his life, and gave him that unfavourable opinion of the sex which appears occasionally in his works. During one of their altercations she reproached him with the favours her family had conferred—"Are not you the man my father bought for ten pieces of gold?"—"Yes," answered Sadi, "and he sold me again for an hundred sequins?"

We find few other particulars of his life, during which he appears to have been admired for his wise sayings and his wit. He is said to have lived an hundred and twenty years, that is, to the year 1295, but different dates are assigned, some making him born in 1193, and die in 1312. He composed such a variety of works in prose and verse, Arabic and Persian, as to fill two large folio volumes, which were printed at Calcutta, in 1795. It was not, however, merely as a poet, that he acquired fame, but as a philosopher and a moralist. His works are quoted by the Persians on the daily and hourly occurrences of life; and his tomb, adjoining the city where he was born, is still visited with veneration. "Yet," says sir William Ouseley, speaking of this author's works, "I shall not here suppress that there is attributed to Sadi a short collection of poetical compositions, inculcating lessons of the grossest sensuality;" and even his most moral work, called "Gulistan," or "Garden of Flowers," is by no means immaculate. Mr. Gladwin also, to whom we owe an excellent translation of it, published at Calcutta, 1806, in 4to, with the original Persian, has been obliged to omit or disguise a few passages, which, he says, "although not offensive to the coarse ideas of

[1] Melchior Adam.—Freheri Theatrum.—Moreri et Biog. Univ. in art. Chandieu.

native readers, could not possibly be translated without transgressing the bounds of decency."

This work has been long known in Europe by the edition and translation published by the learned Gentius, under the title of "Rosarium politicum, sive amœnum sortis humanæ Theatrum, Persicè et Lat." Amst. 1651, fol. There was also a French translation by P. du Ryer, 1634, 8vo, and another by d'Alegre, in 1704, 12mo, since which the abbé Gaudin gave a preferable translation, first in 1789, under the title of "Essai historique sur la legislation de la Perse," and afterwards by the more appropriate title of "Gulistan, ou l'empire des roses," 1791, 8vo. The English public was in some degree made acquainted with this work by a publication by Stephen Sullivan, esq. entitled "Select Fables from Gulistan, or the Bed of Roses, translated from the original Persian of Sadi," 1774, 12mo. These are chiefly of a political tendency, recommending justice and humanity to princes. Mr. Gladwin's includes the whole, and is a valuable contribution to our knowledge of Persian manners and morals. Sadi's other works are entitled "Bostan, or the Garden of Flowers," which is in verse, and "Molamâat;" in Arabic, sparks, rays, or specimens. We may add, that Olearius published the "Gulistan," in German, with plates, in 1634, fol. under the title of "Persianischer Rosenthal."[1]

SADLER (John), an English writer, descended of an ancient family in Shropshire, was born in 1615, and admitted pensioner of Emanuel college, in Cambridge, Nov. 13, 1630, where he became eminent for his knowledge in the Hebrew and Oriental languages. After having taken his degrees at the usual periods, that of M. A. in 1638, in which year he was chosen fellow of his college, he removed to Lincoln's-Inn; where he made a considerable progress in the study of the law, and was admitted one of the masters in ordinary in the court of chancery, June 1, 1644, and was likewise one of the two masters of requests. In 1649, he was chosen town-clerk of London, and published in the same year in 4to, a work with this title, "Rights of the Kingdom: or, Customs of our Ancestors, touching the duty, power, election, or succession, of our kings and parliaments, our true liberty, due allegiance, three estates, their legislative power, original, judicial, and executive,

[1] D'Herbelot Bibl. Oriental.—Gladwin's Persian Classics, vol. I.—Waring's Tour to Sheerez.—Month. Rev. 1774.—Brit. Crit. vol. XXIX.

with the militia; freely discussed through the British, Saxon, Norman, laws and histories." It was reprinted in 1682, and has always been valued by lawyers and others. He was greatly esteemed by Oliver Cromwell; who, by a letter from Cork, of Dec. 1, 1649, offered him the place of chief justice of Munster in Ireland, with a salary of 1000*l.* per annum; but this he excused himself from accepting. In August 1650, he was made master of Magdalen college, in Cambridge, upon the removal of Dr. Rainbow, who again succeeded Sadler after the restoration. In 1653, he was chosen member of parliament for Cambridge. In 1655, by warrant of Cromwell, pursuant to an ordinance for better regulating and limiting the jurisdiction of the high court of chancery, he was continued a master in chancery, when their number was reduced to six only. It was by his interest, that the Jews obtained the privilege of building a synagogue in London. In 1658, he was chosen member of parliament for Yarmouth; and in December of the year following, appointed first commissioner, under the great seal, with Taylor, Whitelock, and others, for the probate of wills. In 1660, he published in 4to, his "Olbia: The New Island lately discovered. With its religion, rites of worship, laws, customs, government, characters, and language; with education of their children in their sciences, arts, and manufactures; with other things remarkable; by a Christian pilgrim driven by tempest from Civita Vecchia, or some other parts about Rome, through the straights into the Atlantic ocean. The first part." Of this work, which appears to be a kind of fiction, Dr. John Worthington, in a letter to Mr. Samuel Hartlib, dated April 1, 1661, says, "Is the *second part* of OLBIA like to come out shortly? It is said to treat of the religion, worship, laws, customs, manner of education, &c. of that place. The design promiseth much variety."

Soon after the restoration, he lost all his employments, by virtue of an act of parliament 13 Caroli II, "for the well-governing and regulating of corporations:" his conscience not permitting him to take or subscribe the oath and declaration there required, in which it was declared, that "it was not lawful, upon any pretence whatever, to take arms against the king;" an obedience so absolute, that he thought it not due to any earthly power, though he had never engaged, or in any manner acted, against the late king. In the fire of London, 1666, his house in Sa-

lisbury-court, which he built at the expense of 5000*l.* and several other of his houses in London were destroyed; and, soon after, his mansion-house in Shropshire had the same fate. He was also now deprived of Vauxhall on the river Thames, and other estates which he had purchased, being crown lands, and of a considerable estate in the Fens in Bedford Level, without any recompence. These misfortunes and several others coming upon him, he retired to his manor and seat of Warmwell in Dorsetshire, which he had obtained with his wife; where he lived in a private manner, and died in April 1674, aged fifty-nine. Thomas Sadler, esq. deputy to lord Walpole, clerk of the pells, who contributed the above account to the editors of the General Dictionary, and Daniel Sadler, chief clerk in the Old Annuity office, were his grandsons. Walker says he was informed that Mr. Sadler was a very insignificant man, and Calamy tells us that a clergyman of the church of England gave him this character, "We accounted him, not only a general scholar, and an accomplished gentleman, but also a person of great piety; though it must be owned he was not always right in his head."[1]

SADLER (Sir Ralph), an eminent English statesman, was born in 1507, at Hackney, in Middlesex. He was the son of Henry Sadler, who, though a gentleman by birth, and possessed of a fair inheritance, seems to have been steward or surveyor to the proprietor of the manor of Gillney, near Great Hadham, in Essex. Ralph in early life gained a situation in the family of Thomas Cromwell, earl of Essex, and by him was introduced to the notice of Henry VIII. who took him into his service, but at what time is not very clear. He was employed in the great work of dissolving the religious houses, and had his full share of the spoil. In 1537, he commenced a long course of diplomatic services, by an embassy to Scotland, whose monarch was then absent in France. The objects of his mission were to greet the queen dowager, to strengthen the English interests in the councils of regency which then governed Scotland, and to discover the probable consequences of the intimate union of Scotland with France. Having collected such information as he could procure on these topics, he returned in the beginning of the following year, but went again to Scotland soon after, ostensibly to main-

[1] Gen. Dict.—Calamy.—Hutchins's Dorsetshire.—Walker's Sufferings, art. Rainbow.—Cole's MS Athenæ in Brit. Mus.—Birch's MSS. in Ayscough's Catalogue.

tain a good correspondence between the two crowns, but really, as appears from his state-papers, to detach the king of Scotland from the councils of cardinal Beaton, who was at the head of the party most in the interest of France. He was instructed also to direct the king's attention to the overgrown possessions of the church as a source of revenue, and to persuade him to imitate his uncle Henry VIIIth's conduct to the see of Rome, and to make common cause with England against France. In all this, however, he appears to have failed, or at least to have left Scotland without having materially succeeded in any part of his mission.

In the same year, 1540, he lost his patron Cromwell, who was beheaded; but he retained his favour with Henry, and in 1541 was again sent to Scotland, to detach the king from the pope and the popish clergy, and to press upon him the propriety of a personal meeting with Henry. This however the king of Scotland appears to have evaded with considerable address, and died the following year of a broken heart, in consequence of hearing of the fatal battle of Solway. The crown was now left to James V.'s infant daughter Mary; and sir Ralph Sadler's next employment was to lend his aid to the match, projected by Henry VIII. between his son Edward and the young queen. But this ended so unsuccessfully, that Sadler was obliged to return to England in Dec. 1543, and Henry declared war against Scotland. In the mean time he was so satisfied with Sadler's services, even in this last negociation, that he included him, by the title of sir Ralph Sadleyr, knight, among the twelve persons whom he named as a privy-council to the sixteen nobles to whom, in his will, he bequeathed the care of his son, and of the kingdom. When this will was set aside by the protector duke of Somerset, and it became necessary to reconcile the king's executors and privy-counsellors, by wealth and honours, sir Ralph Sadler received a confirmation of all the church-lands formerly assigned to him by Henry, with splendid additions.

When the war with Scotland was renewed, sir Ralph so distinguished himself at the battle of Pinkie, that he was on the field raised to the degree of knight banneret; but we hear nothing more of him during the reign of Edward VI. except that in a grant, dated the 4th of that king's reign, he is termed master of the great wardrobe. In Mary's reign, although he appears to have been in her

favour, he retired to his estate at Hackney, and resigned the office of knight of the hamper, which had been conferred on him by Henry VIII. On the accession of Elizabeth, he again appeared at court, was called to the privy council, and retained to his death a great portion of the esteem of that princess. He was a member of her first parliament, as one of the knights of the shire for the county of Hertford, and continued to be a representative of the people during the greater part, if not the whole, of her reign. When queen Elizabeth thought proper to favour the cause of the reformation in Scotland, and to support the nobility who were for it against Mary, sir Ralph Sadler was her principal agent, and so negotiated as to prepare the way for Elizabeth's great influence in the affairs of Scotland. He was also concerned in the subsequent measures which led to the death of queen Mary, and was appointed her keeper in the castle of Tutbury; but such was Elizabeth's jealousy of this unfortunate princess, that even Sadler's watchfulness became liable to her suspicions, and on one occasion, a very heavy complaint was made against him, that he had permitted Mary to accompany him to some distance from the castle of Tutbury, to enjoy the sport of hawking. Sir Ralph had been hitherto so subservient to his royal mistress, in all her measures, and perhaps in some which he could not altogether approve, that this complaint gave him great uneasiness, and he answered it rather by an expostulation than an apology. He admitted that he had sent for his hawks and falconers to divert "the miserable life" which he passed at Tutbury, and that he had been unable to resist the solicitation of the prisoner, to permit her to see a sport in which she greatly delighted. But he adds, that this was under the strictest precautions for security of her person; and he declares to the secretary Cecil, that rather than continue a charge which subjected him to such misconstruction, were it not more for fear of offending the queen than dread of the punishment, he would abandon his present charge on condition of surrendering himself prisoner to the Tower for all the days of his life, and concludes that he is so weary of this life, that death itself would make him more happy.

Elizabeth so far complied with his intimation as to commit Mary to a new keeper, but she did not withdraw her confidence from sir Ralph in other matters, and after the execution of Mary, employed him to go to the court of

James VI. to dissuade him from entertaining thoughts of a war with England on his mother's account, to which there was reason to think he might have been excited. In this sir Ralph had little difficulty in succeeding, partly from James's love of ease, and partly from the prospect he had of succeeding peaceably to the throne of England. This was the last time sir Ralph Sadler was employed in the public service, for soon after his return from Scotland, he died at his lordship of Standon, March 30, 1587, in the eightieth year of his age, and was buried in the church of Standon, where his monument was decorated with the king of Scotland's standard, which he took in the battle of Musselburgh. He left behind him twenty-two manors, several parsonages, and other great portions of land, in the several counties of Hertford, Gloucester, Warwick, Buckingham, and Worcester. He married Margaret Mitchell, a laundress in the family of his first patron, Thomas Cromwell, earl of Essex, in the life-time, though in the absence, of her husband, Matthew Barré, a tradesman in London, presumed to be dead at that time, and he afterwards procured an act of parliament, 37 Henry VIII. for the legitimation of the children by her, who were three sons, and four daughters; Anne, married to sir George Horsey of Digswell, knight; Mary, to Thomas Bollys aliter Bowles Wallington, esq. Jane, to Edward Baesh, of Stanstead, esq. (which three gentlemen appear to have been sheriffs of the county of Hertford, 14, 18, and 13 Eliz.); and Dorothy, to Edward Elryngton of Berstall, in the county of Bucks, esq. The sons were, Thomas, Edward, and Henry. Thomas succeeded to Standon, was sheriff of the county 29 and 37 Eliz. was knighted, and entertained king James there two nights on his way to Scotland. He had issue, Ralph and Gertrude married to Walter the first lord Aston of the kingdom of Scotland; Ralph, his son, dying without issue, was succeeded in his lordship of Standon and other estates in the county of Hertford, by Walter, the second lord Aston, eldest surviving son of his sister Gertrude lady Aston. The burying-place of the family is in the chancel of the church at Standon. Against the south wall is a monument for sir Ralph Sadler, with the effigies of himself in armour, and of his three sons and four daughters, and three inscriptions, in Latin verse, in English verse, and in English prose: against the north wall is another for sir Thomas, with the effigies of himself in

armour, his lady, son and daughter, and an epitaph in English prose. There are also several inscriptions for various persons of the Aston family.

The transactions of sir Ralph Sadler's most memorable embassies are recorded in "Letters and Negociations of Sir Ralph Sadler," &c. printed at Edinburgh, 1720, 8vo, from MSS. in the advocates' library; but a more complete collection was recently published of his "State papers and Letters," from MSS. in the possession of Arthur Clifford, esq. a descendant, 1809, in 2 vols. 4to, with a life by Walter Scott, esq. to which we are principally indebted for the preceding account. From this valuable and interesting publication the character of sir Ralph Sadler will be estimated according to the views the reader has been accustomed to take of the measures of the reigns in which he lived; and on this account his character will probably be more highly esteemed in England than in Scotland. That he should have preserved the favour of four such discordant sovereigns as Henry, Edward, Mary, and Elizabeth, is extraordinary, but not a solitary instance.[1]

SADELER (John), the first of a family of distinguished engravers, the son of a founder and chaser, was born at Brussels in 1550. He applied early in life to drawing and engraving, and published some prints at Antwerp, which did him great honour. Encouraged by this success, he travelled over Holland that he might work under the inspection of the best masters, and found a generous benefactor in the duke of Bavaria. He went afterwards into Italy, and presented some of his prints to pope Clement VIII. but receiving only empty compliments from that pontiff, retired to Venice, where he died 1600, in his fiftieth year, leaving a son named Juste or Justin, by whom also we have some good prints. Raphael Sadeler, John's brother, and pupil, was born in 1555, and distinguished himself as an engraver, by the correctness of his drawings and the natural expression of his figures. He accompanied John to Rome and to Venice, and died in the latter city. Raphael engraved some plates for a work entitled "de opificio mundi," 1617, 8vo, which is seldom found perfect. The works executed by him and John in conjunction, are, "Solitudo, sive vitæ patrum eremicolarum," 4to; "Sylvæ sacræ," "Trophæum vitæ solitariæ;" "Oracu-

[1] Life by Walter Scott, esq. &c.—Brit. Crit. vol. XXXVII.

lum anachoreticum," "Solitudo sive vitæ feminarum anachoreticarum;" "Recueil d'Estampes, d'apres Raphael, Titien, Carrache," &c. amounting to more than 500 prints, in 2 vols. fol. Giles Sadeler was nephew and pupil of John and Raphael, but excelled them in correct drawing, and in the taste and neatness of his engraving. After having remained some time in Italy, he was invited into Germany by the emperor Rodolphus II. who settled a pension upon him; and Matthias and Ferdinand, this emperor's successors, continued also to esteem and honour him. He died at Prague in 1629, aged fifty-nine, being born at Antwerp in 1570, leaving "Vestigi dell' antichità di Roma," Rome, 1660, fol. obl. These engravers employed their talents chiefly on scripture subjects. Mark Sadeler, related to the three above mentioned, seems to have been merely the editor of their works.[1]

SADOLET (JAMES), a polite and learned Italian, was born at Modena in 1477, and was the son of an eminent civilian, who, afterwards becoming a professor at Ferrara, took him along with him, and educated him with great care. He acquired a masterly knowledge in the Latin and Greek early, and then applied himself to philosophy and eloquence; taking Aristotle and Cicero for his guides, whom he considered as the first masters in these branches. He also cultivated Latin poetry, in which he displayed a very high degree of classical purity. Going to Rome under the pontificate of Alexander VI. when he was about twenty-two, he was taken into the family of cardinal Caraffa, who loved men of letters; and, upon the death of this cardinal in 1511, passed into that of Frederic Fregosa, archbishop of Salerno, where he found Peter Bembus, and contracted an intimacy with him. When Leo X. ascended the papal throne in 1513, he chose Bembus and Sadolet for his secretaries; men extremely qualified for the office, as both of them wrote with great elegance and facility: and soon after made Sadolet bishop of Carpentras, near Avignon. Upon the death of Leo, in 1521, he went to his diocese, and resided there during the pontificate of Adrian VI.; but Clement VII. was no sooner seated in the chair, in 1523, than he recalled him to Rome. Sadolet submitted to his holiness, but on condition that he should return to his diocese at the end of three years. Paul III. who succeeded

[1] Strutt's Dict.—Dict. Hist.

Clement VII. in 1534, called him to Rome again; made him a cardinal in 1536, and employed him in many important embassies and negociations. Sadolet, at length, grown too old to perform the duties of his bishopric, went no more from Rome; but spent the remainder of his days there in repose and study. He died in 1547, not without poison, as some have imagined; because he corresponded too familiarly with the Protestants, and testified much regard for some of their doctors. It is true, he had written in 1539 a Latin letter to the senate and people of Geneva, with a view of reducing them to an obedience to the pope; and had addressed himself to the Calvinists, with the affectionate appellation of "Charissimi in Christo Fratres;" but this proceeded entirely from his moderate and peaceable temper and courteous disposition. He was a sincere adherent to the Romish church, but without bigotry. The liberality of sentiment he displayed in his commentary on the epistle of St. Paul to the Romans incurred the censure of the Roman court.

Sadolet in his younger days was somewhat gay, but reformed his manners very strictly afterwards, and became a man of great virtue and goodness. He was, like other scholars of his time, a close imitator of Cicero in his prose works, and of Virgil in his poetry. In the best of his Latin poems, his "Curtius," he is allowed to have adorned a dignified subject with numbers equally chaste, spirited, and harmonious. His works consist of epistles, dissertations, orations, poems, and commentaries upon some parts of holy writ. They have been printed oftentimes separately: and were first collected and published together, in a large 8vo volume, at Mentz, in 1607; but a more complete and excellent edition was published at Verona, in 1737, 4 vols. 4to. All his contemporaries have spoken of him in the highest terms; Erasmus particularly, who calls him "eximium ætatis suæ decus."[1]

SAEMUND (SIGFUSSON), a celebrated Icelandic writer, was the son of a priest named Sigfus, and was born about the middle of the eleventh century, between 1050 and 1060. He travelled at a very early period into Italy and Germany, in order to improve himself in knowledge, and for a considerable time his countrymen were not at all aware of what had become of him. At length Jonas, the son of

[1] Tiraboschi.—Niceron, vol. XXVIII.—Gresswell's Politian.—Roscoe's Leo.

Ogmund, who was afterwards a bishop, found him at Paris, and carried him back to Iceland. Here he took the order of priesthood, and succeeded his father as priest of Odda. He also established a school, and contributed with others to induce the Icelanders to pay tithes, and took a considerable part with regard to the formation of the ecclesiastical code of laws. He died in 1133 or 1135, being about eighty years of age. At the age of seventy he wrote a History of Norway, from the time of Harold Haarfager to that of Magnus the Good. He is generally allowed the merit of having collected the poetical Edda, by which means he preserved these curious and valuable remains of the ancient Scandinavian mythology, poetry, and morality, from being lost. They were printed at Copenhagen, 1787, 4to, with a Latin translation, the editors of which, in their preface, give a full account of the supposed authors, and the claim of Saemund to be considered as the principal collector.[1]

SAGE (ALAIN RENE' LE), the first of French novelists, was born, according to one of his biographers, in 1677, at Ruys, in Britanny; or, according to another, in 1668, at Vannes. At the age of twenty-five he came to Paris, with a view to study philosophy. His talents, although they did not display themselves very early, proved to be equally brilliant and solid. He made himself first known by a paraphrastic translation of the "Letters of Aristænetus," which he published in two small volumes. He then travelled through Spain, and applied to the study of the Spanish language, customs, and writers, from whom he adopted plots and fables, and transfused them into his native tongue with great facility and success. His works of this kind are, "Guzman D'Alfarache;" the "Bachelor of Salamanca;" "Gil Blas;" "New Adventures of Don Quixote," originally written by Avellaneda; "The Devil on two Sticks," as it is called in our translation, in French "Le Diable boiteux," and some others of less note. Of the "Devil on two Sticks," we are told that the first edition had amazing success, and the second sold with still greater rapidity. Two noblemen coming to the bookseller's, found only one single copy remaining, which each was for purchasing: and the dispute grew so warm, that they were going to decide it by the sword, had not the bookseller interposed.

[1] Work above mentioned.—See Analytical Review, vol. II.

He was also distinguished for some dramatic pieces, of which "Crispin," and "Turcaret," both comedies, were the most successful, and allowed to fall very little short of the genius of Moliere. "Turcaret," which was first played in 1709, has been praised by the French critics, as comprehending a dialogue just and natural, characters drawn with peculiar fidelity, and a well-conducted plot. He composed also many pieces for the comic opera, which, if somewhat deficient in invention, were in general sprightly, and enriched with borrowed fancies very happily adapted to the genius of the French theatre.

When a favourite with the town, he appears to have presumed a little on that circumstance. It was his custom to read his plays in certain fashionable circles, before they were publicly represented. On one of those occasions, when engaged to read a piece at the duchess de Bouillon's, an unexpected affair detained him until a considerable time after the appointed hour. The duchess, on his entrance, began to reproach him, but with pleasantry, for his having made the company lose two hours in waiting for him. "If I have made them lose them," said Le Sage, "nothing can be more easy than to recover them. I will not read my play," and immediately took his leave, nor could any invitation induce him to visit the duchess a second time.

He had several children, the eldest of whom was long a distinguished actor on the French stage, under the name of Montmenil, and amidst all the temptations of a theatrical life, was a man of irreproachable character. He died suddenly while partaking of the pleasures of the chase, Sept. 8, 1743, and his death was a loss to the public, and particularly to his father, who was now grown old, and had been poorly rewarded by the age which he contributed so often to entertain. He was likewise at this time very deaf, and obliged to have recourse to an ear-trumpet, which he used in a manner that bespoke the old humourist. It was his practice to take it out of his pocket when he had reason to think that his company was composed of men of genius, but he very gravely replaced it, when he found that they were of an inferior stamp.

This infirmity, however, depriving him of the pleasures of society, he left Paris for Boulogne-sur-mer, in the cathedral of which one of his sons held a canonry: and although of an advanced age, Le Sage left the metropolis of

taste, literature, and gaiety, with considerable regret. He did not enjoy his retirement long, being cut off by a severe illness, Nov. 17, 1747, in his eightieth year. He was interred at Boulogne, with the following epitaph:

"Sous ce tombeau git Le Sage, abattu
Par le ciseau de la Parque importune:
S'il ne fut pas ami de la Fortune,
Il fut toujours ami de la Vertu."

His character is said to have been truly amiable, and his conduct strictly moral and correct, free from ambition, and one who courted fortune no farther than was necessary to enjoy the pleasures and quiet of a literary life.

Of all his works, his "Gil Blas" is by far the most popular, and deservedly ranks very high among the productions of historical fancy. It has been, we believe, translated into every European language, and received in all nations, as a faithful portrait of human nature. Few books have been so frequently quoted, as affording happy illustrations of general manners, and of the common caprices and infirmities incident to man. Le Sage, says Dr. Moore, proves himself to have been intimately acquainted with human nature. And as the moral tendency of the character of Gil Blas has been sometimes questioned, the same author very properly remarks that he never intended that character as a model of imitation. His object seems to have been to exhibit men as they are, not as they ought to be: for this purpose he chooses a youth of no extraordinary talents, and without steady principles, open to be duped by knavery, and perverted by example. He sends him like a spaniel, through the open fields, the coverts, the giddy heights, and latent tracts of life, to raise the game at which he wishes to shoot; and few moral huntsmen ever afforded more entertaining sport.

The popularity of this novel, which equals that of almost any of our own most favourite productions, may afford a lesson to the writers of fiction, who are ambitious that their works may live. Had Le Sage drawn those extravagant and distorted characters which are so common in the novels published within the last twenty years, he could not have expected that they would outlive the novelty of a first perusal; but, depicting nature, and nature only, as he found her in men of all ranks and stations, he knew that what would please now would please for ever, and that he was speaking a language that would be understood in every

spot of the globe. The artifices of refined and highly polished society may introduce variations and disguises which give an air of novelty to the actions of men; but original manners and caprices, such as Le Sage has described, will perhaps at all times be acknowledged to be just, natural, and faithful, whether we apply the test of self-examination, or have recourse to the more easy practice of remarking the conduct of those with whom we associate.[1]

SAGE (JOHN), a bishop of the old episcopal church of Scotland, a man of great learning and worth, and an able controversial writer in defence of the church to which he belonged, was born in 1652. He was the son of captain Sage, a gentleman of Fifeshire in Scotland, and an officer of merit in lord Duffus's regiment, who fought on the side of the royalists when Monk stormed Dundee in 1651. Although, like many other royalists, he was scantily rewarded for his services, he was able to give his son a liberal education at school, and at the university of St. Andrew's, where he took his degree of master of arts in 1672. He passed some years afterwards as schoolmaster of the parishes of Bingry in Fifeshire, and of Tippermoor in Perthshire, and as private tutor to the sons of a gentleman of fortune, whom he attended at school, and accompanied to the university of St. Andrew's. In 1684, when his pupils left him, he removed from St. Andrew's, and when uncertain what course to pursue, was recommended to archbishop Rose, who gave him priest's orders, and advised him to officiate at Glasgow. Here he continued to display his talents till the revolution in 1688, when the presbyterian form of church government was established, and then went to Edinburgh. He preached in this city a while, but refusing to take the oaths of allegiance, was obliged to desist, and found an asylum in the house of sir William Bruce, the sheriff of Kinross, who approved his principles, and admired his virtues. Returning to Edinburgh in 1695, where he appears to have written some defences of the church to which he belonged, he was observed, and obliged again to retire. At length he found a safe retreat with the countess of Callendar, who employed him as chaplain, and tutor to her sons, and afterwards he lived with sir John Steuart of Garntully as chaplain, until Jan. 25, 1705, when

[1] Dict. Hist.—Moore's Life of Smollett.—Blair's Lectures.—Beattie's Dissertations, p. 570.

he was consecrated a bishop. In the following year his health began to decay, and after trying the waters of Bath, in 1709, and change of air in other places, without much benefit, he died at Edinburgh June 7, 1711.

Bishop Sage was a man profoundly skilled in all the ancient languages, which gave him an eminent advantage over his adversaries, the most distinguished of whom was Mr. Gilbert Rule, principal of the college of Edinburgh, who, with much zeal, and no mean abilities, was overmatched by the superior learning and historical knowledge of his antagonist. Sage wrote the second and third letters, concerning the persecution of the episcopal clergy in Scotland, which were printed at London, in 1689, the rev. Thomas Morer having written the first, and professor Monro the fourth. 2. "An account of the late establishment of Presbyterian Government by the parliament of Scotland in 1690," Lond. 1693. 3. "The fundamental charter of Presbytery," ibid. 1695. 4. "The principles of the Cyprianic age—with regard to episcopal power and jurisdiction," ibid. 1695. 5. "A Vindication" of the preceding, ibid. 1701. 6. "Some remarks on a Letter from a gentleman in the city, to a minister in the country, on Mr. David Williamson's sermon before the General Assembly," Edin. 1703. 7. "A brief examination of some things in Mr. Meldrum's sermon, preached May 16, 1703, against a toleration to those of the episcopal persuasion," ibid. 1703. 8. "The reasonableness of a toleration of those of the Episcopal persuasion inquired into purely on church principles," ibid. 1704. 9. "The Life of Gawin Douglas," bishop of Dunkeld, prefixed to Ruddiman's edition of "Douglas's Virgil," 1710. 10. "An Introduction to Drummond's History of the Five James's," Edin. 1711, with notes by Ruddiman, who always spoke highly of Sage as a scholar and companion.[1]

SAGITTARIUS (GASPAR), an eminent Lutheran divine, historian to the duke of Saxony, and professor of history at Halle, was born Sept. 23, 1643, at Lunenburg. He studied in, or visited the greatest part of the German universities, where he was much esteemed for his extensive knowledge of history and antiquities. He died March 9, 1694,

[1] Life of Sage, anonymous, but written by Mr. John Gillan, a bishop of the same church, Lond. 1714, 8vo.—Chalmers's Life of Ruddiman, p. 54.—Tytler's Life of Kaimes.—Gillan's Life of Sage is scarce; but an ample abridgment may be seen in the Encyclopædia Britannica.

leaving nearly 70 volumes of dissertations, principally on historical subjects; on oracles; on the gates of the ancients; "The succession of the Princes of Orange," 4to; "History of the City of Herderwich;" a life of St. Norbert, 1683; "Tractatus varii de historia legenda," 4to; "Historia antiqua Noribergæ," 4to; "Origin of the Dukes of Brunswick;" "History of Lubec;" "Antiquities of the kingdom of Thuringia;" "History of the Marquises and Electors of Brandenburg," and many others, enumerated by Niceron. His life was written by Schmid, and published in 1713, 8vo.[1]

SAINCTES (CLAUDIUS DE), in Latin SANCTESIUS, was born in 1525, at Perche. He entered as a regular canon in the abbey de St. Cheron, near Chartres; at the age of fifteen was admitted doctor of the Sorbonne, 1555, and resided afterwards in the house of cardinal de Lorraine, who employed him at the conference of Poissy, in 1561, and persuaded king Charles IX. to send him to the council of Trent, with eleven other doctors. In 1566 De Sainctes, with Simon Vigor, afterwards archbishop of Narbonne, disputed against two protestant ministers, at the house of the duke de Nevers, and published the records of this conference two years after, and had also a controversy with Sadeel, as we have recently noticed in his article. He became so celebrated for his writings, sermons, and zeal against the protestants, as to be promoted to the bishopric of Evreux in 1575. The following year he attended the states of Blois, and in 1581, the council of Rouen; but having afterwards joined the most violent among the Leaguers, was seized at Louviers by Henry IVth's party, who found a writing among his papers, in which he pretended to justify the assassination of Henry III. and declared that the present king deserved the same treatment. Being carried as a prisoner to Caen, he would there have received the punishment due to his attempt, had not cardinal de Bourbon, and some other prelates, interceded that his punishment should be perpetual imprisonment. He was accordingly confined in the castle de Crevecœur, in the diocese of Lisieux, where he died in 1591. De Sainctes left many learned works, the largest and most scarce among which is a "Treatise on the Eucharist," in Latin, folio, an edition of St. James's, St. Basil's, and St. Chrysostom's

1. Niceron, vol. IV.—Moreri.—Dict. Hist.

"Liturgies," Antwerp, 1560, 8vo, afterwards reprinted, but this is the only edition that is valued.[1]

ST. ALDEGONDE. See MARNIX.

ST. AMAND (JAMES), a classical scholar and critic, was probably the descendant of a French family, but we find no mention of him in any French biographical work, and are unable to say much of his early history. In 1705, he was a student at Lincoln college, Oxford, but made no long stay there. His passion for Greek literature, but particularly for acquiring materials towards a new edition of Theocritus, led him to Italy, where, though young, for he was scarce twenty, he obtained a distinguished reputation for learning, and became acquainted with men of the first erudition, among whom were Gravina, Fontanihi, and others. By their acquaintance he was easily introduced into the best libraries; and at Florence in particular, he was favoured with the friendship of the learned professor Salvini, who furnished him with several materials relating to Theocritus from the Laurentian library and St. Mary's monastery of Benedictines. The patronage and friendship of Mr. Newton too, the English ambassador at the grand duke's court, were of signal service to him. After spending some time with these and other learned men, in a mutual exchange of literary treasures and observations, he returned to England by way of Geneva and Paris, and died, not about 1750, as Mr. Warton says, but Sept. 5, 1754, at his house in Red-lion-square, leaving the valuable collection of books and MSS. he had made abroad to the Bodleian library, and the duplicates of his books to Lincoln college. Of the MSS. Mr. Warton availed himself in his edition of Theocritus. Mr. St. Amand left also 8000*l.* to Christ's hospital, and other legacies, which shew that he was a man of considerable opulence.[2]

ST. AMANT (MARK-ANTHONY-GERARD, sieur de), a French poet, was born at Roan in Normandy in 1594. In the epistle dedicatory to the third part of his works, he tells us, that his father commanded a squadron of ships in the service of Elizabeth queen of England for twenty-two years, and that he was for three years prisoner in the Black Tower at Constantinople. He mentions also, that two brothers of his had been killed in an engagement against

[1] Gen. Dict. art. Sanctesius.—Moreri.

[2] Warton's Preface to his Theocritus.—Gent. Mag. vol. XXIV.—Wood's Colleges and Halls, and Annals.

the Turks. His own life was spent in a continual succession of travels, which were of no advantage to his fortune. There are miscellaneous poems of this author, the greatest part of which are of the comic or burlesque, and the amatory kind. The first volume was printed at Paris in 1627, the second in 1643, and the third in 1649, and they have been reprinted several times. "Solitude, an ode," which is one of the first of them, is his best piece in the opinion of Mr. Boileau. In 1650 he published "Stances sur la grossesse de la reine de Pologne et de Suede." In 1654 he printed his "Moise sauvé, idylle heroique," Leyden; which had at first many admirers: Chapelain called it a speaking picture; but it has not preserved its reputation. St. Amant wrote also a very devout piece, entitled "Stances à M. Corneille, sur son imitation de Jesus Christ," Paris, 1656. Mr. Brossette says that he wrote also a poem upon the moon, in which he introduced a compliment to Lewis XIV. upon his skill in swimming, an amusement he often took when young in the river Seine; but the king's dislike to this poem is said to have affected the author to such a degree, that he did not survive it long. He died in 1661, aged sixty-seven. He was admitted a member of the French academy, when first founded by cardinal Richelieu, in 1633; and Mr. Pelisson informs us, that, in 1637, at his own desire, he was excused from the obligation of making a speech in his turn, on condition that he would compile the comic part of the dictionary which the academy had undertaken, and collect the burlesque terms. This was a task well suited to him; for it appears by his writings that he was extremely conversant in these terms, of which he seems to have made a complete collection from the markets and other places where the lower people resort.[1]

ST. AMOUR (WILLIAM DE), doctor of the Sorbonne, and one of the greatest ornaments of Christianity which appeared in the Romish communion in the thirteenth century, had his name from St. Amour in Franche Compté, where he was born about the commencement of that century. The zeal which he showed against the new institution of mendicant friars, both in his sermons, and as theological professor, induced the university of Paris to make choice of him to defend their interests against the Dominicans and Franciscans, who wished to engross the power and

[1] Gen. Dict.—Moreri.

influence of the university to themselves. In 1255, the debate was brought before the pope Alexander IV. who, with intolerable arrogance, ordered the university not only to restore the Dominicans to their former station, but also to grant them as many professorships as they should require. The magistrates of Paris, at first, were disposed to protect the university; but the terror of the papal edicts reduced them at length to silence; and not only the Dominicans, but also the Franciscans, assumed whatever power they pleased in that famous seminary, and knew no other restrictions than what the pope imposed upon them. St. Amour, however, wrote several treatises against the mendicant orders, and particularly, in 1255, or 1256, his famous book, "Perils des derniers temps," concerning the "perils of the latter days," in which he maintained that St. Paul's prophecy of the latter times (2 Tim. iii. 1.) was fulfilling in the abominations of the friars, and laid down thirty-nine marks of false teachers.

Some years before the pope had decided in favour of the mendicants, a fanatical book under the title of an "Introduction to the Everlasting Gospel" was published by a Franciscan, who exalted St. Francis above Jesus Christ, and arrogated to his order the glory of reforming mankind by a new gospel. The universal ferment, excited by this impious book, obliged Alexander IV. to suppress it, but he ordered it to be burnt in secret, being willing to spare the reputation of the mendicants. The university of Paris, however, insisted upon a public condemnation of the book; and Alexander, great as he was in power, was obliged to submit. He then took revenge by condemning St. Amour's work to be burnt, and the author to be banished from France. St. Amour retired to his native place, and was not permitted to return to Paris until the pontificate of Clement IV. He died at Paris in 1272. His works were published there in 1632, 4to. He was a man of learning and correct manners, of great zeal, and, in the opinion of a late writer, wanted only a more favourable soil, in which he might bring to maturity the fruits of those protestant principles, the seeds of which he nourished in his breast.[1]

SAINT-ANDRE' (NATHANAEL), an anatomist, well known in this country on account of the imposture of the

[1] Biog. Univ. art. Amour.—Milner's Eccl. Hist. vol. IV. p. 20.—Dupin.—Mosheim.

Rabbit-woman, and for various eccentricities of conduct, was a native of Switzerland, but, on coming over to England, was placed by some friends under a surgeon of eminence, in which profession he became skilful. He, for a time, read public lectures on anatomy, and obtained considerable reputation; which was ruined by the part he took in the affair of Mary Tofts, as well as by many other irregularities of character. He died in 1776, after having been for many years the subject of more curiosity and conversation than any of his contemporaries, though without any extraordinary talents, or claims to distinction. They who are curious to know more of his character may have their curiosity gratified in the "Anecdotes of Hogarth" by Nichols.[1]

ST. EVREMOND. See EVREMOND.

ST. GERMAN, or SEINTGERMAN (CHRISTOPHER), an English lawyer and law-writer of the sixteenth century, is supposed to have been born at Skilton, near Coventry, in Warwickshire, and educated for some time at Oxford, whence he removed to the Inner Temple for the study of the law. After being admitted to the bar, he became an eminent counsellor, and we should suppose a very popular one, as he frequently refused or returned his fees. What he got by honourable practice and some paternal estate, he expended in the purchase of books, and gathered a very fine library, which was all the property he left to his heirs. Besides his legal knowledge, he was conversant in philosophy and the divinity of the times, and wrote on the latter subject with so much freedom as to render his sentiments suspected, for which reason Bale has given him a very advantageous character. He is commended too for his piety, and pious ordering of his family, to whom he read every night a chapter in the Bible, and expounded it. He died Sept. 28, 1540, and not 1539, as Bale states. He was buried in the church of St. Alphage, within Cripplegate, London. It appears by his will that he was a considerable benefactor to Skilton church, where his father sir Henry St. German, knt. and his mother lie buried, and to that of Laleford. St. German has immortalized his name by his valuable and well-known work, which bears the title of "The Doctor and Student, or Dialogues between a doctor of divinity, and a student in the laws of England, concern-

[1] Nichols's Hogarth.

ing the grounds of those laws," first printed by Rastell, in Latin, 1523, 12mo, and reprinted in 1528. Mr. Bridgman enumerates above twenty editions which followed, the last in 1787, 8vo, with questions and cases concerning the equity of the law, corrected and improved by William Muchall, or Murchall. On the subject of this celebrated work, Mr. Hargrave (in his Law Tracts, 321), has published from a MS. in the Cotton library, "A Replication of a Serjaunte at the Laws of England, to certayne poïntes alleaged by a student of the said lawes of England, in a Dialogue in Englishe, between a doctor of divinity and the said student;" and a little "Treatise concerning writs of Subpœna." Two other tracts are attributed by Ames to St. German, though they bear the name of Thomas Godfrey, viz. "A Treatise concerning the power of the Clergy and of the lawes of the Realme," 12mo, no date; and "A Treatise concernynge divers of the Constitucyons provyncyall and legantines," 12mo, no date. Tanner attributes to him "A Treatise concerning the division between the Spiritualitie and the Temporaltie," printed by Redman without date; and this seems to be the same work as "The Pacyfyer of the division between the Spiritualitie and Temporaltie," printed by Berthelet, which being remarkable for impartiality and temperate language, was pointed out to sir Thomas More, as an example for him to follow in his controversial writings. This incited sir Thomas to publish "An Apologye made by him, anno 1533, after he had gevin over th' office of lord chancellor of Englande," printed by Rastell, 1533, 12mo. St. German was also probably the author of "Newe addicions treating most specially of the power of the Parlyament concernynge the Spiritualitie and the Spiritual Jurisdiction," 1531, 12mo, now reprinted in all the modern editions of the "Doctor and Student." He had a controversy with sir Thomas More, which produced "Salem and Bizance, being a dialogue between two Englishmen, one called Salem, and the other Bizance," 1533, 8vo. This was written in answer to More's "Apologye" above mentioned; and sir Thomas replied in the "Debellation of Salem and Bizance," by Rastell, in 1533, 8vo. [1].

SAINT-JOHN (Henry), lord viscount Bolingbroke, an eminent statesman and writer, was descended from an

[1] Tanner.—Bale.—Ath. Ox. vol. I.—Bridgman's Legal Bibliography.

ancient and noble family, and born, as all his biographers say, in 1672, but it appears by the register of Battersea parish that he was baptised Oct. 10, 1678. His father, sir Henry St. John, son of sir Walter St. John, died at Battersea, his family-seat, July 3, 1708, in his eighty-seventh year: his mother was lady Mary, second daughter and coheiress of Robert Rich, earl of Warwick. He was bred up, with great care, under the inspection of his grandfather, as well as his father, who neglected no means to cultivate his mind. It was once noticed in parliament that he was educated in dissenting principles, and it is very certain that the first director of his studies was the famous Daniel Burgess, who, with all his oddities (See BURGESS) was frequently employed as tutor to the sons of men of rank. Goldsmith seems desirous to impute Bolingbroke's infidelity to this divine, and to his being obliged to read Manton's Sermons on the 119th Psalm; but such an opinion is as dangerous as it is absurd. From Burgess or Manton, he could have imbibed only a higher reverence for religion than was to be expected from a lively youth; and as to the disgust he felt, to which his biographer seems inclined to trace his infidelity, it is probable that a boy would not have entertained much less dislike to a voluminous history of England, if obliged to read it when he wished to be idle. But, whatever instruction he might receive from his first tutors, it is very certain, that he had a regular and liberal education. He was sent to Eton, where he had for his companion and rival sir Robert Walpole. "The parts of Mr. St. John," says Coxe, "were more lively and brilliant, those of Walpole more steady and solid. Walpole was industrious and diligent, because his talents required application; St. John was negligent, because his quickness of apprehension rendered labour less necessary." These characteristics prevailed in both throughout life. From Eton Mr. St. John was removed to Christ-church, Oxford, where he made a shining figure as a polite scholar, and when he left the university, he was considered as a youth highly accomplished for public life. His person was agreeable, and he had a dignity mixed with sweetness in his looks, and a manner very prepossessing, and, as some of his contemporaries said, irresistible. He had much acuteness, great judgment, and a prodigious memory. Whatever he read he retained so as to make it entirely his own; but in youth, he was not in general

much given either to reading or reflection. With great parts, he had, as it usually happens, great passions; which hurried him into those indiscretions and follies that distinguish the libertine. He does not, however, appear to have been without his serious moments, nor always unwilling to listen to the voice of conscience. "There has been something always," says he, "ready to whisper in my ear, while I ran the course of pleasure and of business, 'Solve senescentem mature sanus equum;' 'and while 'tis well, release thy aged horse.' But my genius, unlike the demon of Socrates, whispered so softly, that very often I heard him not, in the hurry of those passions with which I was transported. Some calmer hours there were; in them I hearkened to him. Reflection had often its turn; and the love of study and the desire of knowledge have never quite abandoned me. I am not, therefore, entirely unprepared for the life I will lead; and it is not without reason that I promise myself more satisfaction in the latter part of it than I ever knew in the former."

As these youthful extravagances involved him in discredit, his parents were very desirous to reclaim him. With this view, when in his twenty-second year, they married him to the daughter and coheiress of sir Henry Winchecomb of Bucklebury, in the county of Berks, bart.; and upon this marriage a large settlement was made, which proved very serviceable to him in his old age, though a great part of what his lady brought was taken from him, in consequence of his attainder. The union in other respects was not much to his liking. The same year he was elected for the borough of Wotton-Basset, and sat in the fifth parliament of king William, which met Feb. 10, 1700; and in which Robert Harley, esq. afterwards earl of Oxford, was chosen for the first time speaker. Of this short parliament, which ended June 24, 1701, the business was the impeachment of the king's ministers, who were concerned in the conclusion of the two partition-treaties; and, Mr. St. John siding with the majority, who were then considered as tories, ought to be looked upon as commencing his political career in that character. He sat also in the next, which was the last parliament in the reign of William, and the first in that of Anne. He was charged, so early as 1710, with having voted this year against the succession in the House of Hanover; but this he has peremptorily denied, because in 1701 a bill was brought into par-

liament, by sir Charles Hedges and himself, entitled "A Bill for the farther security of his majesty's person, and the succession of the crown in the Protestant line, and extinguishing the hopes of the pretended prince of Wales, and all other pretenders, and their open and secret abettors." In July 1702, upon the dissolution of the second parliament, the queen making a tour from Windsor to Bath, by way of Oxford, Mr. St. John attended her; and, at that university, with several persons of the highest distinction, had the degree of doctor of laws conferred upon him.

Persevering steadily in the same tory-connections, to which he adhered against the whig principles of his family, his father and grandfather being both of that party, he gained such an influence in the house, that on April 10, 1704, he was appointed secretary of war, and of the marines. As this post required a constant correspondence with the duke of Marlborough, it appears to have been the principal foundation of the rumours raised many years after, that he was in a particular manner attached to the duke. It is certain, that he knew his worth, and was a sincere admirer of him; but he always denied any particular connection; nor was he ever charged by the duke or duchess with ingratitude or breach of engagement to them. In all political measures, Mr. St. John acted with Mr. Harley: and, therefore, when this minister was removed from the seals in 1707, Mr. St. John chose to follow his fortune, and the next day resigned his place. He was not returned in the subsequent parliament; but, upon the dissolution of it in 1710, Harley being made chancellor and under-treasurer of the Exchequer, the post of secretary of state was given to St. John. About the same time he wrote the famous "Letter to the Examiner," to be found among the first of those papers: it was then universally ascribed to him, and gave no inconsiderable proofs of his abilities as a writer; for in this single short paper are comprehended the outlines of that design on which Swift employed himself for near a twelvemonth.

Upon the calling of a new parliament in November, he was chosen knight of the shire for the county of Berks, and also burgess for Wotton-Basset; but made his election for the former. He appeared now upon a scene of action, which called forth all his abilities. He sustained almost the whole weight of the business of the peace of Utrecht,

which however he was not supposed to negotiate to the advantage of his country: and therefore had an ample share of the censure bestowed on that treaty ever since. The real state of the case is, that "the two parties," as he himself owns, "were become factions in the strict sense of the word." He was of that which prevailed for peace, against those who delighted in war; for this was the language of the times: and, a peace being resolved on by the English ministers at all risks, it is no wonder if it was made with less advantage to the nation. He owns this, yet justifies the peace in general: "Though it was a duty," says he, "that we owed to our country, to deliver her from the necessity of bearing any longer so unequal a part in so unnecessary a war, yet was there some degree of merit in performing it. I think so strongly in this manner, I am so incorrigible, that, if I could be placed in the same circumstances again, I would take the same resolution, and act the same part. Age and experience might enable me to act with more ability and greater skill; but all I have suffered since the death of the queen should not hinder me from acting. Notwithstanding this, I shall not be surprised if you think that the peace of Utrecht was not answerable to the success of the war, nor to the efforts made in it. I think so myself; and have always owned, even when it was making and made, that I thought so. Since we had committed a successful folly, we ought to have reaped more advantage from it than we did."

In July 1712, he was created baron St. John of Lediard-Tregoze in Wiltshire, and viscount Bolingbroke; and was also, the same year, appointed lord-lieutenant of the county of Essex. But these honours not coming up to the measure of his ambition, he meditated supplanting Harley, now earl of Oxford, who had offended him, even in the matter of the peerage. Paulet St. John, the last earl of Bolingbroke, died the 5th of October preceding his creation; and the earldom became extinct by his decease, and this honour had been promised to him; but, his presence in the House of Commons being so necessary at that time, Harley prevailed upon him to remain there during that session; with an assurance, that his rank should be preserved for him. But, when he expected the old title should have been renewed in his favour, he received only that of viscount; which he resented as an intended affront on the part of Harley, who had got an earldom for himself. "I

continued," says Bolingbroke, "in the House of Commons during that important session which preceded the peace; and which, by the spirit shewn through the whole course of it, and by the resolutions taken in it, rendered the conclusion of the treaties practicable. After this, I was dragged into the House of Lords in such a manner as to make my promotion a punishment, not a reward; and was there left to defend the treaties alone. It would not have been hard," continues he, "to have forced the earl of Oxford to use me better. His good intentions began to be very much doubted of: the truth is, no opinion of his sincerity had ever taken root in the party; and, which was worse for a man in his station, the opinion of his capacity began to fall apace. I began in my heart to renounce the friendship which, till that time, I had preserved inviolable for Oxford. I was not aware of all his treachery, nor of the base and little means which he employed then, and continued to employ afterwards, to ruin me in the opinion of the queen, and every where else. I saw, however, that he had no friendship for any body; and that, with respect to me, instead of having the ability to render that merit, which I endeavoured to acquire, an addition of strength to himself, it became the object of his jealousy, and a reason for undermining me." There was also another transaction, which passed not long after lord Bolingbroke's being raised to the peerage, and which aggravated his animosity to that minister. In a few weeks after his return from France, her majesty bestowed the vacant ribbons of the order of the garter upon the dukes Hamilton, Beaufort, and Kent, and the earls Powlet, Oxford, and Strafford. Bolingbroke thought himself here again ill used, having an ambition, as the minister well knew, to receive such an instance as this was of his mistress's grace and favour. Indignant at all these circumstances, we are told that Bolingbroke, when the treasurer's staff was taken from Oxford, expressed his joy by entertaining that very day, July 7, 1714, at dinner, the generals Stanhope, Cadogan, and Palmer, sir William Wyndham, Mr. Craggs, and other gentlemen. Oxford said upon his going out, that "some of them would smart for it;" and Bolingbroke was far from being insensible of the danger to which he stood exposed; yet he was not without hopes still of securing himself, by making his court to the whigs; and it is certain, that a little before this he had proposed to bring

in a bill to the House of Lords, to make it treason to enlist soldiers for the Pretender, which was passed into an act.

Soon, however, after the accession of king George I. in 1714, the seals were taken from him, and all the papers in his office secured. During the short session of parliament at this juncture, he applied himself with his usual industry and vigour to keep up the spirits of the friends to the late administration, without omitting any proper occasion of testifying his respect and duty to his majesty, by assisting in settling the civil list, and other necessary points. But, when after the meeting of the new parliament, his danger became more imminent, he withdrew privately to France, in March 1715. It is said, by the continuator of Rapin's history, that his heart began to fail him as soon as he heard that Prior was landed at Dover, and had promised to reveal all he knew. Accordingly that evening his lordship, who had the night before appeared at the play-house in Drury-lane, and bespoke another play for the next night, and subscribed to a new opera that was to be acted some time after, went off to Dover in disguise, as a servant to Le Vigne, one of the French king's messengers. His lordship, however, always affirmed that he took this step upon certain and repeated informations, that a resolution was taken, by the men in power, not only to prosecute, but to pursue him to the scaffold.

Upon his arrival at Paris, he received an invitation from the Pretender, then at Barr, to engage in his service: which he at first absolutely refused, and thought it wiser to make the best application, that his present circumstances would admit, to prevent the progress of his prosecution in England. While this was in doubt, he retired into Dauphiné, where he continued till the beginning of July; and then, upon receiving unfavourable news from some of his party in England, he complied with a second invitation from the Pretender; and, taking the seals of the secretary's office at Commercy, set out with them for Paris, and arrived thither the latter end of the same month, in order to procure from that court the necessary succours for his new master's intended invasion of England. The vote for impeaching him of high treason had passed in the House of Commons the June preceding; and six articles were brought into the house, and read by Walpole, August 4, 1715, which were in substance as follows: 1. "That whereas he had assured the ministers of the States General,

by order from her majesty in 1711, that she would make no peace but in concert with them; yet he sent Mr. Prior to France, that same year, with proposals for a treaty of peace with that monarch, without the consent of the allies." 2. "That he advised and promoted the making of a separate treaty or convention, with France, which was signed in September." 3. "That he disclosed to M. Mesnager, the French minister at London, this convention, which was the preliminary instruction to her majesty's plenipotentiaries at Utrecht, in October." 4. "That her majesty's final instructions to her said plenipotentiaries were disclosed by him to the abbot Gualtier, an emissary of France." 5. "That he disclosed to the French the manner how Tournay in Flanders might be gained by them." 6. "That he advised and promoted the yielding up of Spain and the West-Indies to the duke of Anjou, then an enemy to her majesty." These articles were sent up to the Lords in August; in consequence of which, he stood attainted of high-treason, September the 10th of the same year.

In the mean time, his new engagements with the Pretender were so unsuccessful as to bring on him a similar disgrace; for the year 1715 was scarcely expired, when the seals and papers of his new secretary's office were demanded, and given up; and this was soon followed by an accusation branched into seven articles, in which he was impeached of treachery, incapacity, and neglect. Thus discarded, he turned his thoughts once more to a reconciliation with his country, and in a short time, by that characteristic activity with which he prosecuted all his designs, he procured, through the mediation of the earl of Stair, then the British ambassador at the French court, a promise of pardon, upon certain conditions, from the king, who, in July 1716, created his father baron of Battersea and viscount St. John. In the mean time these vicissitudes had thrown him into a state of reflection; and this produced, by way of relief, a "Consolatio Philosophica," which he wrote the same year, under the title of "Reflections upon Exile." In this piece he has drawn the picture of his own exile; which, being represented as a violence, proceeding solely from the malice of his persecutors, to one who had served his country with ability and integrity, is by the magic of his pen converted not only into a tolerable, but what appears to be an honourable, station. He had also this year written several letters, in answer to the charge brought against him by the Pretender and his adherents,

which were printed at London in 1735, 8vo, together with answers to them by Mr. James Murray, afterwards made earl of Dunbar by the Pretender; but, being then immediately suppressed, are reprinted in "Tindal's Continuation of Rapin's History of England." The following year, he drew up a vindication of his whole conduct with respect to the tories, in the form of a letter to sir William Wyndham, which was printed in 1753, 8vo. It is written with the utmost elegance and address, and abounds with interesting and entertaining anecdotes.

His first lady being dead, he espoused about this time, 1716, a second of great merit and accomplishments, niece to madam de Maintenon, and widow of the marquis de Villette; with whom he had a very large fortune, encumbered, however, with a long and troublesome law-suit. In the company and conversation of this lady, he passed his time in France, sometimes in the country, and sometimes at the capital, till 1723; when the king was pleased to grant him a full and free pardon. Upon the first notice of this favour, the expectation of which had been the governing principle of his political conduct for several years, he returned to his native country. It is observable, that bishop Atterbury was banished at this very juncture; and happening, on his being set ashore at Calais, to hear that lord Bolingbroke was there, he said, "Then I am exchanged!" His lordship having obtained, about two years after his return, an act of parliament to restore him to his family-inheritance, and to enable him to possess any purchase he should make, chose a seat of lord Tankerville, at Dawley near Uxbridge in Middlesex; where he settled with his lady, and gratified his taste by improving it into a most elegant villa. Here he amused himself with rural employments, and with corresponding and conversing with Pope, Swift, and other friends; but was by no means satisfied within: for he was yet no more than a mere titular lord, and stood excluded from a seat in the House of Peers. Inflamed with this taint that yet remained in his blood, he entered again, in 1726, upon the public stage; and, disavowing all obligations to the minister Walpole, to whose secret enmity he imputed his not having received the full effects of the royal mercy intended, he embarked in the opposition, and distinguished himself by a multitude of pieces, written during the short remainder of that reign, and for some years under the following, with great boldness against the measures that were then pursued. Besides his papers

in the "Craftsman," which were the most popular in that celebrated collection, he published several pamphlets, which were afterwards reprinted in the second edition of his "Political Tracts," and in the authorized edition of his works.

Having carried on his part of the siege against the minister with inimitable spirit for ten years, he laid down his pen, owing to a disagreement with his principal coadjutors; and, in 1735, retired to France, with a full resolution never to engage more in public business. Swift, who knew that this retreat was the effect of disdain, vexation, and disappointment, that his lordship's passions ran high, and that his attainder unreversed still tingled in his veins, concluded him certainly gone once more to the Pretender, as his enemies gave out; but he was rebuked for this by Pope, who assured him, that it was absolutely untrue in every circumstance, that he had fixed in a very agreeable retirement near Fontainbleau, and made it his whole business *vacare literis*. He had now passed the 60th year of his age; and through a greater variety of scenes, both of pleasure and business, than any of his contemporaries. He had gone as far towards reinstating himself in the full possession of his former honours as great parts and great application could go; and seemed at last to think, that the door was finally shut against him. He had not been long in his retreat, when he began a course of "Letters on the study and use of History," for the use of lord Cornbury, to whom they are addressed. They were published in 1752; and, though they are drawn up, as all his works are, in an elegant and masterly style, and abound with just reflections, yet, on account of some freedoms taken with ecclesiastical history, they exposed him to much censure. Subjoined to these letters are, his piece "upon Exile," and a letter to lord Bathurst "on the true use of study and Retirement."

Upon the death of his father, who lived to be extremely old, he settled at Battersea, the ancient seat of the family, where he passed the remainder of his life. His age, his genius, perfected by long experience and much reflection, gave him a superiority over most of his contemporaries, which his works have not altogether preserved. Pope and Swift, however, were among his most ardent admirers; and it is well known, that the former received from him the materials for his "Essay on Man." Yet, even in this

retirement, he did not neglect the consideration of public affairs; for, after the conclusion of the war in 1747, upon measures being taken which did not agree with his notions of political prudence, he began "Some Reflections on the present state of the nation, principally with regard to her taxes and debts, and on the causes and consequences of them." but he did not finish them. In 1749, came out his "Letters on the spirit of Patriotism, on the idea of a Patriot King, and on the state of parties at the accession of king George I:" with a preface in which Pope's conduct, with regard to that piece, is represented as an inexcusable act of treachery to him. Of this subject we have already taken sufficient notice in our accounts of Mallet and Pope. Bolingbroke was now approaching his end. For some time a cancerous humour in his face had made considerable progress, and he was persuaded to apply an empirical remedy, which exposed him to the most excruciating tortures. Lord Chesterfield saw him, for the last time, the day before these tortures began. Bolingbroke, when they parted, embraced his old friend with tenderness, and said "God, who placed me here, will do what he pleases with me hereafter, and he knows best what to do. May he bless you!" About a fortnight after he died, at his house at Battersea, Nov. 15, 1751, nearly eighty years old, if the date usually assigned to his birth be correct. His corpse was interred with those of his ancestors in that church, where there is a marble monument erected to his memory.

His lordship's estate and honours descended to his nephew; the care and profits of his manuscripts he left to Mallet, who published them, together with his works already printed, in 1754, 5 vols. 4to. They may be divided into political and philosophical works: the former of which have been mentioned already, and consist of "Letters upon History," "Letter to Wyndham," "Letters on Patriotism," and papers in the "Craftsman;" which had been separately printed in 3 vols. 8vo, under the title of "Dissertation upon Parties," "Remarks on the History of England," and "Political Tracts." His philosophical works consist of, "The substance of some letters written originally in French about 1720 to Mr. de Pouilly; letter occasioned by one of abp. Tillotson's sermons; and letters or essays addressed to Alexander Pope, esq." As Mallet had published an 8vo edition of the "Letters on History," and the "Letter to Wyndham," before the 4to edition of the works

came out, he afterwards published separately the philosophical writings, 5 vols. 8vo. These essays, addressed to Pope, on philosophy and religion, contain many things which deny or ridicule the great truths of revelation; and, on this account, not only exposed the deceased author to the just animadversions of several writers, but occasioned also a presentment of his works by the grand jury of Westminster; but the sale of them was very slow, and of late years they are perhaps still less consulted. An edition, however, was published in 1809, in 8 vols. 8vo, with many additions, from subsequent authorities, to the *life* of Bolingbroke, which was written by Dr. Goldsmith. Some time before this, a valuable collection of lord Bolingbroke's political correspondence was published in 4to, and 4 vols. 8vo, by the rev. Gilbert Parke, which contains much information respecting the memorable peace of Utrecht. His character has been drawn by various able pens, by Chesterfield, Mrs. Cockburn, Ruffhead (under the guidance of Warburton), lord Walpole, Horace Walpole, lord Orrery, &c. &c. and although they differ in some points, coincide in proving that lord Bolingbroke was considered by all as a politician of an important class; that those who have been at most pains to defame him as an enemy, would have been very desirous to secure him as a friend, and that they may be credited in every thing sooner than in their affecting to undervalue his talents. Ambition and immorality constitute the great objections to his public and private character. His infidel principles were not much known before his death, except to his friends. Like Chesterfield and Hume, he left something behind him worse than he had produced in his life-time, and subjected himself to accusations to which he could no longer reply. In his character since, he has suffered equally by the just resentment of piety, and by the unforgiving prejudices of party; and an impartial history of his conduct and opinions is perhaps yet a desideratum.[1]

ST. LAMBERT (CHARLES FRANCIS DE), formerly a member of the French academy, was born in Nancy, Dec. 16, 1717, of a family of Lorrain. He was educated among the Jesuits at the college of Pont-a-Mousson, but in early

[1] Life by Goldsmith, in edit. 1809.—Biog. Brit.—Swift's Works.—Pope's Works by Bowles.—Coxe's Walpole.—Lysons's Environs, vol. I.—Royal and Noble Authors by Park.—Chesterfield's Memoirs and Letters.—Leland's Deistical Writers.—Warburton's Letters to Hurd, &c. &c.

life entered into the army, which he quitted at the peace of Aix-la-Chapelle in 1748, and joined the gay party assembled by Stanislaus, king of Poland, at Luneville. There he became an admirer of Madame de Chatelet, who returned his attachment. He was afterwards intimate with, and the egregious flatterer of Voltaire. It is not said what part he took in the revolution, but he escaped its dangers, and died at Paris Feb. 9, 1805. He was a man of genius, but his steps in the literary career were rather slow, and incommensurate with the activity of his genius; for his first poetical work, "Les Fêtes de l'Amour et de l'Hymen," a theatrical performance, was published about 1760, when he was already turned of forty years of age. His poem entitled "Les quatres parties du jour" appeared in 1764, and soon ranked him among the greatest poets of his age. The composition was acknowledged to possess novelty in the descriptions, interest in the details, and elegance in the style; although, on the other side, it was charged with coldness, want of unity, and monotonous episodes. The same year he published his "Essai sur le luxe," 8vo. His next, and justly celebrated, poetical performance, "Les Saisons," which was published in 1769, raised him to the highest degree of reputation. It was generally admitted that he exhibited here a large share of ingenuity and invention, by introducing pastoral poetry into a composition of a different sort, making it still preserve its native simplicity, and yet associate naturally with more elevated subjects. An additional merit was discovered, with regard to this elegant work, in the motive of the author; as his professed design was to inspire the great proprietors of land with an inclination to live on their manors, and contribute to the happiness of the cultivators.

In 1772, he published his "Fables Orientales," which did little either to increase or to diminish his poetical fame: and many years after he produced his "Consolation de la Vieillesse," a proof that his talents had suffered no diminution from age or infirmity. The last publication of Saint Lambert is a philosophical work in prose. It appeared in 1798, in 3 vols. 8vo, under the title of "Catechisme Universel." It was intended to exhibit a system of morals grounded on human nature; and the favourite object of the author was to confute the doctrine of a moral sense, which has been supported by many eminent metaphysicians, ever since the writings of Shaftesbury and of Hutcheson.

This work was justly denominated by some French critics, alluding to the age of the author, *Le soir d'un beau jour* (the evening of a beautiful day!) He wrote also some articles for the Encyclopedie, and many fugitive pieces in the literary journals.[1]

SAINTE-MARTHE, in Latin Sammarthanus, is the name of a family in France, which produced many men of letters. The first, GAUCHER DE SAINTE-MARTHE, had a son Charles, born in 1512, who became physician to Francis II. and was remarkable for his eloquence. Queen Margaret of Navarre and the duchess of Vendome honoured him with their particular esteem; and when they died in 1550, he testified his grief by a funeral oration upon each, published the same year. That upon the queen was in Latin, the other in French. There is also some Latin and French poetry of his in being. He died in 1555.—SCEVOLE, or SCÆVOLA, the nephew of Charles, was born at Loudun in 1536, and became very distinguished both in learning and business. He loved letters from his infancy, attained an intimate acquaintance with the Latin, Greek, and Hebrew tongues; and became an orator, a lawyer, a poet, and an historian; he is also represented as a good friend, zealous for his country, and of inviolable fidelity to his prince. He had, in the reigns of Henry III. and Henry IV. several considerable employments, which he filled with great reputation. In 1579, he was governor of Poitiers, and afterwards treasurer of France for this district. In 1593 and 1594, he exercised the office of intendant of the finances, in the army of Bretagne, commanded by the duke de Montpensier: and, in the latter of these years, he reduced Poitiers to the subjection of Henry IV. Some time after, he conceived thoughts of retiring to his own country, and devoting the remainder of his life to contemplation: but was again made governor of Poitiers, in so honourable a manner that he could not decline it. Upon the expiration of this office, he went to Paris, and thence to Loudun, where he passed the rest of his days "in otio cum dignitate." This town had been often protected from ruin in the civil wars merely by his credit, and therefore regarded him as its protector. He died there in 1623, universally regretted; and his funeral oration was pronounced by the famous Urban Grandier. He was the author of "La loüange de

[1] Dict. Hist.—Baldwin's Literary Journal.

la ville de Poitiers," 1573; "Opera Poetica," consisting of odes, elegies, epigrams, and sacred poems, in French and Latin, 1575; "Gallorum doctrina illustrium elogia," 1598:" but his chief work, and that which keeps his name still alive in the republic of letters, is his work called "Pædotrophia, seu de puerorum educatione," printed in 1584, and dedicated to Henry III. This poem went through ten editions in the author's life-time, and hath gone through as many since. It was neatly printed at London in 1708, in 12mo, together with the "Callipædia" of Quillet. It is also printed with a complete edition of his and his son Abel's works, under the title "Sammarthanorum patris et filii opera Latina et Gallica, tum soluta oratione, tum versu scripta," Paris, 1633, 4to. Scevole left several sons; of whom ABEL, the eldest, born at Loudun in 1570, applied himself, like his father, to literature. He cultivated French and Latin poetry; the latter were printed with those of his father in the edition just mentioned, but are inferior to them. Lewis XIII. settled on him a pension, for the services he had done him, and made him a counsellor of state. In 1627, he was made librarian to the king at Fontainebleau; and had after that other commissions of importance. He died at Poitiers in 1652, where his "Opuscula Varia" were printed in 1645, 8vo. This Abel had a son of his own name, born in 1630, and afterwards distinguished by his learning. He succeeded his father as librarian at Fontainebleau, and in that quality presented to Lewis XIV. in 1668, "Un Discours pour le rétablissement de cette Bibliotheque." He died in 1706.

Scevole's second and third sons, SCEVOLE and LEWIS, were born in 1571. They were twin-brothers, of the same temper, genius, and studies; with this difference only, that Scevole continued a layman, and married, while Lewis embraced the ecclesiastical state. They spent their lives together in perfect union, and were occupied in the same labours. They were both counsellors to the king, and historiographers of France. They were both interred at St. Severin in Paris, in the same grave; though Scevole died in 1650, and Lewis did not die till 1656. They distinguished themselves by their knowledge, and in conjunction composed the "Gallia Christiana, seu series omnium Episc. &c. Franciæ," of which there is an edition in 13 vols. folio, 1715—1786, but three more volumes are yet necessary to complete it.

Besides these, there were DENIS, PETER SCEVOLE, ABEL LEWIS, and CLAUDE, DE SAINTE-MARTHE, all men of learning, and who distinguished themselves by various publications; but their works are not of a nature to make a particular enumeration of them necessary here.[1]

ST. PALAYE (JOHN BAPTIST DE LA CURNE DE), an ingenious French writer, was born at Auxerre in 1697. The only information we have of his early life is restricted to a notice of the affection which subsisted between him and his twin-brother M. de la Curne. It appears that he devoted himself to researches into the language and antiquities of his country, and was admitted a member of the French academy, and that of inscriptions. In all his labours he was assisted by his brother, who lived with him, and was his inseparable associate in his studies, and even in his amusements St. Palaye died in 1781. La Harpe has published some spirited verses which he addressed in his eightieth year to a lady who had embroidered a waistcoat for him; but he is chiefly known as an author by "Memoires sur l'Ancienne Chevalerie," 3 vols. 12mo, in which he paints in very lively colours the manners and customs of that institution. Mrs. Dobson published an English translation of this in 1784. After his decease the abbè Millot drew up, from his papers, "L'Histoire des Troubadours," in 3 vols. 12mo. St. Palaye had meditated on an "Universal French Glossary," which was to be more copious than that of Du Cange, and left two works in manuscript, one a history of the variations that have taken place in the French language, the other a Dictionary of French antiquities.[2]

ST. PAVIN (DENNIS SANGUIN DE), a French poet of the seventeenth century, was born at Paris, and studied with a view to the ecclesiastical profession, but his private attachment was wholly to the belles lettres and poetry, which he diligently cultivated. He spent the greatest part of his life at Livri, of which he was abbot, though no credit to the order, for he lived in a voluptuous, indolent style, circulating and practising the pernicious maxims he had learnt from his master, the poet Theophile, and to which he was so strongly attached, that Boileau in his first satire places St. Pavin's conversion among things morally impossible. The story of his having been converted by

[1] Moreri.—Dict. Hist.—Dupin. [2] Dict. Hist.

hearing a terrible voice at the time Theophile died, in 1625, is entirely without foundation, for his conversion preceded his own death but a very short time. He died in 1670, leaving several poems not inelegantly written, which form part of vol. IV. of Barbin's collection; and a collection of his works was published in 1759, 12mo, with Charleval, Lalane, and Montplaisir. He was related to Claudius Sanguin, steward of the household to the king and the duke of Orleans, who published "Les Heures" in French verse, Paris, 1660, 4to, in which the whole Psalter is translated.[1]

ST. PIERRE (CHARLES IRENE'E CASTEL DE), a French moral and political writer, was born in 1658, of a noble family, at Saint-Pierre in Normandy. He studied at the college of Caen, and was brought up to the church, and obtained some preferment; but was more distinguished for his political knowledge. Previous to his appearing in political life, he wrote some observations on philosophical grammar, in consequence of which he was admitted a member of the academy in 1695. His political fame induced the cardinal Polignac to take him with him to the conferences for the peace of Utrecht; and here he appears to have announced one of his favourite projects, the establishment of a kind of European diet, in order to secure a perpetual peace, which cardinal Fleury received with good humour, but saw at once its practical difficulties. Such indeed was the case with most of the schemes he published in his works, which are now nearly forgotten. He certainly, however, had the merit of discovering the defects of the government of Louis XIV. and pleaded the cause of a more free constitution with much boldness. One of his best works was "A Memorial on the establishment of a proportional Taille," which is said to have meliorated the state of taxation in France. He died in 1743, aged eighty-five. After the death of Louis XIV. he published some of his spirited sentiments of that monarch in a pamphlet entitled "La Polysynodie," or the plurality of councils, for which he was expelled the French academy, Fontenelle only giving a vote in his favour. An edition of his works was published in Holland, 1744, 18 vols. 12mo.[2]

ST. REAL (CÆSAR VICHARD DE), a polite French writer, was the son of a counsellor to the senate of Chamberri in

[1] Moreri.—Dict. Hist. [2] Eloges by D'Alembert.—Dict. Hist.

Savoy, where he was born, but it is not mentioned in what year. He came very young to France, was some time a disciple of M. de Varillas, and afterwards distinguished himself at Paris by several ingenious productions. In 1675, he returned to Chamberri, and went thence to England with the duchess of Mazarin; but soon after came back to Paris, where he lived a long time, without title or dignity, intent upon literary pursuits. He returned a second time to Chamberri in 1692, and died there the same year, advanced in years, but not in the best circumstances. He was a man of great parts and penetration, a lover of the sciences, and particularly fond of history, which he wished to have studied, not as a bare recital of facts and speeches, but as a picture of human nature philosophically contemplated. He wrote a piece, with this view, "De l'Usage de l'Histoire," Paris, 1672, 12mo, which is full of sensible and judicious reflections. In 1674, he published "Conjuration des Espagnols contre la République de Venise en 1618," 12mo, in a style which Voltaire compares to that of Sallust; but what he gained in reputation by this, he is said to have lost by his "La Vie de Jésus Christ," published four years after. He wrote many other things: some to illustrate the Roman history, which he had made his particular study; some upon subjects of philosophy, politics, and morals; and notes upon the first two books of Tully's "Letters to Atticus," of which he made a French translation. A neat edition of his works was published at the Hague in 1722, in 5 vols. 12mo, without the letters to Atticus; which, however, were printed in the edition of Paris, 1745, in 3 vols. 4to, and six 12mo.[1]

ST. SIMON (LOUIS DE ROUVROI, DUKE OF), a French writer of memoirs, was the son of a duke of the same title, born June 16, 1675, and was introduced at the court of Louis XIV. in his fifteenth year, but had been educated in virtuous principles, and never departed from them, either at court or in the army, in which he served till 1697. In 1721 he was appointed ambassador extraordinary to the court of Spain, for the purpose of soliciting the infanta in marriage for Louis XV. After being for some time confidential adviser to the regent, duke of Orleans, he retired to his estate, and passed most of his time in his library, where he read incessantly and forgot nothing. The marshal de Belle-Isle

[1] Niceron, vol. IL

used to say that he was the most interesting and agreeable dictionary he had ever consulted. At fourscore he enjoyed all his faculties as perfect as at forty: the precise time of his death is not mentioned, but it appears to have taken place about 1757. He composed "Memoirs of the reign of Louis XIV. and the Regency," which consist of a variety of anecdotes relative to the courts of Louis XIV. and XV. which are told in an elegant style, but his manner is often sarcastic, although his justice has never been called in question. M. Anquetil has made this nobleman's memoirs the basis of his history of "Louis XIV. his Court and the Regent." Some of the editions of these Memoirs have been mutilated, but the most complete was printed at Strasburg, in 1791, 13 vols. 8vo.[1]

SALDEN, (WILLIAM), a learned writer in the sixteenth century, born at Utrecht, was successively minister of several churches in Holland, and lastly at the Hague, where he died in 1694. His most known and valuable works are, "Otia Theologica," 4to, containing dissertations on different subjects, from the Old and New Testament; "Concionator Sacer," 12mo; and "De Libris varioque eorum usu et abusu," Amsterdam, 1668, 12mo.[2]

SALE (GEORGE), a learned Englishman, who died at London in 1736, was a man who did much service to the republic of letters, but of his private history we have no account. He had a hand in the "Universal History," and executed the cosmogony and a part of the history following. He was also engaged in other publications; but his capital work is "The Koran, commonly called the Alcoran of Mohammed, translated into English immediately from the original Arabic; with explanatory notes taken from the most approved commentators. To which is prefixed, a preliminary Discourse," 1734, 4to. The preliminary discourse consists of 186 pages, and is divided into eight sections, which treat of the following particulars: Sect. 1. "Of the Arabs before Mohammed, or, as they express it, in the 'time of ignorance;' their history, religion, learning, and customs." Sect. 2. "Of the state of Christianity, particularly of the Eastern Churches, and of Judaism, at the time of Mohammed's appearance; and of the methods taken by him for establishing his religion, and the circumstances which concurred thereto." Sect. 3. "Of the Ko-

[1] Anquetil, ubi supra.—Dict. Hist. [2] Burman Traj. Erudit.—Moreri.

ran itself, the peculiarities of that book, the manner of its being written and published, and the general design of it." Sect. 4. "Of the doctrines and positive precepts of the Koran, which relate to faith and religious duties." Sect. 5. "Of certain negative precepts in the Koran." Sect. 6. "Of the institutions of the Koran in civil affairs." Sect. 7. "Of the months commanded by the Koran to be kept sacred, and of the setting apart of Friday for the especial service of God." Sect. 8. "Of the principal sects among the Mohammedans; and of those who have pretended to prophesy among the Arabs in or since the time of Mohammed." This preliminary discourse, as should seem, might deserve to be published separately from the Koran. Mr. Sale was also one of the members of the society for the encouragement of learning, begun in 1736, but as he died in that year, could not have enjoyed the promised advantages of it. He was one of the authors of the "General Dictionary," to which we so often refer, which includes a translation of Bayle, 10 vols. folio. Mr. Sale left a son, who was fellow of New college, Oxford, where he took his degree of M. A. in 1756. He was afterwards a fellow of Winchester college, in 1765, and died a short time after.[1]

SALIAN, or SALLIAN (JAMES), a learned Jesuit of Avignon, where he was born in 1557, entered into that society in 1578, and became a noted tutor. He was afterwards made rector of the college of Besançon, and died at Paris Jan. 23, 1640, in the eighty-third year of his age. He wrote some pious tracts, but is principally known for his "Annals of the Old Testament," published in 1618—24, 6 vols. folio. As this work appeared too voluminous for general use, M. de Sponde, bishop of Pamiers, requested leave to publish an abridgment in the manner of his abridgment of Baronius; but Salian, conscious how much originals suffer by abridgments, refused this request with much politeness; and when induced at last to make an abridgment himself, contrived to do it in such a manner as to render the original almost indispensable to his readers.[2]

SALISBURY (JOHN OF), one of the greatest ornaments of the twelfth century, was born at Old Sarum, whence he derived the name of SARISBURIENSIS, about 1116. After he had gone through a course of education in England, he went to the university of Paris in 1136, and attended upon

[1] Gent. Mag.; see Index.—Boswell's Life of Johnson. [2] Moreri.—Alegambe.

the lectures of Abelard and other masters, with such industry and success, that he acquired an uncommon share of knowledge both in philosophy and letters. At an early period of life, his poverty obliged him to undertake the office of preceptor; yet amidst engagements of this kind, he found leisure to acquire a competent knowledge of dialectics, physics, and morals, as well as an acquaintance with the Greek, and (what was at that time a rare accomplishment) with the Hebrew languages. He may justly be ranked among the first scholars of his age. After many years had elapsed, he resolved to revisit the companions of his early studies on Mount St. Genevieve, in order to confer with them on the topics on which they had formerly disputed. His account of this visit affords a striking picture of the philosophical character of this age. "I found them," says he, "the same men, and in the same place; nor had they advanced a single step towards resolving our antient questions, nor added a single proposition, however small, to their stock of knowledge. Whence I inferred, what indeed it was easy to collect, that dialectic studies, however useful they may be when connected with other branches of learning, are in themselves barren and useless." Speaking in another place of the philosophers of his time, he complains, that they collected auditors solely for the ostentation of science, and designedly rendered their discourses obscure, that they might appear loaded with the mysteries of wisdom; and that though all professed to follow Aristotle, they were so ignorant of his true doctrine, that in attempting to explain his meaning, they often advanced a Platonic notion, or some erroneous tenet equally distant from the true system of Aristotle and of Plato. From these observations, and from many similar passages to be found in his writings, it appears, that John of Salisbury was aware of the trifling character both of the philosophy and the philosophers of his age; owing, probably, to the uncommon share of good sense which he possessed, as well as to the unusual extent and variety of his learning. Throughout his writings there are evident traces of a fruitful genius, of sound understanding, of various erudition, and, with due allowance for the age in which he lived, of correct taste.

At his return into England, after his first visit to Paris, he studied the civil law under Vacarius, who taught with great applause at Oxford in 1149. Embracing the monas-

tic life at Canterbury, he became the chief confidant of two successive archbishops of that see, Thebbald and Thomas à Becket. To the last of these he dedicated his celebrated work "Polycraticon, or De nugis curialium, et vestigiis philosophorum," a very curious and valuable monument of the literature of his times. Although he did not approve some part of the conduct of Becket, he submitted to Henry the Second's sentence of banishment, and remained in exile for seven years, rather than give up the party of the archbishop, which was the condition on which he might have been permitted to return. In negotiating Becket's affairs, he performed no less than ten journeys into Italy. In one of these journeys, he obtained familiar intercourse with pope Adrian IV. his countryman, who having asked him what the world said of him and of the Roman church, John returned such an answer as might have been expected from the boldest of the reformers in the sixteenth century, telling his holiness, among other things, that the world said, "the pope himself was a burthen to christendom which is scarcely to be borne." The whole of this curious dialogue may be seen in the work above mentioned.

At length he was permitted to return to England in 1171, and was a spectator of the murder of his friend Becket, from whom he endeavoured to ward off one of the blows, and received it on his arm, which was seriously hurt. In 1172 he was promoted to the French bishopric of Chartres, in the province of Sens, which he held ten years, dying in 1182. He composed many other works besides the "Polycraticon," which is written in a plain concise style, and is an excellent treatise upon the employments, occupations, duties, virtues, and vices, of great men, and contains a number of moral reflections, passages from authors, examples, apologues, pieces of history, and common-places. His familiar acquaintance with the classics appears, not only from the happy facility of his language, but from the many citations of the purest Roman authors, with which his works are perpetually interspersed. Montfaucon says, that some part of the supplement to Petronius, published as a genuine and valuable discovery a few years ago, but since supposed to be spurious, is quoted in the "Polycraticon." It was published at Paris in 1513, and at Leyden in 1595, 8vo; and a French translation of it, entitled "Les Vanitez de la Cour," at Paris, 1640, in 4to,

with a life of the author prefixed. Among his other works are a volume of "Letters," published at Paris in 1611, for which his style seems best adapted, and his correspondents were some of the first personages of the age. Their contents, as detailing important occurrences, are interesting, and their turn of expression sometimes elegant. Another of his works was a learned defence of grammar, rhetoric, and logic, against one whom he calls Cornificius, which contains a most curious account of the state of these sciences at this period.[1]

SALISBURY, or SALESBURY (WILLIAM), a Welsh antiquary, was born of an ancient family in Denbighshire, and studied for some time at Oxford, whence he removed to Thaives-Inn, London. Here he applied to the law, but does not appear to have risen to any eminence, as Wood speaks of him as living in his latter days in the house of a bookseller in St. Paul's church-yard. His principal object appears to have been the cultivation of the Welsh language, and the translation into it of the Bible, &c. It would appear that queen Elizabeth gave him a patent, for seven years, for printing in Welsh the Bible, Common-Prayer, and "Administration of the Sacraments." He compiled "A Dictionary in English and Welsh," Lond. 1547, 4to. "A Little Treatise of the English pronunciation of the Letters." "A plain and familiar introduction" to the same, Lond. 1550, 4to. "Battery of the Pope's Bottereulx, commonly called the High-Altar," ibid. 1550, 8vo. "The Laws of Howell Dha." "A Welsh Rhetorick," revised, enlarged, &c. by Henry Perry, B. D. The period of his death is uncertain, but he was living in 1567.[2]

SALISBURY. See CECIL.

SALLENGRE (ALBERT HENRY DE), an ingenious and laborious writer, was born at the Hague in 1694. His father was receiver-general of Walloon Flanders, and of an ancient and considerable family. He was educated with great care, and sent at a proper age to Leyden; where he studied history under Perizonius, philosophy under Bernard, and law under Voetius and Noodt. Having finished his academical studies with honour, he returned to his parents at the Hague, and was admitted an advocate in the

[1] Leland.—Tanner.—Gen. Dict.—Brucker.—Henry's Hist. of Great Britain.—Berrington's Literary History of the Middle Ages.

[2] Ath. Ox. new edit. vol. I.

court of Holland. After the peace of Utrecht in 1713, he went to France; and spent some time at Paris in visiting libraries, and in cultivating friendships with learned men. In 1716, he was made counsellor to the princess of Nassau; and, the year after, commissary of the finances of the States General. He went again to France in 1717; and two years after to England, where he was elected fellow of the Royal Society, in the list of which he is called "Auditor-Surveyor of the Bank of Holland." He was author of several publications, which shewed parts, learning, and industry; and without doubt would, if he had lived, have been of great use and ornament to the republic of letters; but, catching the small-pox, he died in 1723, in his thirtieth year.

He was for some time editor of the "Literary Journal," which began at the Hague in 1713. His part consists of four volumes, 1715—1717. The continuation was by Desmolets and Gouget. In 1714, he published "L'Eloge de l'Yvresse," a piece of much spirit and gaiety; in 1715, "Histoire de Pierre de Montmaur," 2 vols. 8vo, a collection of all the pieces written against that singular character *. In 1716, "Commentaires sur les Epitres d'Ovide par M. de Meziriac," with a discourse upon the life and works of Meziriac; the same year, "Poésies de M. de la Monnoye;" in 1716, 1718, 1719, "Novus Thesaurus Antiquitatum Romanarum," a Supplement to Grævius's collection, in 3 vols. folio; in 1718, "Huetii de rebus ad

* Peter de Montmaur was a Jesuit of the seventeenth century, who was sent in early life by his order to Rome, and there he taught grammar with credit during three years. He afterwards left the Jesuits, and set up as a druggist at Avignon, which situation proved very profitable to him. Then going to Paris, he attended the bar, which he quitted to devote himself to poetry, displaying his taste chiefly in anagrams, and puns. This did not, however, prevent his succeeding Goulu as regius professor of Greek, from whence he was surnamed Montmaur the Grecian. His constant practice was to ridicule men of learning by satires and sarcasms, frequently making allusions to their names, taken from Greek and Latin, which were called Montmaurisms. Hence a warfare commenced which does not appear to have redounded much to the credit of either party. Among other expedients they accused Montmaur of having killed the porter of the college of Boncourt, on which he was sent to prison, and scarce cleared of this imaginary crime, before they accused him of others more infamous. Various attempts were also made to render him ridiculous. Menage set the fashion by a fictitious "Life of Montmaur," which he published in Latin, 1630, under the name of "Gargilius Mamurra." Others followed his example, and M. de Sallengre published the work above-mentioned, which forms a curious and entertaining collection. Montmaur was certainly a bad poet, but in other respects was not so despicable as most authors represent him. He died in 1648, aged seventy-four.

eum pertinentibus Commentarius," with a preface written by himself. About the time of his death he was engaged in writing "A History of the United Provinces from 1609, to the conclusion of the peace of Munster in 1648," which was published at the Hague in 1728, with this title, "Essai d'une Histoire des Provinces Unies pour l'année 1621, où la Treve finit, et le Guerre recommence avec l'Espagne," 4to.[1]

SALLO (DENIS DE), a French writer, the first projector of literary journals, was descended from an ancient and noble family, and born at Paris in 1626. During his education, he gave no proofs of precocious talent, and afforded little hope of much progress in letters or science. But this seems to have been the effect rather of indolence than incapacity, for he afterwards became an accomplished Greek and Latin scholar, and maintained public theses in philosophy with the greatest applause. He then studied the law, and was admitted a counsellor in the parliament of Paris in 1652. This, however, did not seem so much to his taste as general inquiries into literary history and knowledge, and desultory reading. It is said that he occasionally perused all kinds of books, made curious researches, and kept a person always near him to take down his reflections, and to make abstracts. In 1664, he formed the project of the "Journal des Sçavans;" and, the year following, began to publish it under the name of Sieur de Hedouville, which was that of his valet de chambre; but the severity of his censures gave offence to many who were able to make reprisals. Menage's "Amœnitates Juris Civilis" was one of the first of those works which fell under Sallo's cognizance, and his mode of treating it provoked Menage to return his abuse with equal severity in his preface to the works of Malherbe, printed in 1666. Charles Patin's "Introduction à la connoissance des Médailles" was another work with which he made free, and incurred a severe retaliation. This warfare soon proved too much for his courage; and therefore, after having published his third journal, he turned the work over to the Abbé Gallois, who dropped all criticism, and merely gave titles and extracts. The plan, however, in one shape or other, was soon adopted in most parts of Europe, and continues until this day, whether with real advantage to literature, has never been

[1] Niceron, vols. I. and X.—Moreri.

fully discussed. Voltaire, after mentioning Sallo as the inventor of this kind of writing, says, with a justice applicable in our own days, that Sallo's attempt "was afterwards dishonoured by other journals, which were published at the desire of avaricious booksellers, and written by obscure men, who filled them with erroneous extracts, follies, and lies. Things," he adds, "are come to that pass, that praise and censure are all made a public traffic, especially in periodical papers; and letters have fallen into disgrace by the management and conduct of these infamous scribblers." On the other hand, the advantages arising from such journals, when under the management of men of candour and independence, will scarcely admit of a doubt. Sallo died in 1669; and, although he published a piece or two of his own, yet is now remembered only for his plan of a literary journal, or review.[1]

SALLUSTIUS (CAIUS CRISPUS), an eminent Roman historian, was born at Amiternum in 86 B. C. The rank of his ancestors is uncertain, but from some circumstances in his writings, it is not improbable that his family was plebeian. Having passed his more early years at his native town, he was removed to Rome, where he had the advantage of profiting by the lessons of Atticus Prætextatus, surnamed Philologus, a grammarian and rhetorician of great celebrity. Under this teacher he applied to learning with diligence, and made uncommon progress. It appears that he had turned his thoughts in his younger days to the writing of history, for which he had unquestionably great talents; but, as he himself intimates in his preface to the history of Catiline's conspiracy, he was diverted from this pursuit by the workings of ambition. His early life too, appears to have been stained by vice, which the gross enormities of his more advanced years render highly probable. In this respect he has found an able advocate in his late learned translator and commentator; but, although Dr. Steuart's researches have removed some part of the reproaches of ancient authors, enough remains to shew that Sallust partook largely of the corruption of the age in which he lived, and added to it by his own example. The story of his having been detected in an adulterous intercourse with the wife of Milo, who, after a severe whipping, made him pay a handsome sum of money, may rest upon

[1] Niceron, vol. IX.—Moreri.

little authority, or may be altogether discarded as a fiction, but the general conduct of Sallust shows that the noble sentiments in his works had no influence on his conduct.

He appears to have been advanced to the office of quæstor in the year of Rome 693, and in 701 was made tribune of the people. It was now that he employed all the arts of faction to inflame the minds of the people against Milo, the murderer of Clodius; and those biographers who admit the fact of his being disgraced by Milo, as we have above related, impute to him motives of revenge only; and he was equally industrious in raising a clamour against Cicero, in order to deter him from pleading Milo's cause. In 703 he was expelled the senate by the then censors, Appius Claudius and Calphurnius Piso, on account of his profligacy, but restored in the following year by Julius Cæsar, and was likewise made quæstor, an office which he employed in accumulating riches by every corrupt measure. During Cæsar's second dictatorship, he was made prætor, and when Cæsar went into Africa with part of his army, he took Sallust with him, who performed some important services, in return for which Cæsar made him governor of Numidia. It is here that his public character appears most atrocious and indefensible. He seems to have considered this province as a fund destined to the improvement of his private fortune, and plundered it in the most inhuman manner. In vain did the oppressed Numidians exclaim against his rapacity, and commence a prosecution against him. His wealth was a sufficient guard against the arm of justice, and by sharing with Cæsar a part of the spoils, he easily baffled all inquiry into his provincial administration. On his return, laden with this wealth, he purchased a country house at Tivoli, and one of the noblest dwellings in Rome on the Quirinal mount, with beautiful gardens, which to this day are called the gardens of Sallust. In this situation it is supposed that he wrote his account of "Catiline's conspiracy," and the "Jugurthine war," and that larger history, the loss of which there is so much reason to deplore. He died at the age of fifty-one, B. C. 35. Having no children of his own, his ample possessions passed to the grandson of his sister; and the family flourished, with undiminished splendour, to a late æra of the Roman empire.

Whatever objections may be made to Sallust's character as a man, he has ever been justly admired as a historian.

He is equally perspicuous and instructive: his style is clear and nervous, his descriptions, reflections, speeches, and characters, all shew the hand of a master. But his partiality may be blamed with equal justice, and even some of his most virtuous sentiments and bitter invectives against corruption in public men may be traced rather to party spirit, than to a genuine abhorrence of corruption, which, indeed, in one who had practised it so extensively, could not be expected, unless the result of a penitence we no where read of. His attachment to Cæsar, and his disrespect for Cicero, are two glaring defects in his merit as a faithful historian.

Of Sallust there are many excellent editions. His works were first printed at Venice, in 1470, and reprinted thirty times before the conclusion of that century, but these editions are of great rarity. The best of the more modern are the Aldus of 1521, 8vo, the Variorum of 1690, 8vo, Wasse's excellent edition, printed at Cambridge in 1710, 4to; Cortius's edition, 1724, 4to; Havercamp's, 1742, 2 vols. 4to; the prize edition of Edinburgh, 1755, 12mo; the Bipont, 1779, 8vo; that very accurate one by Mr. Homer, Lond. 1789, 8vo; and one by Harles, 1799, 8vo. The late Dr. Rose of Chiswick, published a very correct translation of Sallust in 1751, 8vo, with Cicero's Four Orations against Catiline; and more recently Sallust has found a translator, and an acute and learned commentator and advocate, in Henry Steuart, LL.D. F.R.S. and S.A.E. who published in 1806, in 2 vols. 4to, "The Works of Sallust. To which are prefixed, two Essays on the Life, literary character, and writings of the historian; with notes historical, biographical, and critical."

SALMASIUS, or SAUMAISE (CLAUDE), one of the most learned men of the seventeenth century, and whom Baillet has with great propriety classed among his "Enfans celebres par les études," was born at Semur-en-Auxois, in Burgundy. His family was ancient and noble, and his father, an eminent lawyer, and a member of the parliament of Burgundy, was a man of worth and learning. Respecting the time of his birth, all his biographers differ. Peter Burman, who has compared their differences, justly thinks it very strange that so many persons who were his contemporaries and knew him intimately, should not have ascer-

Life by Dr Steuart,—and by Dr. Rose.—Dibdin's Classics.

tained the exact dates either of his birth or death. The former, however, we presume may be fixed either in 1593 or 1594. He was educated at first solely by his father, who taught him Latin and Greek with astonishing success. At the age of ten he was able to translate Pindar very correctly, and wrote Greek and Latin verses. At the age of eleven, his father wished to send him for farther education to the Jesuits' college at Dijon, not to board there, but to attend lessons twice a day, and improve them at his lodgings. In this scheme, however, he was disappointed. His mother, who was a protestant, had not only inspired Claude with a hatred of the Jesuits, but encouraged him to write satires against the order, which he did both in Greek and Latin, and entertained indeed throughout life the same aversion to them. Having refused therefore to comply with his father's request in this respect, his mother proposed to send him to Paris, where her secret wish was that he should be confirmed in her religion. This being complied with, he soon formed an acquaintance with Casaubon and some other learned men in that metropolis, who were astonished to find such talents and erudition in a mere boy. During his residence here he conversed much with the clergy of the reformed church, and being at length determined to make an open avowal of his attachment to protestantism, he asked leave of his father to go to Heidelberg, partly that he might apply to the study of the law, but principally that he might be more at his freedom in religious matters. Baillet calls this a *trick* of his new preceptors, who wished to persuade Salmasius's father that Paris, with respect to the study of the law, was not equal to Heidelberg, where was the celebrated Denis Godefroi, and an excellent library.

Salmasius's father hesitated long about this proposition. As yet he did not know that his son was so far gone in a change of religion, but still did not choose that he should be sent to a place which swarmed with protestants. He therefore wished his son would prefer Toulouse, where were at that time some eminent law professors; but Claude refused, and some unpleasant correspondence took place between the father and the son, as appears by the words in which the former at last granted his permission—"Go then, I wish to show how much more I am of an indulgent father than you are of an obedient son." The son indeed in this manifested a little of that conceit and arro-

gance which appeared in many instances in his future life, and unmoved by the kindness he had just received, refused to travel by the way of Dijon, as his father desired, but joined some merchants who were going to Francfort fair, and arrived at Heidelberg in Oct. 1606, or rather 1607, when he was only in his fourteenth year. Whatever may be thought of his temper, we need no other proof that he was one of the most extraordinary youths of this age that the world ever knew, than the letters addressed to him at this time by Jungerman and others on topics of philology. They afford an idea of his erudition, says Burman, which could only be heightened by the production of his answers.

To Heidelberg he brought letters of recommendation from Casaubon, which introduced him to Godefroi, Gruter, and Lingelsheim, and his uncommon merit soon improved this into an intimacy. Under Godefroi he applied to the study of civil law with that intenseness with which he applied to every thing, but as he now had an opportunity of indulging his taste for the belles lettres, and was admitted to make researches among the treasures of the Palatine library, he spent much of his time here, abridging himself even of sleep. By such extraordinary diligence, he accumulated a vast fund of general knowledge, but in some measure injured his health, and brought on an illness which lasted above a year, and from which he recovered with difficulty.

With an insatiable thirst for knowledge, Salmasius had an early and strong passion for fame. He commenced author when between sixteen and seventeen years of age, by publishing an edition of "Nili, archiepiscopi Thessalonicensis, de primatu papæ Romani, libri duo, item Barlaam monachus, cum interpretatione Latina: Cl. Salmasii opera et studio, cum ejusdem in utrumque notis," Hanover, 1608, and Heidelberg, 1608 and 1612, 8vo. By this publication against the authority of the pope, he seemed determined to make a more public avowal of his sentiments than he had yet done, and to shew his zeal for the protestants, by consecrating his first labours as an author to their service. In 1609 appeared his edition of "Florus," printed at Paris, 8vo, and dedicated to Gruter, whose notes are given along with those of Salmasius. This was reprinted in 1626, and in 1638, to which last he added "Lucii Ampelii libellus memorialis ad Macrinum," which had never before appeared.

In 1610, he returned home and was admitted an advocate, but had no intention to follow that profession, and preferred literature and criticism as the sole employment of his life, and derived the highest reputation that erudition can confer. Such was his reputation, that he began to be courted by foreign princes and universities. The Venetians thought his residence among them would be such an honour, that they offered him a prodigious stipend; and with this condition, that he should not be obliged to read lectures above three times a year. We are told, that our university of Oxford made some attempts to get him over into England; and it is certain, that the pope made similar overtures, though Salmasius had not only deserted his religion, and renounced his authority, but had actually written against the papacy itself. He withstood, however, all these solicitations; but at last, in 1632, complied with an invitation from Holland, and went with his wife, whom he had married in 1621, to Leyden. He did not go there to be professor, or honorary professor; but, as Vorstius in his "Funeral Oration" expresses it, "to honour the university by his name, his writings, and his presence."

Upon the death of his father, in 1640, he returned for a time into France; and, on going to Paris, was much caressed by cardinal Richelieu, who used all possible means to detain him, and even offered him his own terms; but could not prevail. The obligation he had to the States of Holland, the love of freedom and independence, and the necessity of a privileged place, in order to publish such things as he was then meditating, were the reasons which enabled him to withstand the cardinal. Salmasius also refused the large pension, which the cardinal offered him, to write his history, because in such a work he thought he must either give offence, or advance many things contrary to his own principles, and to truth. While he was in Burgundy to settle family affairs, the cardinal died, and was succeeded by Mazarin, who, upon our author's return to Paris, honoured him with the same solicitations as his predecessor had done. Salmasius, however, declined his offers, and after about three years absence, returned to Holland: whence, though attempts were afterwards made to draw him back to France, it does not appear that he ever entertained the least thought of removing. In the summer of 1650, he went to Sweden, to pay queen Christina a visit, with whom he continued till the summer following.

The reception and treatment he met with, as it is described by the writer of his life, is very characteristic of that extraordinary patroness of learned men. "She performed for him all offices," says he, "which could have been expected even from an equal. She ordered him to choose apartments in her palace, for the sake of having him with her, 'ut lateri adhæreret,' whenever she would. But Salmasius was almost always ill while he stayed in Sweden, the climate being more than his constitution could bear; at which seasons the queen would come to the side of his bed, hold long discourses with him upon subjects of the highest concern, and, without any soul present, but with the doors all shut, would mend his fire, and do other necessary offices for him." She soon, however, changed her mind with regard to Salmasius, and praised his antagonist Milton, with whom his celebrated controversy had now begun.

After the murder of Charles I., Charles II., now in Holland, employed Salmasius to write a defence of his father and of monarchy. Salmasius, says Johnson, was at this time a man of skill in languages, knowledge of antiquity, and sagacity of emendatory criticism, almost exceeding all hope of human attainment; and having, by excessive praises, been confirmed in great confidence of himself, though he probably had not much considered the principles of society or the rights of government, undertook the employment without distrust of his own qualifications, and, as his expedition in writing was wonderful, produced in 1649 his "Defensio Regia pro Carolo I. ad Serenissimum Magnæ Britanniæ Regem Carolum II. filium natu majorem, hæredem et successorem legitimum, Sumptibus Regiis, anno 1649." Milton, as we have noticed in his life, was employed, by the Powers then prevailing, to answer this book of Salmasius, and to obviate the prejudices which the reputation of his great abilities and learning might raise against their cause; and he accordingly published in 1651, a Latin work, entitled "Defensio pro Populo Anglicano contra Claudii Salmasii Defensionem Regiam." Of these two works Hobbes declared himself unable to decide whose language was best, or whose arguments were worst, he might have added, or who was most to blame for scurrility and personal abuse. Dr. Johnson remarks, that Salmasius had been so long not only the monarch, but the tyrant of literature, that almost all mankind were delighted to find him defied and insulted by a new name, not yet considered

as any one's rival. There is no proof, however, that Salmasius's general reputation suffered much from a contest in which he had not employed the powers which he was acknowledged to possess. His misfortune was to treat of subjects which he had not much studied, and any repulse to a man so accustomed to admiration, must have been very galling. He therefore prepared a reply to Milton, but did not live to finish it, nor did it appear until published by his son in the year of the restoration, when the subject, in England at least, was no longer fit for discussion. He died at the Spa, Sept. 3, 1653, in consequence of an imprudent use of the waters; but as he had reproached Milton with losing his eyes in their contest, Milton delighted himself with the belief that he had shortened Salmasius's life. Nothing, however, can be more absurd, if any credit is to be given to the account which Salmasius's biographer, Clement, gives of his feeble constitution, and long illness.

Salmasius, Dr. Johnson has observed, was not only the monarch, but the tyrant of literature, and it must be allowed that although he had few, if any equals, in extent of erudition, and therefore little cause of jealousy, he was impatient of contradiction, and arrogant and supercilious to those who differed from him in opinion. But he must have had qualities to balance these imperfections, before he could have attained the very high character given by the most learned men of his age, by Casaubon, by Huetius, by Gronovius, by Scioppius, by our Selden, by Grotius, Gruter, Balzac, Menage, Sarravius, Vorstius, &c. &c. &c. Those who have critically examined his writings attribute the imperfections occasionally to be found in them to the hasty manner in which he wrote, and a certain hurry and impetuosity of temper when he took up any subject which engaged his attention. Gronovius seems to think that he was sometimes overwhelmed with the vastness of his erudition, and knew not how to restrain his pen. Hence, Gronovius adds, we find so many contradictions in his works, for he employed no amanuensis, and was averse to the task of revision.

Of his numerous works, we may notice as the most valuable, 1. "Amici, ad amicum, de suburbicariis regionibus et ecclesiis suburbicariis, epistola," 1619, 8vo, reprinted more correctly at the end of his epistles in 1656. This he was written in consequence of a dispute between Godefroi

and father Sirmond. 2. "Historiæ Augustæ scriptores sex," Paris, 1620, fol. 3. "Sept. Florentis Tertulliani liber de Pallio," ibid. 1622, 8vo, and Leyden, 1656, 8vo. This involved him in a controversy with Denis Petau, to whom he published two answers. 4. "Pliniani exercitationes in Caii Julii Solini Polyhist." &c. ibid. 1629, 2 vols. fol. and Utrecht, 1689, which last edition has another work edited by Saumaise, "De homonymis Hiles iatricæ exercitationes ineditæ," &c. 5. "De Usuris," Leyden, 1638, 8vo. 6. "Notæ in pervigilium Veneris," ibid. 1638, 12mo. 7. "De modo usurarum," ibid. 1639, 8vo. 8. "Dissertatio de fœnore trapezitico, in tres libros divisa," ibid. 1640. 9. "Simplicii commentarius in Enchiridion Epicteti," &c. ibid. 1640, 4to, and Utrecht, 1711. 10. "Achillis Tatii Alexandrini Eroticon de Clitophontis et Leucippes amoribus, libri octo," ibid. 1640, 12mo. 11. "Interpretatio Hippocratis aphorismi 69, sect. iv. de calculo," &c. ibid. 1640, 8vo. 12. "De Hellenistica: commentarius controversiam de lingua hellenistica decidens, et plenissimè pertractans origines et dialecticos Græcæ linguæ," Leyden, 1645. 13. "Observationes in jus Atticum et Romanum," ibid. 1645, 8vo, &c. &c. with many others on various subjects of philosophy, law, and criticism. A collection of his letters was published soon after his death by Antony Clement, 4to, with a life of the author, but many others are to be found in various collections.[1]

SALMON (Francis), a learned doctor and librarian of the house and society of the Sorbonne, was born of an opulent family at Paris, in 1677. He was well acquainted with the learned languages, particularly Hebrew, possessed great literary knowledge, and discovered much affection for young persons who were fond of study, encouraging them by his example and advice, and taking pleasure in lending them his books. He died suddenly at his country house, at Chaillot, near Paris, Sept. 9, 1736, aged fifty-nine. He published a very useful work illustrative of a part of ecclesiastical history, entitled "Traité de l'etude des Conciles," with an account of the principal authors and works, best editions, &c. upon the subject of councils, Paris, 1724, 4to. This has been translated into German, and printed at Leipsic, in 1729. He intended also to have

[1] Life by Clement.—Baillet Jugemens.—Blount's Censura.—Moreri.—Burman's "Sylloge."—Saxii Onomasticon.

given a supplement to "Father Labbe's Collection of Councils," and an "Index Sorbonicus," or alphabetical library, in which was to be given, under the names of the respective authors, their acts, lives, chronicles, histories, books, treatises, bulls, &c. but did not live to complete either.[1]

SALMON (NATHANIEL), an English antiquary, was the son of the rev. Thomas Salmon, M. A. rector of Mepsall in Bedfordshire, by a daughter of the notorious serjeant Bradshaw. He was admitted of Bene't college, Cambridge, June 11, 1690, where his tutors were dean Moss and archdeacon Lunn, and took the degree of LL. B. in 1695. Soon after he went into orders, and was for some time curate of Westmill in Hertfordshire; but, although he had taken the oaths to king William, he had so many scruples against taking them to his successor, queen Anne, that he became contented to resign the clerical profession, and with it a living of 140*l.* per annum offered him in Suffolk. He then applied himself to the study of physic, which he practised first at St. Ives in Huntingdonshire, and afterwards at Bishops Stortford, in the county of Hertford. His leisure time appears to have been employed in studying the history and antiquities of his country, on which subjects he published, 1. "A Survey of the Roman Antiquities in the Midland Counties in England," 1726, 8vo. 2. "A Survey of the Roman Stations in Britain, according to the Roman Itinerary," 1721, 8vo. 3. "The History of Hertfordshire, describing the county and its ancient monuments, particularly the Roman, with the characters of those that have been the chief possessors of the lands, and an account of the most memorable occurrences," 1728, folio. This was designed as a continuation of Chauncey's History, and was dedicated to the earl of Hertford. 4. "The Lives of the English Bishops from the Restoration to the Revolution, fit to be opposed to the Aspersions of some late Writers of Secret History," 1733, a work which we have occasionally found very useful, although the author's prejudices, in some instances, appear rather strong. 5. "A Survey of the Roman Stations in England," 1731, (an improved edition probably of the first two works above mentioned) 2 vols. 8vo. 6. "The Antiquities of Surrey, collected from the most ancient records, and dedicated to Sir John Evelyn, bart. with some Account of the Present State and

[1] Moreri.—Dict. Hist.

Natural History of the County," 1736, 8vo. 7. "The History and Antiquities of Essex, from the Collections of Mr. Strangeman," in folio, with some notes and additions of his own; but death put a stop to this work, when he had gone through about two thirds of the county, so that the hundreds of Chelmsford, Hinkford, Lexden, Tendring, and Thurstable, were left unfinished.

Mr. Salmon died April 2, 1742, leaving three daughters. His elder brother, THOMAS, honoured with the name of the historiographer, is said to have died in 1743, but must have been living some years after this, when he published his account of Cambridge, &c. Mr. Cole says, "he was brought up to no learned profession, yet had no small turn for writing, as his many productions shew, most of which were written when he resided at Cambridge, where at last he kept a coffee-house, but not having sufficient custom, removed to London." He told Mr. Cole that he had been much at sea, and had resided in both Indies for some time. His best known publication, and that is not much known now, is his "Modern History, or Present State of all Nations," published in many volumes, 8vo, about 1731, &c. and re-published, if we mistake not, in 3 vols. folio, from which it was afterwards abridged in 2 vols. and long continued to be published under various fictitious names. He wrote also "Considerations on the bill for a general naturalization, as it may conduce to the improvement of our manufactures and traffic, and to the strengthening or endangering of the constitution, exemplified in the revolutions that have happened in this kingdom, by inviting over foreigners to settle among us. With an Inquiry into the nature of the British constitution, and the freedom or servitude of the lower class of people, in the several changes it has undergone," Lond. 1748, 8vo. "The Foreigner's Companion through the universities of Oxford and Cambridge, and the adjacent counties, describing the several colleges and other public buildings, with an account of their respective founders, benefactors, bishops, and other eminent men educated in them," ibid 1748, 8vo. This title we give from Cole, as we have not seen the work. Previously to this, Mr. Salmon intended to write "The present state of the Universities, and of the five adjacent counties of Cambridge, Huntingdon, Bedford, Bucks, and Oxford," but published only the first volume, 1744, 8vo, which contains the history of Oxford, county and university. To

this are added some shrewd remarks on university education, and a college life, with the expences attending it. In the preface he speaks of a "General Description of England, and particularly of London the metropolis," in 2 vols. which he had published. His name is also to a "Geographical Grammar," an "Examination of Burnet's History of his own Times," and other works. The "New Historical account of St. George for England, and the original of this order," Lond. 1704, is ascribed by Mr. Gough to Mr. Thomas Salmon, the father, who, it may now be mentioned, was distinguished as a musical theorist, and wrote "An Essay to the Advancement of Music, by casting away the Perplexity of different Cliffs; and uniting all sorts of Music, Lute, Viols, Violins, Organ, Harpsichord, Voice, &c. in one universal Character, by Thomas Salmon, A. M. of Trinity College, Oxford," London, 1672. This book, says Dr. Burney, "is well written, and, though very illiberally treated by Lock, Playford, and some other professors, contains nothing that is either absurd or impracticable; nor could we discover any solid objection to its doctrines being adopted, besides the effect it would have upon old music, by soon rendering it unintelligible. At present the tenor clef alone is thought an insuperable difficulty in our country, by dilettanti performers on the harpsichord; but if Salmon's simple and easy musical alphabet were chiefly in use, the bass clef would likewise be soon rendered as obsolete and difficult as the tenor; so that two parts of clefs out of three, in present use, would become unintelligible."[1] *

SALTER (SAMUEL), a learned English divine, was the eldest son of Dr. Samuel Salter, prebendary of Norwich, and archdeacon of Norfolk, by Anne-Penelope, the daughter of Dr. John Jeffery, archdeacon of Norwich. He was educated for some time in the free-school of that city, whence he removed to that of the Charter-house, and was

* There was a WILLIAM Salmon, whether related to the above family is uncertain, a noted empiric, who practised physic with various success for a long course of years. He published a considerable number of medical books, the chief of which is his "Complete Physician, or Druggist's Shop opened," a thick octavo of 1207 pages; "A large Herbal," fol. which Dr. Pulteney mentions with some degree of respect. His "Polygraphice" has sold better than all the rest of his works; the tenth edition of it is dated Lond. 1701. He lived about the latter end of the seventeenth century and beginning of the eighteenth.

[1] Masters's Hist. of C. C. C. C.—Cole's MS Athenæ Cantab. in Brit. Mus.—Gough's Topography, &c.—Gent. Mag. vol. LXVI.

admitted of Bene't-college, Cambridge, June 30, 1730, under the tuition of Mr. Charles Skottowe. Soon after his taking the degree of B. A. in 1733, he was chosen into a fellowship, and took his master's degree in 1737. His natural and acquired abilities recommended him to sir Philip Yorke, then lord-chief-justice of the King's-bench, and afterwards earl of Hardwicke, for the instruction of his eldest son the second earl, who, with three of his brothers, in compliment to abp. Herring, was educated at that college. As soon as that eminent lawyer was made lord-chancellor, he appointed Mr. Salter his domestic chaplain, and gave him a prebend in the church of Gloucester, which he afterwards exchanged for one in that of Norwich. About the time of his quitting Cambridge, he was one of the writers in the "Athenian Letters." Soon after the chancellor gave Mr. Salter the rectory of Burton Coggles, in the county of Lincoln, in 1740; where he went to reside soon after, and, marrying Miss Secker, a relation of the then bishop of Oxford, continued there till 1750, when he was nominated minister of Great Yarmouth by the dean and chapter of Norwich. Here he performed the duties of that large parish with great diligence, till his promotion to the preachership at the Charter-house in January 1754, some time before which (in July, 1751), abp. Herring had honoured him with the degree of D. D, at Lambeth. In 1756, he was presented by the lord-chancellor to the rectory of St. Bartholomew near the Royal Exchange, which was the last ecclesiastical preferment he obtained; but, in Nov. 1761, he succeeded Dr. Bearcroft as master of the Charter-house, who had been his predecessor in the preachership. While he was a member of Bene't college, he printed Greek Pindaric odes on the nuptials of the princes of Orange and Wales, and a copy of Latin verses on the death of queen Caroline. Besides a sermon preached on occasion of a music-meeting at Gloucester, another before the lord-mayor, Sept. 2, 1740, on the anniversary of the fire of London, a third before the sons of the clergy, 1755, which was much noticed at the time, and underwent several alterations before it was printed; and one before the House of Commons, Jan. 30, 1762; he published "A complete Collection of Sermons and Tracts" of his grandfather Dr. Jeffery, 1751, in 2 vols. 8vo, with his life prefixed, and a new edition of "Moral and Religious Aphorisms," by Dr. Whichcote, with large additions of some

letters that passed between him and Dr. Tuckney, "concerning the Use of Reason in Religion," &c. and a biographical preface, 1751, 8vo. To these may be added, "Some Queries relative to the Jews, occasioned by a late sermon," with some other papers occasioned by the "Queries," published the same year. In 1773 and 1774, he revised through the press seven of the celebrated "Letters of Ben Mordecai;" written by the rev. Henry Taylor, of Crawley in Hants. In 1776, Dr. Salter printed for private use, "The first 106 lines of the First Book of the Iliad *; nearly as written in Homer's Time and Country;" and printed also in that year, "Extract from the Statutes of the House, and Orders of the Governors, respecting the Pensioners or poor Brethren" (of the Charter-house), a large single sheet in folio; in 1777, he corrected the proof-sheets of Bentley's "Dissertation on Phalaris;" and not long before his death, which happened May 2, 1778, he printed also an inscription to the memory of his parents, an account of all which may be seen in the "Anecdotes of Bowyer." Dr. Salter was buried, by his own express direction, in the most private manner, in the common burial-ground belonging to the brethren of the Charter-house.

In the discussion of philological subjects, Dr. Salter proved himself a very accurate Greek scholar; his reading was universal, and extended through the whole circle of ancient literature; he was acquainted with the poets, historians, orators, philosophers, and critics, of Greece and Rome; his memory was naturally tenacious, and it had acquired great artificial powers, if such an expression be allowable, by using no notes when he delivered his sermons. To extempore preaching he had accustomed himself for a long course of years. So retentive indeed were his faculties, that, till a few years before his death, he could quote long passages from almost every author whose works he had perused, even with a critical exactness. Nor were his studies confined to the writers of antiquity; he was equally conversant with English literature, and with the languages and productions of the learned and ingenious in various parts of Europe. In his earlier life he had been acquainted

* These (with Dr. Salter's sentiments on the Digamma) have been since copied in an improved edition of "Dawes's Miscellanea Critica," Oxford, 1781, 8vo, p. 434—439.

with Bentley, and cherished his memory with profound respect. He preserved many anecdotes of this great critic, which were published from his papers by our learned English printer, Bowyer.[1]

SALUTATO. See COLUCCIO.

SALVATOR ROSA. See ROSA.

SALVIAN, or SALVIANUS, an elegant and beautiful writer, was one of those who are usually called fathers of the church, and began to be distinguished about 440. The time and place of his birth cannot be settled with any exactness. Some have supposed him to have been an African, but without any reasonable foundation: while others have concluded, with more probability, that he was a Gaul, from his calling Gallia his "solum patrium;" though perhaps this may prove no more than that his family came from that country. His editor Baluzius infers from his first epistle, that he was born at Cologne in Germany; and it is known, that he lived a long time at Triers, where he married a wife who was an heathen, but whom he easily brought over to the faith. He removed from Triers into the province of Vienne, and afterwards became a priest of Marseilles. Some have said, that he was a bishop; but this is a mistake, which arose, as Baluzius very well conjectures, from this corrupt passage in Gennadius, "Homilias scripsit Episcopus multas;" whereas it should be read "Episcopis" instead of "Episcopus," it being known that he did actually compose many homilies or sermons for the use of some bishops. He died very old towards the end of the fifth century, after writing and publishing a great many works; of which, however, nothing remains but eight books "De Providentia Dei;" four books "Adversus avaritiam, præsertim Clericorum et Sacerdotum;" and nine epistles. The best edition of these pieces is that of Paris 1663, in 8vo, with the notes of Baluzius; re-printed elegantly in 1669, 8vo. The "Commonitorium" of Vincentius Lirinensis is published with it, with notes also by Baluzius.[2]

SALVIATI (FRANCISCO ROSSI), called IL SALVIATI, from the favour and patronage of the cardinal Salviati, was the son of Michelangiolo Rossi, and was born at Florence in 1510. He was first placed as a pupil under Andrea del

[1] Nichols's Bowyer.—Masters' Hist. of C. C. C. C.

[2] Cave, vol. I.—Works by Baluzius.—Lardner's Works.—Dupin.

Sarto, and afterwards, with far more advantage, with Baccio Bandinelli. Here he had for his fellow pupil, Vasari, who afterwards pronounced him the greatest painter then in Rome. His employment kept pace with his reputation, and, among other beneficial orders, he was engaged by his patron, the cardinal, to adorn his chapel with a series of frescoes, the subjects being taken from the life of St. John Baptist. He produced a set of cartoons of the history of Alexander, as patterns for tapestries; and, in conjunction with Vasari, ornamented the apartments of the Cancellaria with paintings in fresco. From Rome he went to Venice, where he painted many pictures, both for public edifices and private collections, particularly the history of Psyche for the Palazzo Grimaldi. He afterwards travelled through Lombardy, and made some stay at Mantua, studying with much delight the works of Julio Romano. At Florence, he was employed by the grand-duke to adorn the Palazzo Vecchio: in one of the saloons he represented the victory and triumph of Furius Camillus, a work greatly admired for the truth and taste of the imitation, and the vigour and spirit of the composition.

A restless habit, and a disposition to rove, led Salviati to accept an invitation to France, from the cardinal de Lorraine in the name of Francis I., then engaged in constructing and adorning his palace at Fontainebleau; and during his stay here, he painted a fine picture for the church of the Celestines at Paris, of the taking down from the Cross. He soon after returned to Italy, where the turbulence of his temper and his continual disputes with his brethren shortened his days. Such continual agitation of mind brought on a fever, of which he died in 1563, at the age of fifty-three.[1]

SALVINI (ANTONIO MARIA), a learned Italian, was born at Florence in 1654, where he afterwards became professor of Greek, which he understood critically. He has the credit of having contributed much to the promotion of good taste in Italy, chiefly by his translations, which comprize the Iliad and Odyssey of Homer; Hesiod; Theocritus; Anacreon; and many of the minor poets and epigrammatists: the Clouds and Plutus of Aristophanes; parts of Horace and Ovid; Persius; part of the Book of Job and the Lamentations; Boileau's "Art Poetique;" Addison's

[1] Argenville, vol. I.—Pilkington.—Rees's Cyclopædia.

"Cato" and "Letters from Italy," and other pieces. All these are literally translated, which obliged him to introduce into the Tuscan language a multitude of new compound terms. He wrote also "Sonnets and other original Poems," 4to; "Tuscan prose," 1715, 2 vols. 4to; "A hundred Academical Discourses;" "A funeral Oration for Antonio Magliabecchi," and other works. He died in 1729. The Salvinia, in botany, was so named in compliment to him, but of his botanical talents we have no information. Salvini also belonged to the academy of De la Crusca, and was particularly instrumental in the completion of that celebrated Dictionary. He had a younger brother, a canon of Florence, who died at an advanced age in 1751. He was also a distinguished man of letters, and published a work, entitled "Fasti consolari delle' Academia Fiorentina," and the Lives of Magalotti and Migliorucci.[1]

SAMBUCUS (JOHN), an eminent physician, and one of the most learned writers in the sixteenth century, was born in 1531, at Tirnau in Hungary. He visited the universities of Germany, Italy, and France, and applied with almost equal success to the study of medicine, the belles lettres, poetry, history, and antiquities. His learning and reputation introduced him with great advantage at the courts of the emperors Maximilian II. and Rodolphus II. to whom he became counsellor and historiographer. Sambucus died of an apoplexy at Vienna in Austria, June 13, 1584, aged fifty-three, leaving an excellent "History of Hungary," in the German histories published by Schardius; "Lives of the Roman Emperors;" Latin translations of "Hesiod, Theophylact, and part of Plato, Ovid, and Thucydides;" "Commentaries on Horace's Art of Poetry;" notes on several Greek and Latin authors; "Icones medicorum," Antwerp, 1603, fol.; "Emblemata," Antwerp, 1576, 16to. and several other works in verse and prose.[2]

SAMPSON (THOMAS), an eminent puritan divine, was, according to Strype, born at Playford in Suffolk, and was a fellow of Pembroke-hall, Cambridge. Wood says he was born in 1517, without specifying where; but adds, that he was educated at Oxford, which seems most probable, as that university was the scene of much of his future life. He appears to have imbibed the principles of the

1 Fabroni Vitæ Italorum.—Moreri.—Saxii Onomasticon.

2 Bullart's Academie des Sciences.—Blount's Censura.—Moreri.—Saxii Onomasticon.

reformation at a very early period, and became such an acute reasoner that Wood informs us he was the means of converting John Bradford, the famous martyr. He began likewise very early to entertain those prejudices against the habits which occasioned so much mischief in the church, and which were confirmed in him, and many others, by associating with the Geneva reformers during their exile in the time of queen Mary. He was ordained by archbishop Cranmer and bishop Ridley, who, at his request, dispensed with the habits, to which now, and ever after, he attached the idea of idolatry. He was chaplain in the army of lord Russel in his expedition against the Scots. In 1551, he was preferred to the rectory of Allhallows, Bread-street, London, which he resigned in 1553, and the year following to the deanery of Chichester. During the reign of Edward VI. he was accounted one of the ablest and most useful preachers in confirming the people in the doctrines of the reformation. On the accession of queen Mary he concealed himself for some time; but having been active in collecting money for the support of poor scholars in the two universities, narrowly escaped being apprehended, and was obliged to go abroad, where he resided chiefly at Strasburgh, with the other English exiles, and had some hand in the Geneva translation of the Bible.

On the accession of queen Elizabeth he returned home, not only confirmed in his aversion to the habits, but with a dislike, it would appear, to the whole of the hierarchy, and refused the bishopric of Norwich because dissatisfied with the nature of the office. He continued, however, to preach, particularly at Paul's cross, where his wonderful memory and eloquence were very much admired; and in September 1560 he was made a prebendary of Durham. In Michaelmas-term 1561, he was installed dean of Christ-church, Oxford. On this occasion some members of that society, who recommended him for the situation, said, that "it was very doubtful, whether there was a better man, a greater linguist, a more complete scholar, or a more profound divine;" and it is certain that for some years he and Dr. Lawrence Humphrey were the only protestant preachers at Oxford of any celebrity. In 1562, he resigned his prebend of Durham, and became so open and zealous in his invectives against the habits, that after considerable forbearance, he was cited, with Dr. Humphrey, before the high commission court at Lambeth, and Sampson was

deprived of his deanery, and for some time imprisoned. Notwithstanding his nonconformity, however, he was presented, in 1568, to the mastership of Wigston-hospital, at Leicester, and had likewise, according to Wood, a prebend in St. Paul's. He went to reside at Leicester, and continued there until his death, April 9, 1589. He married bishop Latimer's niece, by whom he had two sons, John and Nathaniel, who erected a monument to his memory, with a Latin inscription, in the chapel of the hospital at Leicester, where he was buried. His works are few: 1. "Letter to the professors of Christ's Gospel, in the parish of Allhallows in Breadstreet," Strasburgh, 1554, 8vo, which is reprinted in the appendix to Strype's "Ecclesiastical Memorials," vol. III. 2. "A Warning to take heed of 'Fowler's Psalter'," Lond. 1576 and 1578, 8vo. This was a popish psalter published by John Fowler, once a Fellow of New-college, Oxford, but who went abroad, turned printer, and printed the popish controversial works for some years. 3. "Brief Collection of the Church and Ceremonies thereof," Lond. 1581, 8vo. 4. "Prayers and Meditations Apostolike; gathered and framed out of the Epistles of the Apostles," &c. ibid. 1592, 16mo. He was also editor of two sermons of his friend John Bradford, on repentance and the Lord's-supper, Lond. 1574, 1581, and 1589, 8vo. Baker ascribes to him a translation of "a Sermon of John Chrysostome, of Pacience, of the end of the world, and the last judgment," 1550, 8vo; and of "An Homelye of the Resurrection of Christ," by John Brentius, 1550, 8vo. Other works, or papers in which he was concerned, may be seen in our authorities.[1]

SANADON (NOEL-STEPHEN), a learned Jesuit of France, was born at Rouen in 1676. He taught polite literature with distinguished reputation at Caen, where he contracted an intimate friendship with Huet, bishop of Avranche. A taste for poetry is said to have been the principal bond of their union. He afterwards professed rhetoric at Paris; and was for some time charged with the education of the prince of Conti. He was librarian to the king when he died, September 21, 1733. He published separately various Latin poems, which are reckoned among the purest of modern times; and also published them in a collected form, "Car-

[1] Ath. Ox. new edit. vol. I. — Strype's Annals. — Strype's Life of Parker, pp. 162, 184, 186, 243, [448], 468.

minum libri quatuor," Paris, 1715, 12mo, and various theses and philological dissertations; but is best known by his translation of the works of Horace with notes; a work which has been very well received. The satires and epistles are ably translated; but the odes are rather weakened by a languid paraphrase than a version answerable to the original. His notes are learned, and many of them very useful for understanding his author; but there are also marks of a falsely delicate and fastidious taste, not uncommon among French critics. The best editions of his Horace are those of Paris, 1728, 2 vols. 4to, and 1756, 8 vols. 12mo.[1]

SANCHES (ANTONIO NUNES RIBEIRO), a learned physician, was born March 7, 1766, at Penna-Macor, in Portugal. His father, who was an opulent merchant, and intended him for the bar, gave him a liberal education; but, being displeased at finding him, at the age of eighteen, obstinately bent on the profession of physic, withdrew his protection, and he was indebted to Dr. Nunés Ribeiro, his mother's brother, who was a physician of considerable repute at Lisbon, for the means of prosecuting his medical studies, which he did, first at Coimbra, and afterwards at Salamanca, where he took the degree of M. D. in 1724; and the year following procured the appointment of physician to the town of Benevente in Portugal; for which, as is the custom of that country, he had a small pension. His stay at this place, however, was but short. He was desirous of seeing more of the world, and of improving himself in his profession. With this view he came and passed two years in London, and had even an intention of fixing there; but a bad state of health, which he attributed to the climate, induced him to return to the continent. Soon after, we find him prosecuting his medical studies at Leyden, under the celebrated Boerhaave; and it will be a sufficient proof of his diligence and merit to observe, that in 1731, when the Empress of Russia (Anne) requested Boerhaave to recommend to her three physicians, the professor immediately fixed upon Dr. Sanchés to be one of the number. Just as he was setting out for Russia, he was informed that his father was lately dead; and that his mother, in an unsuccessful law-suit with the

[1] Harles (who has a high opinion of Sanadon) De vitis philologorum, vol. IV. —Moreri.—Dict. Hist.

Portuguese admiralty, had lost the greater part of her fortune. He immediately assigned over his own little claims and expectations in Portugal for her support. Soon after his arrival at St. Petersburg, Dr. Bidloo (son of the famous physician of that name), who was at that time first physician to the empress, gave him an appointment in the hospital at Moscow, where he remained till 1734, when he was employed as physician to the army, in which capacity he was present at the siege of Asoph, where he was attacked with a dangerous fever, and, when he began to recover, found himself in a tent, abandoned by his attendants, and plundered of his papers and effects. In 1740, he was appointed one of the physicians to the court, and consulted by the empress, who had for eight years been labouring under a disease, the cause of which had never been satisfactorily ascertained. Dr. Sanchés, in a conversation with the prime minister, gave it as his opinion, that the complaint originated from a stone in one of the kidneys, and admitted only of palliation. At the end of six months the empress died, and the truth of his opinion was confirmed by dissection. Soon after the death of the empress, Dr. Sanchés was advanced by the regent to the office of first physician; but the revolution of 1742, which placed Elizabeth Petrowna on the throne, deprived him of all his appointments. Hardly a day passed that he did not hear of some of his friends perishing on the scaffold; and it was not without much difficulty that he obtained leave to retire from Russia. His library, which had cost him 1200 pounds sterling, he disposed of to the academy of St. Petersburg, of which he was an honorary member; and, in return, they agreed to give him a pension of forty pounds per annum. During his residence in Russia, he had availed himself of his situation at court, to establish a correspondence with the Jesuits in China, who, in return for books of astronomy and other presents, sent him seeds or plants, together with other articles of natural history. It was from Dr. Sanchés that the late Mr. Peter Collinson first received the seeds of the true rhubarb, but the plants were destroyed by some accident; and it was not till several years afterwards that rhubarb was cultivated with success in this country, from seeds sent over by the late Dr. Mounsey. In 1747, he went to reside at Paris, where he remained till his death. He enjoyed the friendship of the most celebrated physicians and philosophers of that capital,

and, at the institution of a Royal Medical Society, he was chosen a foreign associate. He was likewise a member of the royal academy of Lisbon, to the establishment of which his advice had probably contributed, as he drew up, at the desire of the court of Portugal, several memorials on the plans necessary to be adopted for the encouragement of science. Some of these papers, relative to the establishment of an university, were printed during his lifetime in Portuguese, and the rest have been found among his manuscripts. His services in Russia remained for sixteen years unnoticed; but, when the late empress Catherine ascended the throne, Dr. Sanchés was not forgotten. He had attended her in a dangerous illness when she was very young; and she now rewarded him with a pension of a thousand roubles, which was punctually paid till his death. He likewise received a pension from the court of Portugal, and another from prince Gallitzin. A great part of this income he employed in acts of benevolence. Of the liberality with with he administered to the wants of his relations and friends, several striking instances, which our limits will not permit us to insert, have been related by Mr. de Magellan. He was naturally of an infirm habit of body, and, during the last thirty years of his life, frequently voided small stones with his urine. The disposition to this disease increased as he advanced in years, and for a considerable time before his death, he was confined to his apartments. The last visit he made was, in 1782, to the grand duke of Russia, who was then at Paris. In September 1783, he perceived that his end was approaching, and he died on the 14th of October following. His library, which was considerable, he bequeathed to his brother, Dr. Marcello Sanchés, who was likewise a pupil of Boerhaave, and who resided at Naples. His manuscripts (among which, besides a considerable number of papers on medical subjects, are letters written by him to Boerhaave, Van Swieten, Gaubius, Haller, Werlhof, Pringle, Fothergill, and other learned men) are in the possession of Dr. Andry. His printed works, on the origin of the venereal disease and other subjects, are well known to medical readers; but his knowledge, it seems, was not confined to his own profession; he possessed a fund of general learning, and is said to have been profoundly versed in politics.[1]

[1] Supplement to the edit. of this Dict. 1784, from the London Medical Journal.

SANCHEZ (FRANCIS), or SANCTIUS BROCENSIS, an eminent classical scholar of the sixteenth century, was born at Las Brocas, in the province of Estremaduras in Spain, in 1523. His principal residence appears to have been at Salamanca, where he was professor of rhetoric, and taught Greek and Latin with the highest reputation, derived from the originality of his criticisms and remarks on the classics. Justus Lipsius, Scioppius, and others, seem at a loss for language to express their admiration of his talents and learning. Lipsius bestows the epithets "divine" and "admirable;" and Scioppius says he ought to be considered as "communis literatorum omnium pater et doctor." Sanchez died in 1600, in the seventy-seventh year of his age. He published a great many works on subjects of classical criticism, and was the editor of Persius, Pomponius Mela, Politian's "Sylvæ," Alciat's emblems, Virgil's Bucolics, and Horace's Art of Poetry. He published also two Greek grammars, and some other pieces on grammar and rhetoric; but the work which has perpetuated his reputation is his "Minerva, de causis linguæ Latinæ," Salamanca, 1587, 8vo, which was often reprinted. In more modern times, an edition was published at Amsterdam, in 1754, or 1761, 8vo, with a supplement by Scioppius, and notes by Perizonius. This was reprinted with farther improvements by Scheidius, at Utrecht, in 1795, 8vo; and again by Bauer, at Leipsic, in 1804, 2 vols. 8vo.[1]

SANCHEZ (GASPAR), a learned Jesuit, was born at Cifuentes, in New Castile, about 1553. According to the practice of the society, with such young men as have distinguished themselves in their studies, he was appointed to teach the learned languages and the belles lettres in the Jesuits' colleges at Oropesa, Madrid, and other places, and was at last chosen professor of divinity at Alcala. Here he spent thirteen years in commenting on the Scriptures, the result of which he published in various volumes in folio, at different times. It is perhaps no inconsiderable proof of their merit that Poole has made frequent references to them in his "Synopsis Criticorum." He died in 1628.[2]

SANCHEZ (PETER ANTHONY), a learned Spanish ecclesiastic, was born at Vigo in Gallicia in 1740. After the preparatory studies of divinity, &c. he entered into the church, and obtained a canonry in the cathedral of St.

[1] Ant. Bibl. Hisp.—Saxii Onomast. [2] Antonio Bibl. Hisp.—Dict. Hist.

James, and was likewise appointed professor of divinity in that city. His fame procured him admission into many learned societies, and he became one of the most celebrated preachers of the last century, nor was he less admired for his benevolence. He obtained the honourable title of the father of the unfortunate, among whom he spent the whole profits of his canonry, and at his death in 1806, left no more than was barely sufficient to defray the expences of his funeral. The leisure he could spare from his professional duties was employed in the study of the ecclesiastical history of his country, which produced several works that are highly esteemed in Spain. Some of them were written in Latin, and some probably in Spanish, but our authority does not specify which. Among them are, 1. "Summa theologiæ sacræ," Madrid, 1789, 4 vols. 4to. 2. "Annales sacri," ibid. 1784, 2 vols. 8vo. 3. "History of the church of Africa," ibid. 1784, 8vo, a work abounding in learned research. 4. "A treatise on Toleration in matters of Religion," ibid. 1785, 3 vols. 4to, rather a singular subject for a Spanish divine. 5. "An essay on the eloquence of the pulpit in Spain," ibid. 1778, 8vo. This is a history of sacred oratory in that country in various ages, with the names of those who were the best models of it. The restoration of a true taste in this species of eloquence he attributes to his countrymen becoming acquainted with the works of those eminent French preachers Bossuet, Massillon, Bourdaloue, &c. 6. "A collection of his Sermons," ibid. 3 vols. 4to. These were much admired in Spain, and were the same year translated into Italian, and printed at Venice in 4 vols. 4to. 7. "A paper read in the Patriotic Society of Madrid in 1782, on the means of encouraging industry in Gallicia," ibid. 1782, 8vo. This being his native country, Dr. Sanchez had long laboured to introduce habits of industry, and had influence enough to procure a repeal of some oppressive laws which retarded an object of so much importance.[1]

SANCHEZ, SANCTIUS, or SANCIO (RODERICO), a Spanish prelate, admired for his writings in the fifteenth century, was born at Santa Maria de Nieva, in the diocese of Segovia, in 1404. After being instructed in classical learning, and having studied the canon law for ten years at Salamanca, he was honoured with the degree of doctor in

[1] Dict. Hist. Supplement.

that faculty; but afterwards embraced the ecclesiastical profession, received priest's orders, and was made successively archdeacon of Trevino in the diocese of Burgos, dean of Leon and dean of Seville. The first preferment he held twenty years, the second seven, and the third two years. About 1440, John II. king of Castille, appointed him envoy to the emperor Frederick III. and he was also afterwards employed in similar commissions or embassies to other crowned heads. When Calixtus III. became pope, Henry IV. king of Castille, sent him to congratulate his holiness, which occasioned him to take up his residence at Rome. In all his embassies, he made harangues to the different princes to whom he was sent, which are still preserved in MS. in the Vatican library. On the accession of pope Paul II. he made Sanchez governor of the castle of St. Angelo, and keeper of the jewels and treasures of the Roman church, and afterwards promoted him to the bishoprics of Zamora, Calahorra, and Palencia. These last appointments, however, were little more than sinecures, as he never quitted Rome, and employed what time he could spare from his official duties in that city in composing a great many works, of which a list of twenty-nine may be seen in our authorities. He died at Rome Oct. 4, 1470, and was interred in the church of St. James of Spain. Although so voluminous a writer, by far the greater part of his works remain in MS. in the Vatican and other libraries; we know of three only which were published, 1. his history of Spain, "Historiæ Hispaniæ partes quatuor." This Marchand seems to think was published separately, but it was added to the "Hispania Illustrata" of Bel and Schott, published at Francfort in 1579, and again in 1603. 2. "Speculum vitæ humanæ, in quo de omnibus omnium vitæ ordinum ac conditionum commodis ac incommodis tractatur," Rome, 1468, folio, which, with three subsequent editions, is accurately described in the "Bibliotheca Spenceriana." This work contains so many severe reflections on the clergy of the author's time, that some protestant writers have been disposed to consider him as a brother in disguise. It is certainly singular that he could hazard so much pointed censure in such an age. 3. "Epistola de expugnatione Nigropontis," folio, without date, but probably before the author's death. A copy of this likewise occurs in the "Bibl. Spenceriana." Those who are desirous of farther information respecting Sanchez or his works may be amply

gratified in Marchand, who has a prolix article on the subject.[1]

SANCHEZ (THOMAS ANTHONY), a learned Spaniard, and librarian to the king, was born in 1730, and distinguished himself by his researches into the literary history of his country, and by some editions of its ablest authors, which he illustrated with very valuable notes. Our authority, however, conveys very little information respecting his personal history or his works, and does not even mention the concern he had in the new and much improved edition of Antonio's "Bibl. Hispana." He died at Madrid in 1798. His most celebrated work is his "Collection of Castillian poetry anterior to the fifteenth century, to which are prefixed memoirs of the first marquis of Santillane, and a letter addressed to the constable of Portugal, on the origin of Spanish poetry," Madrid, 1779—1782, 5 vols. 8vo. This history is now preferred to that of father Sarmiento, which formerly enjoyed such reputation. Sanchez also wrote "An Apology for Cervantes," in answer to a letter published in the Madrid Courier; and "A Letter to Don Joseph Berni, on his defence of Peter the Cruel," ibid. 1778, 8vo.[2]

SANCHO (IGNATIUS), an extraordinary Negro, was born in 1729, on board a ship in the slave-trade, a few days after it had quitted the coast of Guinea for the Spanish West Indies; and at Carthagena, received baptism from the hand of the bishop, and the name of Ignatius. He lost his parents in his infancy, a disease of the new climate having put an early period to his mother's existence; while his father defeated the miseries of slavery by an act of suicide. At little more than two years old, his master brought him to England, and gave him to three maiden sisters, resident at Greenwich; who thought, agreeable to prejudices not uncommon at that time, that ignorance was the only security for his obedience, and that to enlarge his mind would go near to emancipate his person. By them he was surnamed Sancho, from a fancied resemblance to the Squire of Don Quixote. While in this situation, the duke of Montagu, who lived on Blackheath, accidentally saw, and admired in him a native frankness of manner, as yet unbroken in servitude, and unrefined by education; brought him frequently home to the duchess; indulged his

[1] Marchand's Dict. Hist.—Antonio Bibl. Hisp. Vetus, new edit.
[2] Dict. Hist. Supplement.

turn for reading with presents of books, and strongly recommended to his mistresses the duty of cultivating a genius of such apparent fertility. His mistresses, however, were inflexible, and even threatened on angry occasions to return Sancho to his African slavery. The love of freedom had increased with years, and began to beat high in his bosom. Indignation, and the dread of constant reproach arising from the detection of an amour, finally determined him to abandon the family, and as his noble patron was recently dead, he flew to the duchess for protection, who dismissed him with reproof. She at length, however, consented to admit him into her household, where he remained as butler till her death, when he found himself, by her grace's bequest and his own œconomy, possessed of seventy pounds in money, and an annuity of thirty. Freedom, riches, and leisure, naturally led a disposition of African texture into indulgences; and that which dissipated the mind of Ignatius completely drained the purse. Cards had formerly seduced him; but an unsuccessful contest at cribbage with a Jew, who won his clothes, had determined him to abjure the propensity which appears to be innate among his countrymen. Ignatius loved the theatre, and had been even induced to consider it as a resource in the hour of adversity, and his complexion suggested an offer to the manager of attempting Othello and Oroonoko; but a defective and incorrigible articulation rendered this abortive. He turned his mind once more to service, and was retained a few months by the chaplain at Montagu-house. That roof had been ever auspicious to him; and the last duke soon placed him about his person, where habitual regularity of life led him to think of a matrimonial connexion, and he formed one accordingly with a very deserving young woman of West India origin. Towards the close of 1773, repeated attacks of the gout and a constitutional corpulence rendered him incapable of farther attendance in the duke's family. At this crisis, the munificence which had protected him through various vicissitudes did not fail to exert itself; with the result of his own frugality, it enabled him and his wife to settle themselves in a shop of grocery, where mutual and rigid industry decently maintained a numerous family of children, and where a life of domestic virtue engaged private patronage, and merited public imitation. He died Dec. 15, 1780, of a series of complicated disorders.

Mr. Jekyll remarks that, of a negro, a butler, and a grocer, there are but slender anecdotes to animate the page of the biographer, yet it has been held necessary to give some sketch of the very singular man, whose letters, with all their imperfections on their head, have given such general satisfaction to the public*. The display which those writings exhibit of epistolary talent, rapid and just conception, of mild patriotism, and of universal philanthropy, attracted the protection of the great, and the friendship of the learned. A commerce with the Muses was supported amid the trivial and momentary interruptions of a shop; the poets were studied, and even imitated with some success; two pieces were constructed for the stage; the theory of music was discussed, published, and dedicated to the Princess royal; and painting was so much within the circle of Ignatius Sancho's judgment and criticism, that several artists paid great deference to his opinion.

Such was the man whose species philosophers and anatomists have endeavoured to degrade as a deterioration of the human; and such was the man whom Fuller, with a benevolence and quaintness of phrase peculiarly his own, accounted "God's image, though cut in ebony." To the harsh definition of the naturalist, oppressions political and legislative were once added, but the abolition of the slave trade has now swept away every engine of that tyranny. Sancho left a widow, who is, we believe, since dead; and a son, who carried on the business of a bookseller for some years, and died very lately.[1]

SANCHONIATHON, is the name of a reputed Phœnician author, as old as the Trojan war, about 1274 B. C.

* The first edition was patronized by a subscription not known since the days of the Spectator. The work was published for the benefit of the author's family, by Miss Crewe, an amiable young lady, to whom many of the letters are addressed, and who is since married to John Phillips, esq. surgeon of the household to the Prince of Wales. From the profits of the first edition, and a sum paid by the booksellers for liberty to print a second edition, Mrs. Sancho, we are well assured, received more than 500*l*. The editor did not venture to give them to the public till she had obviated an objection which had been suggested, that they were originally written with a view to publication. She declared, therefore, "that no such idea was ever expressed by Mr. Sancho; and that not a single letter was printed from any duplicate preserved by himself, but all were collected from the various friends to whom they were addressed." Her reasons for publishing them were "the desire of shewing that an untutored African may possess abilities equal to an European; and the still superior motive of wishing to serve his worthy family. And she was happy," she declared, "in publicly acknowledging she had not found the world inattentive to the voice of obscure merit."

[1] Letters, 1782, 2 vols. 8vo, with a life by Joseph Jekyll, esq.

and of great reputation for diligence and faithfulness. He is said to have collected out of the most authentic records he could procure, the "Antiquities of Phœnicia," with the help of some memoirs which came from Hierombaal, [Hierobaal, or Gideon,] a priest of the God Jeuo or Jao. He wrote several things also relating to the Jews. These "Antiquities of the Phœnicians," Philo-Byblius, in the same Phœnicia, in the days of Adrian, translated into Greek; and Athenæus soon afterward reckoned him among the Phœnician writers. A large and noble fragment of this work, Eusebius has given us, verbatim, in his first book of "Evangelical Preparation," cap. ix. x. and has produced the strong attestation of Porphyry, the most learned heathen of that age, to its authenticity. Upon these authorities, many learned men have concluded that the genuine writings of Sanchoniathon were translated by Philo-Byblius, and that Sanchoniathon derived a great part of his information from the books of Moses, nay, some have supposed that Thoth, called by the Greeks, Hermes, and by the Romans, Mercury, was only another name for Moses; but the inconsistencies, chiefly chronological, which the learned have detected in these accounts; and especially the silence of the ancients concerning this historian, who, if he had deserved the character given him by Porphyry, could not have been entirely over-looked, create a just ground of suspicion, either against Porphyry or Philo-Byblius. It seems most probable, that Philo-Byblius fabricated the work from the ancient cosmogonies, pretending to have translated it from the Phœnician, in order to provide the Gentiles with an account of the origin of the world, which might be set in opposition to that of Moses. Eusebius and Theodoret, indeed, who, like the rest of the fathers, were too credulous in matters of this kind, and after them some eminent modern writers, have imagined, that they have discovered a resemblance between Sanchoniathon's account of the formation of the world and that of Moses. But an accurate examination of the doctrine of Sanchoniathon, as it appears in the fragment preserved by Eusebius, will convince the unprejudiced reader, that the Phœnician philosophy, if indeed it be Phœnician, is directly opposite to the Mosaic. Sanchoniathon teaches, that, from the necessary energy of an eternal principle, active but without intelligence, upon an eternal passive chaotic mass, or *Mot*, arose the visible world; a doctrine,

of which there are some appearances in the ancient cosmogonies, and which was not without its patrons among the Greeks. It is therefore not unreasonable to conjecture, that the work was forged in opposition to the Jewish cosmogony, and that this was the circumstance which rendered it so acceptable to Porphyry. Such is the opinion of Brucker on this history; and Dodwell and Dupin, the former in an express treatise, have also endeavoured to invalidate its authenticity.[1]

SANCROFT (Dr. WILLIAM), an eminent English prelate, was born at Fresingfield, in Suffolk, Jan. 30, 1616, and educated in grammar-learning at St. Edmund's Bury, where he was equally remarkable for diligent application to his studies, and a pious disposition *. In July 1634, he was sent to Emanuel college in Cambridge, where he became very accomplished in all branches of literature, took his degree of B. A. in 1637, and that of M. A. in 1641, and was in 1642 chosen fellow of his college. His favourite studies were theology, criticism, history, and poetry †, but in all his acquirements he was humble and unostentatious. In 1648 he took the degree of B. D. It is supposed he never subscribed the *covenant*, and that this was connived at, because he continued unmolested in his fellowship till 1649; at which time, refusing the *engagement*, he was ejected. Upon this he went abroad, and became acquainted with the most considerable of the loyal English exiles; and, it is

* Among bishop Tanner's MSS. in the Bodleian library is the following letter from him to his father, dated Sept. 10, 1641. "I have lately offered up to God the first fruits of that calling which I intend, having common-placed twice in the chapel; and if through your prayers and God's blessing upon my endeavours, I may become an instrument in any measure fitted to bear his name before his people, it shall be my joy, and the crown of my rejoicing in the Lord. I am persuaded that for this end I was sent into the world, and therefore, if God lends me life and abilities, I shall be willing to spend myself and to be spent upon the work."

† Among his papers at Oxford is a very considerable collection of poetry; but chiefly religious, exactly and elegantly transcribed with his own hand, while a fellow of Emanuel. Some of these are from the first edition of Milton's lesser poems, which Mr. Warton observes is perhaps the only instance on record of their having received for almost seventy years, any slight mark of attention or notice. Sancroft, adds Mr. Warton, even to his maturer years, retained his strong early predilection to polite literature, which he still continued to cultivate; and from these and other remains of his studies in that pursuit, now preserved in the Bodleian library, it appears that he was a diligent reader of the poetry of his times, both in English and Latin.—Warton's edition of Milton's Poems, 1785, preface, p. v.

[1] Vossius de Hist. Græc.—Moreri.—Brucker.—Dodwell's "Discourse concerning the Phœnician History of Sanchoniathon," added to the second edition of his "Two Letters of Advice," 1681.—Gebelin's "Allegories Orientales," Paris, 1773, 4to.—Cumberland's "Sanchoniathon."

said, he was at Rome when Charles II. was restored. He immediately returned to England, and was made chaplain to Cosin, bishop of Durham, who collated him to the rectory of Houghton-le-Spring, and to the ninth prebend of Durham in March 1661. In the same year he assisted in reviewing the Liturgy, particularly in rectifying the Kalendar and Rubric. In 1662 he was created, by mandamus, D. D. at Cambridge, and elected master of Emanuel college, which he governed with great prudence. In 1664 he was promoted to the deanery of York, which although he held but a few months, he expended on the buildings about 200*l.* more than he had received. Upon the death of Dr. John Barwick he was removed to the deanery of St. Paul's; soon after which, he resigned the mastership of Emanuel college, and the rectory of Houghton. On his coming to St. Paul's he set himself most diligently to repair that cathedral, which had suffered greatly from the savage zeal of the republican fanatics in the civil wars, till the dreadful fire in 1666 suggested the more noble undertaking of rebuilding it. Towards this he gave 1400*l.* besides what he procured by his interest and solicitations among his private friends, and in parliament, where he obtained the act for laying a duty on coals for the rebuilding of the cathedral. He also rebuilt the deanery, and improved the revenues of it. In Oct. 1668, he was admitted archdeacon of Canterbury, on the king's presentation, which he resigned in 1670. He was also prolocutor of the lower house of convocation; and was in that station when Charles II. in 1677, advanced him, contrary to his knowledge or inclination, to the archiepiscopal see of Canterbury. In 1678 he published some useful directions concerning letters testimonial to candidates for holy orders. He was himself very conscientious in the admission to orders or the disposal of livings, always preferring men of approved abilities, great learning, and exemplary life. He attended king Charles upon his death-bed, and made a very weighty exhortation to him, in which he is said to have used a good deal of freedom. In 1686 he was named the first in James II.'s commission for ecclesiastical affairs; but he refused to act in it. About the same time he suspended Wood, bishop of Lichfield and Coventry, for residing out of and neglecting his diocese. As one of the governors of the Charter-house, he refused to admit as pensioner in that hospital Andrew Popham, a papist, although he came

with a nomination from the court. In June 1688, he joined with six of his brethren the bishops in the famous petition to king James, in which they gave their reasons why they could not cause his declaration for liberty of conscience to be read in churches. For this petition, which the court called a libel, they were committed to the Tower; and, being tried for a misdemeanor on the 29th, were acquitted, to the great joy of the nation. This year the archbishop projected the vain expedient of a comprehension with the protestant dissenters. We have the following account of this in the speech of Dr. W. Wake, bishop of Lincoln, in the house of lords, March 17, 1710, at the opening of the second article of the impeachment against Dr. Sacheverell. "The person," says he, "who first concerted this design was the late most reverend Dr. Sancroft, then archbishop of Canterbury. The time was towards the end of that unhappy reign of king James II. Then, when we were in the height of our labours, defending the Church of England against the assaults of popery, and thought of nothing else, that wise prelate foreseeing some such revolution as soon after was happily brought about, began to consider how utterly unprepared they had been at the restoration of king Charles II. to settle many things to the advantage of the Church, and what happy opportunity had been lost for want of such a previous care, as he was therefore desirous should now be taken, for the better and more perfect establishment of it. It was visible to all the nation, that the more moderate dissenters were generally so well satisfied with that stand which our divines had made against popery, and the many unanswerable treatises they had published in confutation of it, as to express an unusual readiness to come in to us. And it was therefore thought worth the while, when they were deliberating about those other matters, to consider at the same time what might be done to gain them without doing any prejudice to ourselves. The scheme was laid out, and the several parts of it were committed, not only with the approbation, but by the direction of that great prelate, to such of our divines, as were thought the most proper to be intrusted with it. His grace took one part to himself; another was committed to a then pious and reverend dean (Dr. Patrick), afterwards a bishop of our church. The reviewing of the daily service of our Liturgy, and the Communion Book, was referred to a select number of excellent persons, two of which (archbishop

Sharp, and Dr. Moore) are at this time upon our bench; and I am sure will bear witness to the truth of my relation. The design was in short this: to improve, and, if possible, to inforce our discipline; to review and enlarge our Liturgy, by correcting of some things, by adding of others; and if it should be thought adviseable by authority, when this matter should come to be legally considered, first in convocation, then in parliament, by leaving some few ceremonies, confessed to be indifferent in their natures as indifferent in their usage, so as not to be necessarily observed by those who made a scruple of them, till they should be able to overcome either their weaknesses or prejudices, and be willing to comply with them." In October, accompanied with eight of his brethren the bishops, Sancroft waited upon the king, who had desired the assistance of their counsels; and advised him, among other things, to annul the ecclesiastical commission, to desist from the exercise of a dispensing power, and to call a free and regular parliament. A few days after, though earnestly pressed by his majesty, he refused to sign a declaration of abhorrence of the prince of Orange's invasion. In December, on king James's withdrawing himself, he is said to have signed, and concurred with the lords spiritual and temporal, in a declaration to the prince of Orange, for a free parliament, security of our laws, liberties, properties, and of the church of England in particular, with a due indulgence to protestant dissenters. But in a declaration signed by him Nov. 3, 1688, he says that "he never gave the prince any invitation by word, writing, or otherwise;" it must therefore have been in consequence of the abdication that he joined with the lords in the above declaration. Yet when the prince came to St. James's, the archbishop neither went to wait on him, though he had once agreed to it, nor did he even send any message*. He absented himself likewise from the convention, for which he is severely censured by Burnet, who calls him "a poor-spirited and fearful man, that acted a very mean part in all this great trans-

* Bishop Nicolson, in one of his letters lately published, seems to hint that Sancroft was more active in promoting the revolution than has been supposed. After censuring him for not paying his respects to the new king, Nicolson says, "I should rather choose to follow him in the more frank and open passages of his life, than in this unaccountably dark and mysterious instance; especially, since I had tacitly consented to *his seizing the Tower of London*, and his address to the prince of Orange to accept the government." —Nicolson's Epistolary Correspondence, by Mr. Nichols, 2 vols. 8vo, 1809. vol. I. p. 11.

action. He resolved," says he, "neither to act for, nor against, the king's interest; which, considering his high post, was thought very unbecoming. For, if he thought, as by his behaviour afterwards it seems he did, that the nation was running into treason, rebellion, and perjury, it was a strange thing to see one who was at the head of the church to sit silent all the while that this was in debate, and not once so much as declare his opinion, by speaking, voting, or protesting, not to mention the other ecclesiastical methods that certainly became his character."

After William and Mary were settled on the throne, he and seven other bishops refused to own the established government, from a conscientious regard to the allegiance they had sworn to king James. Refusing likewise to take the oaths appointed by act of parliament, he and they were suspended Aug. 1, 1689, and deprived the 1st of Feb. following. On the nomination of Dr. Tillotson to this see, April 23, 1691, our archbishop received an order from the then queen Mary, May 20, to leave Lambeth-house within ten days. But he, resolving not to stir till ejected by law, was cited to appear before the barons of the exchequer on the first day of Trinity-term, June 12, 1691, to answer a writ of intrusion; when he appeared by his attorney; but, avoiding to put in any plea, as the case stood, judgment passed against him, in the form of law, June 23, and the same evening he took boat in Lambeth-bridge, and went to a private house in Palsgrave-head-court, near the Temple. Thence, on Aug. 5, 1691, he retired to Fresingfield (the place of his birth, and the estate [50*l.* a year] and residence of his ancestors above three hundred years), where he lived in a very private manner, till, being seized with an intermitting fever, Aug. 26, 1693, he died on Friday morning, Nov. 24, and was buried very privately, as he himself had ordered, in Fresingfield church-yard. Soon after, a tomb was erected over his grave, with an inscription composed by himself; on the right side of which there is an account of his age and dying-day in Latin; on the left, the following English: "William Sancroft, born in this parish, afterwards by the providence of God archbishop of Canterbury, at last deprived of all, which he could not keep with a good conscience, returned hither to end his life, and professeth here at the foot of his tomb, that, as naked he came forth, so naked he must return: the Lord gave, and the Lord hath taken away (as the

Lord pleases, so things come to pass), blessed be the name of the Lord." The character Burnet has given of him is not an amiable one, nor in some respects a true one *, yet he allows, what none could deny, that archbishop Sancroft was a good man. He bestowed great sums of money in charity and endowments, and was particularly bountiful to Emanuel college in Cambridge: and he certainly gave the strongest instance possible of sincerity, in sacrificing the highest dignity to what he thought truth and honesty; and although his opposition both to James II. and William III. may appear rather irreconcileable, we have the testimony of those who knew him best, that he did every thing in the integrity of his heart †.

Though of considerable abilities and uncommon learning, he published but very little. The first thing was a Latin dialogue, composed jointly by himself and some of his friends, between a preacher and a thief condemned to the gallows; and is entitled, 1. "Fur Prædestinatus; sive, dialogismus inter quendam Ordinis prædicantium Calvinistam et Furem ad laqueum damnatum habitus," &c. 1651, 12mo. It was levelled at the then-prevailing doctrine of predestination. An edition was published in 1813; and a translation in the following year, by the rev. Robert Boucher Nickolls, dean of Middleham, with an application to the case of R. Kendall executed at Northampton Aug. 13, 1813. 2. "Modern Politics, taken from Machiavel, Borgia, and other modern authors, by an eye-witness," 1652, 12mo. 3. "Three Sermons," afterwards re-printed together in 1694, 8vo. 4. He published bishop Andrews's "Defence of the vulgar Translation of the Bible," with a preface of his own. 5. He drew up some offices for Jan.

* Burnet was out of humour with the archbishop for not procuring him access to the Cotton collection when he was preparing his History of the Reformation; but on this subject see a curious note on Dean Swift's "Preface to the bishop of Sarum's Introduction."—Works, edit. 1801, p. 384.

† Some particulars of his sickness are related in a pamphlet printed at London, 1694, in 4to, with this title: "A Letter out of Suffolk to a friend in London; giving some account of the last sickness and death of Dr. William Sancroft, late lord archbishop of Canterbury." We are informed by bishop Kennet, that as he lay upon his deathbed, and one of his former chaplains, Mr. Needham, came to him, he gave him his blessing very affectionately, and, after some other talk, said thus to him, "You and I have gone different ways in these late affairs; but I trust heaven-gates are wide enough to receive us both. What I have done, I have done in the integrity of my heart." Upon the gentleman's modest attempt to give an account of his own conduct, he replied, "I always took you for an honest man. What I said concerning myself was only to let you know, that what I have done, I have done in the integrity of my heart, indeed in the great integrity of my heart."

30, and May 29. 6. "Nineteen familiar Letters of his to Mr. (afterwards sir Henry) North, of Mildenhall, bart. both before, but principally after, his deprivation, for refusing to take the oaths to king William III. and his retirement to the place of his nativity in Suffolk, found among the papers of the said sir Henry North, never before published," were printed in 1757, 8vo. In this small collection of the archbishop's "Familiar Letters," none of which were probably ever designed to be made public, his talents for epistolary writing appear to great advantage. He left behind him a multitude of papers and collections in MS. which upon his decease came into his nephew's hands; after whose death they were purchased by bishop Tanner for eighty guineas, who gave them, with the rest of his manuscripts, to the Bodleian library. From these the Rev. John Gutch, of Oxford, published in 1781, 2 vols. 8vo, various "Miscellaneous Tracts relating to the History and Antiquities of England and Ireland," &c.[1]

SANCTIUS. See SANCHEZ.

SANCTORIUS, or SANTORIUS, an ingenious physician, was born in 1561, at Capo d'Istria, a town on the borders of the gulf of Trieste. He studied medicine and took his degree at Padua, and then settled at Venice as a practitioner, where he had considerable success. In 1611 he was recalled to Padua, and appointed professor of the theory of medicine in that university; an office which he held with great credit for the space of thirteen years, until his reputation occasioning his being frequently sent for to Venice by the people of distinction in that city, he resigned his chair in order to dedicate all his time to medical practice. His resignation was accepted, but the salary continued; and with this testimony of the public esteem, he removed and settled finally at Venice, where he died in 1636, aged seventy-five. He was buried in the cloisters, and a statue of marble raised to his memory.

Sanctorius was the first who directed the attention of physicians to the importance of insensible perspiration in the animal œconomy, concerning which he had gone through a long course of experiments upon himself. For these he constructed a kind of statical chair; by means of which, after weighing the aliments he took in, and the

[1] Biog. Brit.—Gen. Dict.—Burnet's Own Times.—Birch's Tillotson.—Cole's MS Athenæ in Brit. Mus.—Wilford's Memorials, p. 342.—Warton's Milton.—Familiar Letters, 1757, 8vo.—Gutch's "Collectanea Curiosa."

sensible secretions and discharges, he was enabled to determine with wonderful exactness the weight or quantity of insensible perspiration, as well as what kind of food or drink increased and diminished it. On these experiments he erected a curious system, which was long admired by the faculty. It was divulged first at Venice in 1614, under the title of "Ars de Statica Medicina," comprehended in seven sections of aphorisms; and was often reprinted at different places, with corrections and additions by the author. It was translated into French, and published at Paris 1722; and we had next an English version of it, with large explanations, by Dr. Quincy; to the third edition of which in 1723, and perhaps to the former, is added, "Dr. James Keil's Medicina Statica Britannica, with comparative remarks and explanations; as also physico-medical essays on agues, fevers, on elastic fibre, the gout, the leprosy, king's-evil, venereal diseases, by Dr. Quincy."

Sanctorius published other works; as, "Methodi vitandorum errorum omnium, qui in Arte Medica contingunt, libri quindecim," 1602; "Commentaria in primam sectionem Aphorismorum Hippocratis," 1609; "Commentaria in Artem Medicinalem Galeni," 1612; "Commentaria in primam partem primi libri Canonis Avicennæ," 1625; "De Lithotomia, seu Calculi vesicæ sectione, Consultatio," 1638. All these, which raised his character very greatly among his own profession, were in 1660 printed there together in 4 vols. 4to.

Sanctorius unquestionably conferred a benefit on medical science, by directing the observation of medical men to the functions of the skin; but unfortunately, the doctrines were extended much too far; and, coinciding with the *mechanical* principles, which were coming into vogue after the discovery of the circulation, as well as with the *chemical* notions, which were not yet exploded, they contributed to complete the establishment of the *humoral pathology*, under the shackles of which the practice of medicine continued almost to our own times. Sanctorius was also the author of several inventions. Besides his statical chair, he invented an instrument for measuring the force of the pulse; and several new instruments of surgery. He was the first physician who attempted to measure the heat of the skin by a thermometer, in different diseases, and at different periods of the same disease; and it is to his credit

that he was an avowed enemy to empirics and empirical nostrums, as well as to all occult remedies.[1]

SANDBY (PAUL), an ingenious artist, descended from a branch of the family of Saunby, of Babworth in Nottinghamshire, was born at Nottingham in 1732. In 1746 he came to London, and having an early predilection for the arts, procured admission to the drawing room in the Tower, where he first studied. In 1748, William duke of Cumberland, wishing to have a survey of the Highlands of Scotland, which was the scene of his memorable campaign in 1745-6, Mr. Sandby was appointed draughtsman, under the inspection of general David Watson, with whom he travelled through the North and Western parts of that most romantic country, and made many sketches. During his stay at Edinburgh he made a number of small etchings from these designs; which on his return to London were published in a folio volume. But drawing of plans abounding in straight lines being neither congenial to his taste nor worthy of his talents, he in 1752 quitted the service of the survey, and resided with his brother, Mr. Thomas Sandby, at Windsor, and during his continuance there took more than seventy views of Windsor and Eton. The accuracy, taste, and spirit with which they were in an eminent degree marked, so forcibly struck sir Joseph Banks, that he purchased them all, and at a very liberal price. Mr. Sandby had soon afterwards the honour of being one of this gentleman's party in a tour through North and South Wales, and made a great number of sketches from remarkable scenes, castles, seats, &c. Under the patronage of the late sir Watkin Williams Wynne, he afterwards took many more views from scenes in the same country, which with those before mentioned he transferred to copper-plates, and made several sets of prints in imitation of drawings, in bister or Indian ink. The first hint of the process by which this effect is given to an engraving, Mr. Sandby is said to have received from the hon. Charles Greville, a gentleman of acknowledged taste and judgment in every branch of polite art. Profiting by this hint, Mr. Sandby so far improved upon it as to bring the captivating art of Aquatinta to a degree of perfection never before known in this country.

About 1753 Mr. Sandby, and several members of an academy who met at what had previously been Roubilliac's

[1] Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

workshop, in St. Martin's-lane, wishing to extend their plan, and establish a society on a broader basis, held several meetings for the purpose of making new regulations, &c. Concerning these regulations it may naturally be supposed there were variety of opinions, but Hogarth, who was one of the members, and who deservedly held a very high rank in the arts, disapproved of the whole scheme, and wished the society to remain as it then was. He thought that enlarging the number of students would induce a crowd of young men to quit more profitable pursuits, neglect what might be more suitable to their talents, and introduce to the practice of the arts more professors than the arts would support. This naturally involved him in many disputes with his brother artists, and as these disputes were not always conducted with philosophic calmness, the satirist sometimes said things that his opponents deemed rather too severe for the occasion. On the publication of his "Analysis of Beauty" they recriminated, with interest. Among the prints which were then published to ridicule his system, line of beauty, &c. are six or eight, that from the manner in which they are conceived, and the uncommon spirit with which they are etched, carry more than probable marks of the burin of Mr. Sandby, who was then a very young man, but afterwards declared, that if he had been more intimately acquainted with Mr. Hogarth's merit, he would on no account have drawn a line which might tend to his dispraise.

On the institution of the Royal Academy, Mr. Sandby was elected a royal academician. By the recommendation of the duke of Grafton, the marquis of Granby in 1768 appointed him chief drawing-master of the Royal Academy at Woolwich, which office he held with great honour to himself and advantage to the institution; and saw many able and distinguished draughtsmen among the officers of artillery, and corps of Engineers, formed under his instructions.

Mr. Sandby died at his house at Paddington Nov. 7, 1809, in the seventy-seventh year of his age. He contributed much to the reputation of the English school of landscape painting, and in many of his exquisite delineations, uniting fidelity with taste, the beautiful scenery for which this island is so eminently distinguished, is displayed as in a mirror. For force, clearness, and transparency, it may very truly be said that his paintings in water

colours have not yet been equalled; the views of castles, ruins, bridges, &c. which are frequently introduced, will remain monuments to the honour of the arts, the artists, and the country, when the originals from which they are designed are mouldered into dust.[1]

SANDEMAN (ROBERT), from whom a religious sect is generally named, was born at Perth in Scotland in 1723. Being intended for one of the learned professions, he studied for two years at the university of Edinburgh, but at the expiration of that time married, and his fortune being small, entered into the linen trade at Perth, whence he removed to Dundee, and afterwards to Edinburgh. The lady he married was the daughter of the rev. John Glass (See GLASS), who founded the sect, at that time called from him *Glassites*; and Mr. Sandeman, who was now an elder in one of Glass's churches, or congregations, and had imbibed all his opinions, published a series of letters addressed to Mr. Hervey, occasioned by that author's "Theron and Aspasio," in which he endeavours to shew, that his notion of faith is contradictory to the scripture account of it, and could only serve to lead men, professedly holding the doctrines commonly called Calvinistic, to establish their own righteousness upon their frames, inward feelings, and various acts of faith. In these letters Mr. Sandeman attempts to prove, that faith is neither more nor less than a simple assent to the divine testimony concerning Jesus Christ, recorded in the New Testament; and he maintains, that the word faith, or belief, is constantly used by the apostles to signify what is denoted by it in common discourse, viz. a persuasion of the truth of any proposition, and that there is no difference between believing any common testimony, and believing the apostolic testimony, except that which results from the nature of the testimony itself. This led the way to a controversy, among Calvinists in Scotland, concerning the nature of justifying faith; and those who adopted Mr. Sandeman's notion of it, and who took the denomination of *Sandemanians*, formed themselves into church order, in strict fellowship with the church of Scotland, but holding no kind of communion with other churches. The chief opinions and practices in which this sect differs from others, are, their weekly administration of the Lord's Supper; their love-

[1] Europ. Mag. for 1796.—Gent. Mag. vol. LXXIX.

feasts, of which every member is not only allowed but required to partake, and which consist of their dining together at each other's houses in the interval between the morning and afternoon service: their kiss of charity used on this occasion, at the admission of a new member, and at other times, when they deem it to be necessary or proper; their weekly collection before the Lord's Supper for the support of the poor, and defraying other expences; mutual exhortation; abstinence from blood and things strangled; washing each other's feet, the precept concerning which, as well as other precepts, they understand literally; community of goods so far as that every one is to consider all that he has in his possession and power as liable to the calls of the poor and church, and the unlawfulness of laying up treasures on earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions so far as they are not connected with circumstances really sinful; but apprehending a lot to be sacred, disapprove of playing at cards, dice, &c. They maintain a plurality of elders, pastors, or bishops, in each church, and the necessity of the presence of two elders in every act of discipline, and at the administration of the Lord's Supper. In the choice of these elders, want of learning, and engagements in trade, &c. are no sufficient objection; but second marriages disqualify for the office; and they are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship. In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope; and who do not walk in obedience to it. We shall only add, that in every church transaction, they esteem unanimity to be absolutely necessary.

In 1758 Mr. Sandeman commenced a correspondence with Mr. Samuel Pike of London, an independent minister; and in 1760 came himself to London, and preached in various places, attracting the crowds that usually follow novelties. While here he received an invitation to go to America, with which he complied in 1764, and continued there propagating his doctrines and discipline in various places, particularly in New-England, until the political disputes arose between Great Britain and the colonies, when he became very obnoxious by taking the part of the

former. He did not live, however, to witness the unhappy consequences of that contest, but died at Danbury, April 2, 1771, aged fifty-three. His sect, although not numerous, still exists, but under various modifications, in Scotland; and there are a few branches of it in England, and one in Paul's Alley, Barbican, London. Mr. Sandeman, besides his "Letters on Theron and Aspasio," published his correspondence with Mr. Pike; "Thoughts on Christianity;" "The sign of the prophet Jonah;" "The honour of marriage, opposed to all Impurities;" and "On Solomon's Song."[1]

SANDERS (NICHOLAS), a Roman catholic writer of considerable fame, and one of the principal champions of popery in the sixteenth century, was born about 1527, at Charlewood in Surrey, and educated at Winchester school, whence he removed to New college, Oxford. Here he studied chiefly canon law, and was made fellow of his college in 1548, and in 1550, or 1551, took the degree of bachelor of laws. When queen Mary came to the throne, he had the offer of being Latin secretary to her majesty, which he declined for the sake of a studious, academical life, and remained at Oxford during the whole of her reign. In 1557 he was one of the professors of canon law, and read what were called the "shaggling lectures," i. e. lectures not endowed, until the accession of queen Elizabeth, when his principles induced him to quit England. He arrived at Rome about the latter end of 1560, and studying divinity, became doctor in that faculty, and was ordained priest by Dr. Thomas Goldwell, bishop of St. Asaph, who at that time resided in the English hospital at Rome. Soon after, cardinal Hosius, president of the council of Trent, hearing of his abilities, took him into his family, and made use of him, as his theologal, in the council. When the council broke up, Dr. Sanders accompanied the cardinal to Poland, Prussia, and Lithuania, where he was instrumental in settling the discipline of the Romish church; but his zeal disposing him to think most of his native country, he returned to Flanders, and was kindly entertained by sir Francis Englefield, formerly privy-counsellor to queen Mary, and then in great favour with the court of Spain;

1. Wilson's Hist. of Dissenting Churches.—Encyclop. Britannica.—The tenets of the sect were first published by themselves in a tract called "An account of the Christian practices observed by the Church in St. Martin's-le-Grand," 1766, where they then assembled.

through whose hands a great part of those charitable collections passed, which his catholic majesty ordered for the subsistence of the English popish exiles. Sanders was appointed his assistant, and being settled at Louvaine, together with his mother and sister, he lived there twelve years, and performed many charitable offices to his indigent countrymen. Much of this time he employed in writing in defence of popery against Jewell, Nowell, and other eminent protestant divines.

Some years after, having received an invitation from the pope, he took a journey to Rome, whence he was sent as nuncio to the popish bishops and clergy in Ireland, and landed there in 1579. At this time Gerald Fitzgerald, earl of Desmond, was in arms, as he pretended, in defence of the liberties and religion of his country; but in 1583 his party was routed and himself killed. The part Sanders took in this rebellion is variously represented. Camden says that he was sent over purposely to encourage Desmond, and that several companies of Spanish soldiers went over with him, and that when their army was routed, he fled to the woods, and died of hunger. All that the catholics deny in this account, is, that Sanders was sent *purposely*; but this they deny very feebly. With regard to the manner of Sanders's death, Dodd seems inclined to prefer Wood's account, who says that he died of a dysentery, and Dodd likewise adopts the report of Rushton and Pits, who say that he died at the latter end of 1580, or the beginning of 1581, because this was long before Desmond's defeat, and consequently dissolves in some measure the supposed connection between him and Sanders. Dodd, however, who is generally impartial, allows that several catholics, his contemporaries, were of opinion that he was engaged in the Spanish interest against queen Elizabeth; and his writings prove that he maintained a deposing power both in the church and people, where religion was in danger. He was, according to all accounts, a man of abilities, and was considered as the most acute adversary for the re-establishment of popery in England, which his party could boast of. He had, however, to contend with men of equal ability, who exposed his want of veracity as well as of argument, and few of his works have survived the times in which they were written. Among them are, 1. "The Supper of our Lord, &c." a defence of the real presence, being what he calls "A confutation of Jewel's Apology, as

also of Alexander Nowel's challenge," Louvain, in 1566, 1567, 4to. 2. "Treatise of the Images of Christ and his Saints; being a confutation of Mr. Jewel's reply upon that subject," ibid. 1567, 8vo. 3. "The Rock of the Church," concerning the primacy of St. Peter, ibid. 1566, 1567, St. Omer's, 1624, 8vo. 4. "A brief treatise on Usury," ibid. 1566. 5. "De Visibili monarchia Ecclesiæ," ibid. 1571, folio, Antwerp, 1581, Wiceburg, 1592. 6. "De origine et progressu Schismatis Anglicani," Colon. 1585, 8vo, reprinted at other places in 1586, 1588, and 1590, and translated into French in 1673, with some tracts on the tenets of his church, which seem not of the controversial kind. Most of the former were answered by English divines of eminence, particularly his large volume "De visibili monarchia ecclesiæ," by Dering, Clerk, and others, of whose answers an account may be seen in Strype's Life of Parker. That on the English schism is refuted, as to his more important assertions, in the appendix to Burnet's History of the Reformation, vol. II.[1]

SANDERS (ROBERT), an English writer, whose history may not be unuseful, was a native of Scotland, and born in, or near, Breadalbane, about 1727. He was by business a comb-maker; but not being successful in trade, and having some talents, some education, and a good memory, he commenced a hackney writer, and in that capacity produced some works which have been relished by the lower class of readers. When he came to London is uncertain; but, having travelled over most of the northern parts of these kingdoms, he compiled, from his own survey and the information of books, an itinerary, entitled "The Complete English Traveller," folio. It was published in numbers, with the fictitious name of Spencer, professedly on the plan of Fuller's Worthies, with biographical notices of the most eminent men of each county. As the dealers in this kind of publications thought it too good a thing to be lost, it has been republished, depriving Mr. Spencer of his rights, and giving them to three fictitious gentlemen, Mr. *Burlington* for England, Mr. *Murray* for Scotland, and Mr. *Llewellyn* for Wales. He also compiled, about 1764, a work in 5 or 6 vols. 8vo, with cuts, entitled "The Newgate Calendar, or Memoirs of those unfortunate culprits

[1] Ath. Ox. vol. I.—Dodd's Ch. Hist.—Strype's Parker, p. 377 and 581.—Burnet's Reformation.—Collier's Ecclesiastical History.

who fall a sacrifice to the injured laws of their country, and thereby make their exit at Tyburn." He was some time engaged with lord Lyttelton, in assisting his lordship to compile his "History of Henry II.;" and Dr. Johnson, in his life of that poetical nobleman, introduces this circumstance in no very honourable manner. "When time," says he, "brought the history to a third edition, Reid (the former corrector) was either dead or discharged; and the superintendence of typography and punctuation was committed to a man originally a comb-maker, but then known by the style of *Doctor Sanders*. Something uncommon was probably expected, and something uncommon was at last done; for to the *doctor's* edition is appended, what the world had hardly seen before, a list of errors of nineteen pages." His most considerable work was his "Gaffer Greybeard," an illiberal piece, in 4 vols. 12mo; in which the characters of the most eminent dissenting divines, his contemporaries, are very freely handled. He had, perhaps suffered either by the contempt or the reproof of some of that persuasion, and therefore endeavoured to revenge himself on the whole, ridiculing, in particular, Dr. Gill under the name of Dr. *Half-pint*, and Dr. Gibbons under that of Dr. *Hymn-maker*. He was also the author of the notes to a Bible published weekly under the name of the rev. Henry Southwell: for this he received about twenty-five or twenty-six shillings per week, while Dr. Southwell, the pseudo-commentator, received one hundred guineas for the use of his name, he having no other recommendation to the public, by which he might merit a posthumous memory, than his livings*. Dr. Sanders also compiled "Letter-writers," "Histories of England," and other works of the paste and scissors kind; but his "Roman History," written in a series of letters from a nobleman to his son, in 2 vols. 12mo, has some merit. Towards the latter end of his days he projected a general chronology of all nations, and had already printed some sheets of the work, under the patronage of lord Hawke, when a disorder upon his lungs put a period to his existence, March 19, 1783. He was much indebted to the munificence of Mr. Granville

* Dr. Henry Southwell, who died in 1779, was of a good family in Cambridgeshire, was educated at Magdalen college, Cambridge, and had the rectory of Asterby in Lincolnshire, but no one that knew him ever suspected him of writing a book.

Sharp. More particulars of this man's history and of the secrets of *Bible-making* may be seen in our authority.[1]

SANDERS. See SAUNDERS.

SANDERSON (Dr. ROBERT), an eminent English bishop, was descended from an ancient family, and was the youngest son of Robert Sanderson, of Gilthwaite-hall, Yorkshire, by Elizabeth, one of the daughters of Richard Carr, of Butterthwaite-hall, in the parish of Ecclesfield. He was born at Rotherham, in Yorkshire, Sept. 19, 1587, and educated in the grammar-school there, where he made so uncommon a progress in the languages, that, at thirteen, he was sent to Lincoln-college in Oxford. Soon after taking his degree of B. A. his tutor told Dr. Kilbie, the rector, that his "pupil Sanderson had a metaphysical brain, and a matchless memory, and that he thought he had improved or made the last so by an art of his own invention." While at college, he generally spent eleven hours a day in study, chiefly of philosophy and the classics. In 1606 he was chosen fellow, and in July 1608, completed his degree of M. A. In November of the same year, he was elected logic reader, and re-elected in Nov. 1609. His lectures on this subject were published in 1615, and ran through several editions. In 1613, 1614, and 1616, he served the office of sub-rector, and in the latter of those years, that of proctor. In 1611, he was ordained deacon and priest by Dr. King, bishop of London, and took the degree of bachelor of divinity in 1617. In 1618, he was presented by his cousin sir Nicolas Sanderson, lord viscount Castleton, to the rectory of Wybberton, near Boston, in Lincolnshire, but resigned it the year following on account of the unhealthiness of its situation; and about the same time was collated to the rectory of Boothby-Pannell, or Paynel, in the same county, which he enjoyed above forty years. Having now quitted his fellowship, he married Anne, the daughter of Henry Nelson, B. D. rector of Haugham in the county of Lincoln; and soon after was made a prebendary of Southwell, as he was also of Lincoln in 1629. He continued to attend to his parochial duties in a very exemplary manner, and particularly laboured much to reconcile differences, and prevent law-suits both in his parish, and in the neighbourhood. He also often visited sick and disconsolate families, giving advice

[1] Gent. Mag. vol. LIII. p. 400, 482.

and often pecuniary assistance, or obtaining the latter by applications to persons of opulence. He was often called upon to preach at assizes and visitations; but his practice of reading his sermons, as it was then not very common, raised some prejudice against him. Walton observes, that notwithstanding he had an extraordinary memory, he had such an innate bashfulness and sense of fear, as to render it of little use in the delivery of his sermons. It was remarked, when his sermons were printed in 1632, that "the best sermons that were ever read, were never preached." At the beginning of the reign of Charles I. he was chosen one of the clerks in convocation for the diocese of Lincoln; and Laud, then bishop of London, having recommended him to that king as a man excellently skilled in casuistical learning, he was appointed chaplain to his majesty in 1631. When he became known to the king, his majesty put many cases of conscience to him, and received from him solutions which gave him so great satisfaction, that at the end of his month's attendance, which was in November, the king told him, that "he should long for next November; for he resolved to have more inward acquaintance with him, when the month and he returned." The king indeed was never absent from his sermons, and used to say, that "he carried his ears to hear other preachers, but his conscience to hear Mr. Sanderson." In 1633 he obtained, through the earl of Rutland's interest, the rectory of Muston, in Leicestershire, which he held eight years. In Aug. 1636, when the court was entertained at Oxford, he was, among others, created D. D. In 1642, he was proposed by both Houses of parliament to king Charles, who was then at Oxford, to be one of their trustees for the settling of church affairs, and approved by the king: but that treaty came to nothing. The same year, his majesty appointed him regius professor of divinity at Oxford, with the canonry of Christ church annexed: but the national calamities hindered him from entering on it till 1646, and then he did not hold it undisturbed much more than a year. In 1643, he was nominated by the parliament one of the assembly of divines, but never sat among them: neither did he take the *covenant* or *engagement*, so that his living was sequestered; but, so great was his reputation for piety and learning, that he was not deprived of it. He had the chief hand in drawing up "The Reasons of the university of Oxford against the solemn League and Covenant, the Negative Oath, and the

Ordinances concerning Discipline and Worship:" and, when the parliament had sent proposals to the king for a peace in church and state, his majesty desired, that Dr. Sanderson, with the doctors Hammond, Sheldon, and Morley, should attend him, and advise him how far he might with a good conscience comply with those proposals. This request was rejected by the presbyterian party; but, it being complied with afterwards by the independents, when his majesty was at Hampton-court, and in the isle of Wight, in 1647 and 1648, those divines attended him there. Dr. Sanderson often preached before him, and had many public and private conferences with him, to his majesty's great satisfaction. The king also desired him, at Hampton-court, since the parliament had proposed the abolishing of episcopal government as inconsistent with monarchy, that he would consider of it, and declare his judgment; and what he wrote upon that subject was afterwards printed in 1661, 8vo, under this title, "Episcopacy, as established by law in England, not prejudicial to Regal power." At Sanderson's taking leave of his majesty in this his last attendance on him, the king requested him to apply himself to the writing of "Cases of Conscience;" to which his answer was, that "he was now grown *old*, and unfit to write cases of conscience." But the king told him plainly, "it was the simplest thing he ever heard from him; for, no *young* man was fit to be a judge, or write cases of conscience."—Upon this occasion, Walton relates the following anecdote: that in one of these conferences the king told Sanderson, or one of them that then waited with him, that "the remembrance of two errors did much afflict him, which were, his assent to the earl of Strafford's death, and the abolishing of episcopacy in Scotland; and that, if God ever restored him to the peaceable possession of his crown, he would demonstrate his repentance by a public confession and a voluntary penance, by walking barefoot from the Tower of London, or Whitehall, to St. Paul's church, and would desire the people to intercede with God for his pardon." In 1648, Dr. Sanderson was ejected from his professorship and canonry in Oxford by the parliamentary visitors, and retired to his living of Boothby-Pannel. Soon after, he was taken prisoner, and carried to Lincoln, to be exchanged for one Clarke, a puritan divine, and minister of Alington, who had been made prisoner by the king's party. He was, however, soon released upon articles, one

of which was, that the sequestration of his living should be recalled; by which means he enjoyed a moderate subsistence for himself, wife, and children, till the restoration. But, though the articles imported also, that he should live undisturbed, yet he was far from being either quiet or safe, being once wounded, and several times plundered; and the outrage of the soldiers was such, that they not only came into his church, and disturbed him when reading prayers, but even forced the common prayer book from him, and tore it to pieces. During this retirement, he received a visit from Dr. Hammond, who wanted to discourse with him upon some points disputed between the Calvinists and Arminians; and he was often applied to for resolution in cases of conscience, several letters upon which subjects were afterwards printed*. In 1658, the hon. Robert Boyle sent him a present of 50*l.*; his circumstances, as of most of the royalists at that time, being very low. Boyle had read his lectures "De juramenti obligatione," published the preceding year, with great satisfaction; and asked Barlow, afterwards bishop of Lincoln, if he thought Sanderson could be induced to write cases of conscience, provided he had an honorary pension allowed, to supply him with books and an amanuensis? But Sanderson told Barlow, "that, if any future tract of his could bring any benefit to mankind, he would readily set about it without a pension." Upon this, Boyle sent the above present by the hands of Barlow; and Sanderson presently revised, finished, and published, his book "De obligatione conscientiæ," which, as well as

* While Dr. Hammond was at Sanderson's house, he laboured to persuade him to trust to his excellent memory, and not to read his sermons. Dr. Sanderson promised to try the experiment, and having on the Sunday following, exchanged pulpits with a neighbouring clergyman, he gave Dr. Hammond his sermon, which was a very short one, intending to preach it as it was written, but before he had gone through a third part, he became disordered, incoherent, and almost incapable of finishing. On their return Dr. Sanderson said with much earnestness, "Good doctor, give me my sermon, and know, that neither you, nor any man living, shall ever persuade me to preach again without book." Hammond replied, "Good doctor, be not angry; for if I ever persuade you to preach again without book, I will give you leave to burn all those that I am master of†." Dr. Sanderson on some occasions expressed his sense of the great timidity and bashfulness of his temper, and thought it had been injurious to him.

† Aubrey says, "When I was a freshman and heard him read his first lecture, he was out in the Lord's prayer." Letters written by Eminent Persons, 1813, 3 vols. 8vo. Even when "Dr. Sanderson was preparing his lectures, he hesitated so much, and repeated so often, that at the time of reading, he was often forced to produce, not what was best, but what happened to be at hand." Rambler, No. 19.

that "De juramenti obligatione," were the substance of part of his divinity lectures.

In Aug. 1660, upon the restoration, he was restored to his professorship and canonry; and soon after, at the recommendation of Sheldon, raised to the bishopric of Lincoln, and consecrated Oct. 28. He enjoyed his new dignity but about two years and a quarter: during which time he did all the good in his power, by repairing the palace at Bugden, augmenting poor vicarages, &c. notwithstanding he was old, and had a family; and when his friends suggested a little more attention to them, he replied, that he left them to God, yet hoped he should be able at his death to give them a competency. He died Jan. 29, 1662-3, in his seventy-sixth year; and was buried in the chancel at Bugden, in the plainest and least expensive manner, according to his own directions. Dr. Sanderson was in his person moderately tall, of a healthy constitution, of a mild, cheerful, and even temper, and very abstemious. In his behaviour, he was affable, civil, and obliging, but not ceremonious. He was a man of great piety, modesty, learning and abilities, but not of such universal reading as might be supposed. Being asked by a friend, what books he studied most, when he laid the foundation of his great learning, he answered, that "he declined to read many books, but what he did read were well chosen, and read often; and added, that they were chiefly three, Aristotle's 'Rhetoric,' Aquinas's 'Secunda Secundæ,' and Tully, but especially his 'Offices,' which he had not read over less than twenty times, and could even in his old age recite without book." He told him also, the learned civilian Dr. Zouch had written "Elementa Jurisprudentiæ," which he thought he could also say without book, and that no wise man could read it too often. Besides his great knowledge in the fathers, schoolmen, and casuistical and controversial divinity, he was exactly versed in ancient and modern history, was a good antiquary, and indefatigable searcher into records, and well acquainted with heraldry and genealogies; of which last subject he left 20 vols. in MS. now in the library of sir Joseph Banks. The worthiest and most learned of his contemporaries speak of him in the most respectful terms: "That staid and well-weighed man Dr. Sanderson," says Hammond, "conceives all things deliberately, dwells upon them discretely, discerns things that differ exactly, passeth his judgment rationally, and expresses it aptly, clearly, and honestly."

The moral character of this great and good man, Mr. Granger observes, has lately been rashly and feebly attacked by the author of the "Confessional," and as ably defended by the author of "A Dialogue between Isaac Walton and Homologistes," 1768. Every enemy to church government has been, for the same reason, an enemy to bishop Sanderson and every other prelate; but the uprightness and integrity of his heart, as a casuist, was never before called in question by any man who was not an entire stranger to his character. He saw and deplored, and did his utmost, honestly and rationally, to remedy the complicated ills of anarchy in church and state; when "every man projected and reformed, and did what was right in his own eyes. No image can better express such a condition, than that of a dead animal in a state of putrefaction, when, instead of one noble creature, as it was, when life held it together, there are ten thousand little nauseous reptiles growing out of it, every one crawling in a path of its own."*

We shall now give some account of his writings, which, for good sense, clear reasoning, and manly style, have always been much esteemed. In 1615, he published, 1. "Logicæ Artis Compendium," as we have already mentioned. In 1671 appeared, as a posthumous work, his "Physicæ scientiæ compendium," printed at Oxford. 2. "Sermons," preached and printed at different times, amounting to the number of thirty-six, 1681, folio; with the author's life by Walton prefixed. 3. "Nine Cases of Conscience resolved;" published at different times, but first collected in 1678, 8vo. The last of these nine cases is "Of the use of the Liturgy," the very same tract which was published by Walton in his Life of Sanderson, 1678, under the title of "Bishop Sanderson's judgment concerning submission to Usurpers." In this tract is given a full account of the manner in which Dr. Sanderson conducted himself, in performing the service of the church, in the times of the usurpation. 4. "De Juramenti Obligatione," 1647, 8vo; reprinted several times since, with, 5. "De Obligatione Conscientiæ." This last was first printed, as we have said, at the request of Mr. Boyle, and dedicated to him; the former, viz. "De Juramenti Obligatione," was translated into English by Charles I., during his confinement in the Isle of Wight, and printed at London in

* Mudge's Sermons, Sermon on the evils of Anarchy, p. 86.

1655, 8vo; and of both there is an English translation entitled "Prelections on the Nature and Obligation of promissory oaths and of conscience," London, 1722, 3 vols. 8vo. 6. "Censure of Mr. Antony Ascham his book of the Confusions and Revolutions of Government," 1649, 8vo. This Ascham was the rump parliament's agent at Madrid, and was murdered there by some English royalists. 7. "Episcopacy, as established by Law in England, not prejudicial to the Regal Power," 1661, mentioned before. 8. "Pax Ecclesiæ; about Predestination, or the Five Points;" printed at the end of his Life by Walton, 8vo. Our bishop seems at first to have been a strict Calvinist in those points: for in 1632, when twelve of his sermons were printed together, the reader may observe in the margin some accusations of Arminius for false doctrine; but in consequence of his conferences with Dr. Hammond, he relaxed from the rigid sense, as appears by some letters that passed between them, and which are printed in Hammond's works. 9. "Discourse concerning the Church in these particulars: first, concerning the visibility of the true Church; secondly, concerning the Church of Rome," &c. 1688; published by Dr. William Asheton, from a MS copy, which he had from Mr. Pullen, the bishop's domestic chaplain. 10. A large preface to a book of Usher's, written at the special command of Charles I. and entitled, "The Power communicated by God to the Prince, and the Obedience required of the Subject," &c. 1661, 4to, and 1683, 8vo. 11. A prefatory Discourse, in defence of Usher and his writings, prefixed to a collection of learned treatises, entitled, "Clavi Trabales; or, nails fastened by some great masters of assemblies, confirming the king's supremacy, the subjects' duty, and church government by bishops," 1661, 4to. 12. "Prophecies concerning the return of Popery," inserted in a book entitled "Fair Warning, the second part," London, 1663. This volume contains also several extracts from the writings of Whitgift and Hooker, and was published with a view to oppose the sectaries, who were said to be opening a door at which popery would certainly enter. 13. "The preface to the Book of Common Prayer," beginning with these words, "It hath been the wisdom of the church." 14. "Επιτομὴ, seu Explanatio Juramenti," &c. inserted in the "Excerpta e corpore statutorum Univ. Oxon." p. 194. It was written to explain the oath of obligation to observe the penal statutes. 15. "Articles of Visitation and In-

quiry concerning matters ecclesiastical," &c. Lond. 1662, 4to. Dr. Sanderson and Dr. Hammond were jointly concerned in a work entitled "A pacific discourse of God's grace and decrees," and published by the latter in 1660. In the preface to the Polyglott, Dr. Bryan Walton has classed Dr. Sanderson among those of his much honoured friends who assisted him in that noble work. Peck, in the second volume of his "Desiderata Curiosa," has published the "History and Antiquities of the Cathedral Church of the Blessed Virgin St. Mary at Lincoln: containing an exact copy of all the ancient monumental inscriptions there, in number 163, as they stood in 1641, most of which were soon after torn up, or otherways defaced. Collected by Robert Sanderson, S. T. P. afterwards lord bishop of that church, and compared with and corrected by sir William Dugdale's MS survey."[1]

SANDERSON (ROBERT), an antiquary of considerable note, was a younger son of Christopher Sanderson, a justice of the peace for the county palatine of Durham, who had suffered for his attachment to the Stuart family during the civil war. He was born July 27, 1660, at Eggleston-hall, in that county, and entered a student of St. John's college, Cambridge, under the tuition of Dr. Baker, April 7, 1683. He remained in the university several years, and was contemporary with the celebrated Matthew Prior. Removing to London, he afterwards turned his attention to the law, and was appointed clerk of the rolls, in the Rolls chapel. He contributed largely to the compilation of Rymer's Fœdera, and was exclusively concerned in arranging the three concluding volumes, from 18 to 20, which he successively dedicated to kings George I. and II. (See RYMER.)

In 1704 he published a translation of "Original Letters from William III. whilst Prince of Orange, to Charles II., Lord Arlington, and others, with an Account of the Prince's Reception at Middleburgh, and his Speech on that occasion;" dedicating the book to lord Woodstock. He also wrote "A History of Henry V." in the way of annals, in nine volumes, of which the first four have been lost, and the others still remain in manuscript amongst his papers. In 1714 he became a candidate for the place of historio-

[1] Life by Walton, with tracts, 1678, 8vo.—Walton's Lives by Zouch.—Biog. Brit.—Ath. Ox. vol. II.—Bishop Barlow's Remains, p. 335 and 634.—Wordsworth's Eccl. Biography.—Gent. Mag. vol. LXXI.

grapher to queen Anne, and received a very handsome offer of assistance from Matthew Prior, at that time ambassador to the court of France. His success, however, was prevented by the change of ministry which succeeded on the queen's death. On the 28th of November, 1726, he was appointed usher of the high court of chancery, by sir Joseph Jekyll, the master of the rolls. He succeeded, in 1727, by the death of an elder brother, to a considerable landed property in Cumberland, the north riding of Yorkshire, and Durham. After this, though he continued chiefly to reside in London, he occasionally visited his country seat at Armathwaite castle, a mansion pleasantly situated on the banks of the Eden, about ten miles from Carlisle. He was married four times; for the last time to Elizabeth Hickes of London, when he had completed his 70th year. He died Dec. 25, 1741, at his house in Chancery-lane, in the 79th year of his age, and was buried in Red-Lion-Fields. He was a devout man, well read in divinity, attached to the forms of the church of England, and very regular in his attention to public and private worship. He was slightly acquainted with the Hebrew language, and conversant in the Greek, Latin, Spanish, Italian, and French. He made a choice collection of books in various languages, and left behind him several volumes of MSS. relating chiefly to history, and the court of chancery, and including a transcript of Thurloe's State Papers. He kept a diary, in which he noted down, with minute attention, the slightest occurrences of his life. As he left no issue, his estates descended, on the death of his last wife, in 1753, to the family of Margaret, his eldest sister, married to Henry Milbourne, of Newcastle-upon-Tyne; whose great grandson, William Henry Milbourne, was high sheriff of Cumberland in 1794.[1]

SANDERSON. See SAUNDERSON.

SANDERUS (ANTHONY), an eminent topographer and antiquary, was born at Antwerp, in Sept. 1586. He was first taught Latin at Oudenarde, and pursued his classical studies at the Jesuits' college in Ghent. He then studied philosophy at Douay, and in 1609 obtained the degree of master of arts. After some stay in his native country, he entered on a course of theology at Louvain, which he completed at Douay, and in 1619, or 1621, took the

[1] Nichols's Bowyer.—Rees's Cyclopædia.

degree of doctor in that faculty. Being ordained priest, he officiated for several years in various churches in the diocese of Ghent, was remarkably zealous in the conversion of *heretics*, i. e. protestants, and particularly contended much with the anabaptists, who were numerous in that quarter. Having, however, rendered himself obnoxious to the Hollanders, by some services in which he was employed by the king of Spain, their resentment made him glad to enter into the service of cardinal Alphonso de la Cueva, who was then in the Netherlands, and made him his almoner and secretary. Some time after, by the cardinal's interest, he was made canon of Ipres (not of Tournay, as father Labbe asserts) and finally theologal of Terouanne. He died in 1664, in the seventy-eighth year of his age, at Afflingham, an abbey of Brabant in the diocese of Mechlin, and was interred there, with a pious inscription over his grave, written by himself.

The long list of his works shews that his life was not spent in indolence. Some of these of the religious kind we shall omit. The principal, which respected literature, or the biography and history of the Netherlands, were, 1. "Dissertatio parænetica pro instituto bibliothecæ publicæ Gandavensis," Ghent, 1619, 4to. 2. "Poematum libri tres," ibid. 1621, 8vo. 3. "Panegyricus in laudem B. Thomæ de Villanova," ibid. 1623, 4to. 4. "Encomium S. Isidori," Antwerp, 1623, 8vo. 5. "De Scriptoribus Flandriæ, libri tres," ibid. 1624, 4to. 6. "De Gandavensibus eruditionis fama claris," ibid. 1624, 4to. 7. "De Brugensibus eruditionis fama claris," ibid. 1624, 4to. 8. "Hagiologium Flandriæ," &c. ibid. 1625, 4to, and with additions, at Lisle, 1639. 9. "Elogia Cardinalium sanctitate, doctrina, et armis illustrium," Louvain, 1625, 4to. 10. "Gandavium, sive rerum Gandavensium libri sex," Brussels, 1627, 4to. 11. "De claris sanctitate et eruditione Antoniis," Louvain, 1627, 4to. 12. "Bibliotheca Belgica manuscripta," 2 parts or volumes, Lisle, 1641 and 1643, 4to. 13. "Flandria Illustrata," Cologne, 1641 and 1644, 2 vols. fol. a most superb book, well known to the collectors of foreign history and topography. There is an edition published at the Hague in 1730, 3 vols. fol. but the original is preferred on account of the superior beauty of the engravings. 14. "Chorographia sacra Brabantia, sive celebrium aliquot in ea provincia ecclesiarum et cœnobiorum descriptio," Brussels and Antwerp, 1659, 2 vols. fol.

1669. This is a still more splendid work than the former, and of much more rare occurrence in a complete state, very few copies of the second volume being in existence. The reason assigned is, that the entire impression of the second volume was suppressed as soon as completed, and remained in the warehouse of a bookseller at Brussels until 1695, in which year that city was bombarded by the French, and all the copies, except a few in the possession of the author's friends, perished by fire. This likewise was reprinted at the Hague in 3 vols. fol. 1726—27, but with different plates, and of course this edition is not so highly esteemed. Sanders wrote other topographical works, which appear to remain in MS.[1]

SANDFORD (FRANCIS), a herald and heraldic writer, descended from a very ancient and respectable family, still seated at Sandford, in the county of Salop, was the third son of Francis Sandford, of that place, esq. by Elizabeth, daughter of Calcot Chambre, of Williamscot in Oxfordshire, and of Carnow in Wicklow in Ireland. He was born in 1630, in the castle of Carnow in the province of Wicklow, part of the half barony of Shelelak, purchased of James I., by his maternal grandfather, Chalcot Chambre. He partook in an eminent degree the miseries of the period which marked his youth. At eleven years of age he sought an asylum in Sandford, being driven by the rebellion from Ireland. No sooner had his pitying relatives determined to educate him to some profession, than they were proscribed for adhering to the cause of their sovereign; he received, therefore, only that learning which a grammar school could give. As some recompence for the hardships he and his family had experienced, he was admitted, at the restoration, as pursuivant in the college of arms; but conscientiously attached to James II., he obtained leave to resign his tabard to Mr. King, rougedragon, who paid him 220*l.* for his office. He retired to Bloomsbury, or its vicinity, where he died, January 16, 1693, and was buried in St. Bride's upper church yard. The last days of this valuable man corresponded too unhappily with the first, for he died "advanced in years, neglected, and poor." He married Margaret, daughter of William Jokes, of Bottington, in the county of Montgomery, relict of William Kerry, by whom he had issue. His literary works are, 1. "A genea-

[1] Foppen Bibl. Belg.—Moreri.—Longman's Catalogue for 1816.

logical History of the Kings of Portugal," &c. London, 1664, fol. partly a translation, published in compliment to Catherine of Braganza, consort to Charles II. It is become scarce. 2. "The Order and Ceremonies used at the Funeral of his Grace, George Duke of Albemarle," Savoy, 1670. This is a thin folio, the whole represented in engraving. 3. "A genealogical History of the Kings of England, and Monarchs of Great Britain, from the Norman Conquest, Anno 1066, to the year 1677, in seven Parts or Books, containing a Discourse of their several Lives, Marriages, and Issues, Times of Birth, Death, Places of Burial, and monumental Inscriptions, with their Effigies, Seals, Tombs, Cenotaphs, Devices, Arms," &c. Savoy, 1677, fol. dedicated to Charles II., by whose command the work was undertaken. It is his best and most estimable performance. The plan is excellent, the fineness of the numerous engravings greatly enrich and adorn it: many are by Hollar, others by the best artists of that period, inferior to him, but not contemptible, even when seen at this age of improvement in graphic art. The original notes are not the least valuable part of the work, conveying great information, relative to the heraldic history of our monarchs, princes, and nobility. Mr. Stebbing, Somerset herald, reprinted it in 1707, continuing it until that year, giving some additional information to the original works; but the plates being worn out, or ill touched, this edition is far inferior to the first. "The Coronation of K. James II. and Q. Mary," &c. illustrated with sculptures, Savoy, 1687, a most superb work. When James declared he would have the account of his coronation printed, Mr. Sandford and Mr. King, then rouge-dragon, obtained the earl marshal's consent to execute it; the latter says, the greatest part passed through his hands, as well as the whole management and economy of it, though he declined having his name appear in the title-page, contenting himself with one third part of the property, leaving the honour, and two remaining shares of it, to Mr. Sandford; well foreseeing, he says, that they would be maligned for it by others of their office: and he was not mistaken, for Sandford, with all the honour, had all the malice, for having opposed the earl marshal's appointing Mr. Burghill to be receiver of fees of honour for the heralds, and endeavouring to vest it in the king; so that the affair was taken and argued at the council table. The earl marshal, at the insinuation of some of the he-

ralds, suspended him, under pretence that he had not finished the history of the coronation; but he submitting, the suspension was soon taken off. The book at last was not successful, for the publication being delayed until 1687, and the revolution following, which threw a damp on such an undertaking, Messrs. Sandford and King gained no more than their expences, amounting to 600*l.*[1]

SANDINI (ANTHONY), an Italian ecclesiastical historian, was born June 31, 1692, and became, by the interest of his bishop, cardinal Rezzonico, who was afterwards pope Clement XIII. librarian and professor of ecclesiastical history at Padua, where he died, Feb. 23, 1751, in the fifty-ninth year of his age. He is known principally by his "Vitæ Pontificum Romanorum," Ferrara, 1748, reprinted under the title of "Basis Historiæ Ecclesiasticæ." He also wrote "Historiæ Familiæ Sacræ;" "Historia S. S. Apostolorum;" "Disputationes XX ex Historia Ecclesiastica ad Vitas Pontificum Romanorum," and "Dissertations," in defence of the "Historiæ Familiæ Sacræ," which father Serry had attacked.[2]

SANDIUS (CHRISTOPHER), or, VAN DEN SAND, a Socinian writer, was born at Konigsburg in the year 1644. After becoming an ecclesiastic, he went to Amsterdam, where he died in 1680, aged only thirty-six. He published various works, among which are, 1. "Nucleus Historiæ Ecclesiasticæ," 1669, in 2 vols. 8vo, reprinted at Cologne, in 1676: and in London in 1681. 2. "Tractatus de Origine Animæ, 1671." 3. "Notæ et Observationes in G. J. Vossium de Historicis Latinis," 1677, a work of considerable learning. 4. "Centuria Epigrammatum;" 5. "Interpretationes paradoxæ IV. Evangeliorum;" 6. "Confessio Fidei de Deo Patre, Filio, et Spiritu Sancto, secundum Scripturam;" "Scriptura Sacræ Trinitatis Revelatrix." But the only work now much known, which was published after his death, is his "Bibliotheca Anti-Trinitariorum," Freistadt, 1684, 12mo, containing an account of the lives and writings of Socinian authors, and some tracts giving many particulars of the history of the Polish Socinians.[3]

SANDRART (JOACHIM), a German painter, was born at Francfort in 1606. He was sent by his father to a grammar school; his inclination to engraving and designing

[1] Ath. Ox. vol. II.—Harris's edition of Ware.—Noble's College of Arms.—Gent. Mag. vol. LXIII.

[2] Dict. Hist. [3] Moreri.—Dict. Hist.

being irresistible, he was suffered to indulge it, and went on foot to Prague, where he put himself under Giles Sadeler, the famous engraver, who persuaded him to apply his genius to painting. He accordingly went to Utrecht, and was some time under Gerard Honthrost, who took him into England with him; where he stayed till 1627, the year in which the duke of Buckingham, who was the patron of painting and painters, was assassinated by Felton at Portsmouth. He went afterwards to Venice, where he copied the finest pictures of Titian and Paul Veronese; and from Venice to Rome, where he became one of the most considerable painters of his time. The king of Spain sending to Rome for twelve pictures of the most skilful hands then in that city, twelve painters were set to work, one of whom was Sandrart. After a long stay in Rome, he went to Naples, thence to Sicily and Malta, and at length returned through Lombardy to Francfort, where he married. A great famine happening about that time, he removed to Amsterdam; but returned to Francfort upon the cessation of that grievance. Not long after, he took possession of the manor of Stokau, in the duchy of Neuburg, which was fallen to him; and, finding it much in decay, sold all his pictures, designs, and other curiosities, in order to raise money for repairs. He had but just completed these, when, the war breaking out between the Germans and the French, it was burned by the latter to the ground. He then rebuilt it in a better style; but, fearing a second invasion, sold it, and settled at Augsburgh, where he executed many fine pictures. His wife dying, he left Augsburgh, and went to Nuremberg, where he established an academy of painting. Here he published his "Academia artis pictoriæ," 1683, fol. being an abridgment of Vasari and Ridolfi for what concerns the Italian painters, and of Charles Van Mander for the Flemings, of the seventeenth century. He died at Nuremberg, in 1688. His work above mentioned, which some have called superficial, is but a part of a larger work, which he published before under the title of "Academia Todesca della architettura, scultura, e pittura, oder Teutsche academie der edlen banbild-mahleren-kunste," Nuremberg, 1675—79, 2 vols. fol. He published also, "Iconologia Deorum, qui ab antiquis colebantur (Germanicè), ibid. 1680, fol. "Admiranda Sculpturæ veteris, sive delineatio vera perfectissima statuarum," ibid. 1680, fol. "Romæ antiquæ et novæ theatrum," 1684, fol.

"Romanorum Fontinalia," ibid. 1685, fol. A German edition of all his works was published by Volkmann, at Nuremberg, in 1669—75, 8 vols. fol.[1]

SANDYS (EDWIN), a very eminent English prelate, the third son of William Sandys, esq. and Margaret his wife, descended from the ancient barons of Kendal, was born near Hawkshead, in Furness Fells, Lancashire, in 1519. The same neighbourhood, and almost the same year, gave birth to two other luminaries of the reformation, Edmund Grindal and Bernard Gilpin. Mr. Sandys's late biographer conjectures, that he was educated at the school of Furness Abbey, whence he was removed to St. John's college, Cambridge, in 1532 or 1533, where he had for his contemporaries Redmayn and Lever, both great lights of the reformation, beside others of inferior name, who continued in the hour of trial so true to their principles, that, according to Mr. Baker, the learned historian of that house, "probably more fellows were, in queen Mary's reign, ejected from St. John's than from any other society in either university." Several years now elapsed of Sandys's life, during which in matters of religion men knew not how to act or what to believe; but, though the nation was at this time under severe restraints with respect to external conduct, inquiry was still at work in secret: the corruptions of the old religion became better understood, the Scriptures were universally studied, and every impediment being removed with the capricious tyranny of Henry VIII., protestantism, with little variation from its present establishment in England, became the religion of the state.

During this interval Sandys, who, from the independence of his fortune, or some other cause, had never been scholar or fellow of his college, though he had served the office of proctor for the university, was in 1547 elected master of Catherine-hall. He was probably at this time vicar of Haversham, in Bucks, his first considerable preferment, to which, in 1548, was added a prebend of Peterborough, and in 1552, the second stall at Carlisle. Without the last of these preferments he was enabled to marry, and chose a lady of his own name, the daughter of a branch unnoticed by the genealogists, a beautiful and pious woman. The next year, which was that of his vice-chancellorship, rendered him unhappily conspicuous by his

[1] Pilkington.—Strutt.

yielding to the command or request of Dudley, duke of Northumberland, and preaching a sermon in support of lady Jane Gray's pretensions to the crown, after the death of Edward VI. The designs of Dudley's party having been almost immediately defeated, Sandys was marked out for vengeance; and the popish party in the university, as the first step towards regaining an ascendant, resolved to depose the vice-chancellor, which was performed in a manner very characteristic of the tumultuous spirit of the times. From this time, in July 1553, he ceased to reside in college, or to take any part in the administration of its concerns.

He then left the university, amidst the insults of his enemies, and the tears of his friends, who reasonably anticipated a worse fate than that which befel him. On his arrival in London, he was ordered to be confined in the Tower, where the yeomen of the guard took from him every thing which he had been permitted to bring from Cambridge; but his faithful servant, Quintin Swainton, brought after him a Bible, some shirts and other necessaries. The Bible being no prize for plunderers, was sent in, but every thing else was stolen by the warders. Here, after remaining three weeks, solitary and ill accommodated in a vile lodging, he was removed to a better apartment, called the Nun's Bower (a name now forgotten in that gloomy mansion), where he had the comfort of Mr. John Bradford's company. In this apartment they remained twenty-nine weeks, during which time the mildness yet earnestness of their persuasions wrought on their keeper, a bigoted catholic, till he became a sincere protestant, "a son begotten in bonds," so that when mass was celebrated in the chapel of the Tower, instead of compelling his prisoners to attend, the converted gaoler frequently brought up a service-book of Edward VI. with bread and wine, and Sandys administered the sacrament in both kinds to himself and the other two.

Here they continued until their apartments being wanted for the persons concerned in Wyat's conspiracy, they were removed to the Marshalsea. On their way there they found the people's minds greatly changed. Popery, unmasked and triumphant, had already shewn its nature again, and general disgust had followed the short burst of joy which had attended the queen's accession. Sandys walked along the streets attended by his keeper: and as he was generally

known, the people prayed that God would comfort him, and strengthen him in the truth. Struck with these appearances of popularity, the keeper of the Marshalsea said, "These vain people would set you forward to the fire: but you are as vain as they, if you, being a young man, will prefer your own conceit before the judgment of so many worthy prelates, and so many grave and learned men as are in this realm. If you persist, you shall find me as strict a keeper, as one that utterly misliketh your religion." Dr. Sandys nobly replied, "My years, indeed, are few, and my learning is small; but it is enough to know Christ crucified; and who seeth not the blasphemies of popery hath learned nothing. I have read in Scripture of godly and courteous keepers, God make you like one of them; if not, I trust he will give me strength and patience to bear your hard dealing with me." The keeper then asked, "Are you resolved to stand to your religion?" "Yes," said Dr. Sandys, "by God's grace." "I love you the better, therefore," said the keeper, "I did but tempt you: every favour which I can show, you shall be sure of: nay, if you die at a stake, I shall be happy to die with you." And from that day such was the confidence which this good man reposed in Sandys, that many times he permitted him to walk alone in the fields; nor would he ever suffer him to be fettered, like the other prisoners. He lodged him also in the best chamber of the house, and often permitted his wife to visit him. Great resort was here made to Dr. Sandys for his edifying discourses, and much money was offered him, but he would accept of none. Here too the communion was celebrated three or four times by himself and his companions, of whom Saunders, afterwards the martyr, was one, to many communicants.

After nine weeks confinement in the Marshalsea, he was set at liberty, by the intercession of sir Thomas Holcroft, knight-marshal. This, however, was not accomplished without much difficulty, and so intent was Gardiner, bishop of Winchester, on bringing Sandys to the stake, that it required some management on the part of sir Thomas before he could succeed; and no sooner was Sandys liberated than Gardiner, being told that he had set at liberty one of the greatest heretics in the kingdom, procured orders to be issued to all the constables of London to search for, and apprehend him. In Sandys's final escape, as related by his late biographer, the hand of Providence was

strikingly visible. While he was in the Tower, wanting a pair of new hose, a tailor was sent for, who, not being permitted to measure him, had made them too long, and while he was now concealed at the house of one Hurleston, a skinner in Cornhill, he sent them, as Hurleston's own, to a tailor to be shortened. This happened to be honest Benjamin the maker, a good protestant, who immediately recognized his own handy work, and required to be shown to the house where Dr. Sandys was, that he might speak with him for his good. At midnight he was admitted, and informed Dr. Sandys, that all the constables of the city, of whom he himself was one, were employed to apprehend him, that it was well known that his servant had provided two geldings, and that he meant to ride out at Aldgate to-morrow. "But," said he, "follow my advice, and, by God's grace, you shall escape. Let your man walk all the day to-morrow in the street where your horses are stabled, booted and prepared for a journey. The servant of the man of the house shall take the horses to Bethnal-green. The man himself shall follow, and be booted as if he meant to ride. About eight in the morning I will be with you, and here we will break our fast. It is both term and parliament time, and the street by that hour will be full of people; we will then go forth — look wildly, and, if you meet your own brother in the street, do not shun, but outface him, and assure him that you know him not." Dr. Sandys accordingly complied, and came out at the appointed hour, clothed in all respects as a layman and a gentleman. Benjamin carried him through bye-lanes to Moorgate, where the horses were ready, and Hurleston as his man. That night he rode to his father-in-law's house, but had not been there two hours, when intelligence was brought, that two of the guard had been dispatched to apprehend him, and would be there that night. He was then immediately conducted to the house of a farmer near the sea-side, where he remained two days and two nights in a solitary chamber. Afterwards he removed to the house of one James Mower, a ship-master, near Milton-shore, where was a fleet of merchant-men awaiting a wind for Flanders. While he was there, Mower gathered a congregation of forty or fifty seamen, to whom he gave an exhortation, with which they were so much delighted, that they promised to defend him at the expence of their lives. On Sunday May 6, he embarked in the same vessel with

Dr. Coxe, afterwards bishop of Ely, and the ship was yet in sight, when two of the guard arrived on the shore to apprehend Dr. Sandys.

His danger was not even yet entirely over, for on his arrival at Antwerp, he received intelligence that king Philip of Spain had sent to apprehend him, on which he escaped to the territory of Cleve, from thence to Augsburgh, where he remained fourteen days, and then removed to Strasburgh. Here he took up his abode for the present, and here unquestionably spent the most gloomy portion of his life. His own health was at this time deeply injured; he fell sick of a flux (the usual concomitant of hardships and afflictions), which continued without abatement for nine months; his only child died of the plague; and his beloved wife, who had found means to follow him about a year after his flight from England, expired of a consumption, in his arms. In addition to his sorrows, the disputes concerning church discipline broke out among the English exiles, on which several of his friends left the place. After his wife's death, he went to Zurich, where he was entertained by Peter Martyr, but, his biographer thinks, the time did not permit him to receive any deep tincture either as to doctrine or discipline from Geneva or its neighbours. Within five weeks the news of queen Mary's death arrived; and after being joyfully feasted by Bullinger, and the other ministers of the Swiss churches, he returned to Strasburgh, where he preached; after which Grindal and he set out for their native country together, and arrived in London on the day of queen Elizabeth's coronation.

Dr. Sandys was now somewhat less than forty years old, in the vigour of his mental faculties and with recruited bodily strength. The first public scene on which he appeared was the great disputation between the leading divines of the protestant and popish side, in which, if his talent for debate bore any proportion to his faculty of preaching, he must have borne a very conspicuous part. On the 21st of December, 1559, he was consecrated by archbishop Parker to the see of Worcester. Browne Willis has most unjustly accused our prelate of having enriched his family out of the lands of this see; on the contrary, he transmitted it to his successor, exactly as he found it, that is, saddled with the conditions of an exchange which the crown had by statute a right to make. He accepted it on

these conditions, and what he was never seized of, it was impossible for him to alienate. After all, this was scarcely a matter sufficient to excite Browne Willis's superstitious reverence, for the rental of the manors taken away was no more than 193*l.* 12*s.* 8½*d.* per ann. and that of the spiritualities given in exchange 194*l.*

At Worcester began the inquietudes and vexations which pursued bishop Sandys through his latter days. The papists in his diocese hated him, and he was at no pains to conciliate them. At Hartlebury, in particular, it was his misfortune to have for his neighbour sir John Browne, a bigoted papist, who took every opportunity to insult the bishop, and to deride his wife (for he had by this time married Cecily, sister of sir Thomas Wilford), by calling her "My Lady," a style which in the novelty of their situation, some of the bishop's wives really pretended to; so that in conclusion a great affray took place between the bishop's servants and those of the knight, in which several were wounded on both sides. At Worcester Dr. Sandys remained till 1570, when on the translation of his friend Grindal to York, he succeeded him in the see of London, a station for which he was eminently qualified by his talents as a preacher, and as a governor. During this period, he had interest to procure for his kinsman Gilpin, a nomination to the bishopric of Carlisle, but Gilpin refused it. At London, Dr. Sandys sat six years, when he was translated to York, on the removal of Grindal to Canterbury.

Years were now coming upon him, and a numerous family demanded a provision; but as it was a new and unpopular thing to see the prelates of the church abandoning their cathedrals and palaces, and retiring to obscure manor-houses on their estates, in order to accumulate fortunes for their children, an abundant portion of obloquy fell upon Sandys, who seldom lived at York, and not very magnificently at Southwell. Yet he visited his diocese regularly, and preached occasionally in his cathedral with great energy and effect. In 1577, during a metropolitical visitation, he came in his progress to Durham, the bishopric of which was then vacant, but was refused admittance by Whittingham, the puritan dean. The archbishop, however, with his wonted firmness proceeded to excommunication. The issue of this contest will come to be noticed in our account of Whittingham. In the month of May 1582, being once more in a progress through his diocese, a dia-

bolical attempt was made to blast his character. He happened to lie at an inn in Doncaster; where, through the contrivance of sir Robert Stapleton, and other enemies, the inn-keeper's wife was put to bed to him at midnight when he was asleep. On this, according to agreement, the inn-keeper rushed into the room, waked the archbishop with his noise, and offered a drawn dagger to his breast, pretending to avenge the injury. Immediately sir Robert Stapleton came in, as if called from his chamber by the inn-keeper; and putting on the appearance of a friend, as indeed he had formerly been, and as the archbishop then thought him, advised his grace to make the matter up, laying before him many perils and dangers to his name and the credit of religion that might ensue, if, being one against so many, he should offer to stir in such a cause; and persuading him, that, notwithstanding his innocency, which the archbishop earnestly protested, and Stapleton then acknowledged, it were better to stop the mouths of needy persons than to bring his name into doubtful question. With this advice, Sandys unwarily complied; but, afterwards discovering sir Robert's malice and treacherous dissimulation, he ventured, in confidence of his own innocency, to be the means himself of bringing the whole cause to examination before the council in the star-chamber. The result of this was, that he was declared entirely innocent of the wicked slanders and imputations raised against him; and that sir Robert Stapleton and his accomplices were first imprisoned, and then fined in a most severe manner. This affair is related at large by sir John Harrington, a contemporary writer; and by Le Neve, who gives a fuller account of it, from an exemplification of the decree, made in the star-chamber, 8 May, 25 Eliz. preserved in the Harleian library.

The last act of the archbishop's life seems to have been the resistance he made against the earl of Leicester, who wanted to wrest from the see a valuable estate. It is to be regretted that after having made this noble stand, our prelate should have granted a long lease of the manor of Scroby to his own family.

Of the decline of archbishop Sandys's age, and of the particular disorder which brought him to his grave, no circumstances are recorded. He died at Southwell, July 10, 1588, in the sixty-ninth year of his age, and was buried in the collegiate church of that place. He was the

first English bishop who, by his prudence or parsimony, laid the foundation of a fortune in his family, which has justified their subsequent advancement to a peerage. With his father's savings, the manor of Ombersley, in Worcestershire, was purchased by sir Samuel Sandys, the eldest son, whose descendants, since ennobled by the family name, still remain in possession of that fair and ample domain. There also the archbishop's portrait, together with that of Cicely his second wife, is still preserved. She survived to 1610, and has a monument at Woodham Ferrers, in Essex, where she died.

Dr. Whitaker, whose late life of archbishop Sandys we have in general followed, as the result of much research and reflection, observes that after all the deductions which truth and impartiality require, it will still remain incontestable, that Sandys was a man of a clear and vigorous understanding, of a taste, in comparison, above that of the former age or the next, and, what is more, of his own: that he was a sincere Christian, a patient sufferer, an indefatigable preacher, an intrepid and active ecclesiastical magistrate. What was his deportment in private life, we are no where told. On the other hand, it cannot be denied, that the man who after his advancement to the episcopal order, in three successive stations, either kindled the flames of discord, or never extinguished them, who quarrelled alike with protestants and papists, with his successor in one see (Aylmer) and with his dean in another, who in his first two dioceses treated the clergy with a harshness which called for the interposition of the metropolitan, and who drew upon himself from two gentlemen of the country, the extremity of violence and outrage, must have been lamentably defective in Christian meekness and forbearance *. In every instance, indeed, he had met with great provocation, and in the last the treatment he received was atrocious; but such wounds are never gratuitously inflicted, and rarely till after a series of irritations on both sides. In doctrinal points his biographer attempts, by various extracts from his sermons, to prove archbishop Sandys less inclined to Calvinism than some of his contem-

* We know not if Mr. Lodge has bestowed the same attention on the conduct of archbishop Sandys, but his inference is somewhat different. "This prelate's conduct happily united the easy elegance of a courtier with as much piety, *meekness*, and benevolence, as ever ornamented the clerical character." Lodge's Illustrations, vol. II. p. 223.

poraries. On the other hand Dr. Whitaker asserts the clear, systematic, and purely evangelical thread of doctrine which runs through the whole of his sermons, namely, salvation through Christ alone, justification by faith in him, sanctification through his holy Spirit, and lastly, the fruits of faith, produced through the agency of the same Spirit, and exemplified in every branch of duty to God, our neighbour and ourselves. These "Sermons" were first printed almost immediately after the archbishop's decease, and again in 1613, in a quarto volume, containing twenty-two; but have lately become so scarce that Dr. Whitaker undertook a new edition, with a life prefixed, which was published in 1812, 8vo. The archbishop was also concerned in the translation of the Bible begun in 1565, and the portion which fell to his lot was the books of Kings and Chronicles. Several of his letters and other papers are inserted in Strype's Annals and Lives of Parker and Whitgift, and in Burnet's History of the Reformation, Fox's Acts, &c.[1]

SANDYS (Sir EDWIN), second son of the preceding, was born in Worcestershire about 1561, and admitted of Corpus-Christi-college, Oxford, at sixteen, under the celebrated Hooker. After taking his degree of B. A. he was made probationer-fellow in 1579, and was collated in 1581 to a prebend in the church of York. He then completed his degree of M. A. and travelled into foreign countries, and at his return was esteemed for learning, virtue, and prudence. He appears afterwards to have studied the law. While he was at Paris, he drew up a tract, under the title of "Europæ Speculum," which he finished in 1599; an imperfect copy of which was published without the author's name or consent, in 1605, and was soon followed by another impression. But the author, after he had used all means to suppress these erroneous copies, and to punish the printers of them, at length caused a true copy to be published, a little before his death, in 1629, 4to, under this title: "Europæ Speculum; or a view or survey of the state of religion in the western parts of the world. Wherein the Romane religion, and the pregnant policies of the church of Rome to support the same, are notably

[1] Life by Dr. Whitaker.—Biog. Brit.—Strype's Cranmer, p. 314, 401.—Strype's Parker, p. 63, 78, 103, 208, 296, 333, 357, 438.—Strype's Grindal, p. 2. 192, 223, 245.—Strype's Whitgift, p. 283.—Harrington's Brief View.—Le Neve's Archbishops, vol. II.—Fox's Acts and Monuments.

displayed; with some other memorable discoveries and memorations. Never before till now published according to the author's original copie. Multum diuque desideratum." Hagæ Comitis, 1629. To this edition was a preface, which has been omitted in the latter editions; though some passages of it were printed in that of 1637, 4to. It was also reprinted in 1673, and translated both into Italian and French.

In May 1602, he resigned his prebend, and in May 1603, received the honour of knighthood from James I.; who afterwards employed him in several affairs of great trust and importance. Fuller tells us, that he was dextrous in the management of such things, constant in parliament as the speaker himself, and esteemed by all as an excellent patriot, "faithful to his country," says Wood, "without any falseness to his prince." It appears, however, that for some opposition to the court in the parliament of 1621, he was committed with Selden to the custody of the sheriff of London in June that year, and detained above a month; which was highly resented by the House of Commons, as a breach of their privileges; but, sir George Calvert, secretary of state, declaring, that neither Sandys nor Selden had been imprisoned for any parliamentary matter, a stop was put to the dispute. Sir Edwin was treasurer to the undertakers of the western plantations. He died in October 1629, and was interred at Northborne in Kent; where he had a seat and estate, granted him by James I. for some services done at that king's accession to the throne. A monument, now in a mutilated state, was erected to his memory, but without any inscription. He bequeathed 1500*l.* to the university of Oxford, for the endowment of a metaphysical lecture. He left five sons, all of whom, except one, adhered to the parliament during the civil wars. Henry, the eldest, died without issue. Edwin, the second, was the well known parliamentary colonel, of whose outrages much may be read in the publications of the times, and who, receiving a mortal wound at the battle of Worcester, in 1642, retired to Northborne to die, leaving the estate to his son sir Richard, who was killed by the accidental explosion of his fowling-piece in 1663. His son, sir Richard, was created a baronet in 1684, and dying in 1726, without male issue, was the last of the family who lived at Northborne, where the mansion remained many years deserted, and at length was pulled down.

There was one sir Edwin Sandys, who published, as Wood informs us, "Sacred Hymns, consisting of fifty select Psalms of David," set to be sung in five parts by Robert Taylor, and printed at London, 1615, in 4to; but whether this version was done by our author, or by another, of both his names, of Latimers in Buckinghamshire, is uncertain.[1]

SANDYS (GEORGE), brother of the preceding, was the seventh and youngest son of the archbishop of York, and was born at the archiepiscopal palace of Bishopthorp in 1577. In 1588 he was sent to Oxford, and matriculated of St. Mary Hall. Wood is of opinion, that he afterwards removed to Corpus-Christi-college. How long he resided in the university, or whether he took a degree, does not appear. In August 1610, remarkable for the murder of king Henry IV. of France, Mr. Sandys set out on his travels, and, in the course of two years, made an extensive tour, having visited several parts of Europe, and many cities and countries of the East, as Constantinople, Greece, Egypt, and the Holy Land; after which, taking a view of the remote parts of Italy, he went to Rome and Venice, and, on his return, after properly digesting the observations he had made, published, in 1615, his well-known folio, the title of the 7th edition of which, in 1673, is, "Sandys' Travels, containing an history of the original and present state of the Turkish empire; their laws, government, policy, military force, courts of justice, and commerce. The Mahometan religion and ceremonies. A description of Constantinople, the grand signior's seraglio, and his manner of living: also of Greece, with the religion and customs of the Grecians. Of Egypt; the antiquity, hieroglyphics, rites, customs, discipline, and religion, of the Egyptians. A voyage on the river Nilus. Of Armenia, Grand Cairo, Rhodes, the Pyramides, Colossus: the former flourishing and present state of Alexandria. A description of the Holy Land, of the Jews, and several sects of Christians living there; of Jerusalem, Sepulchre of Christ, Temple of Solomon, and what else, either of antiquity or worth observation. Lastly, Italy described, and the islands adjoining; as Cyprus, Crete, Malta, Sicilia, the Eolian islands; of Rome, Venice, Naples, Syracusa, Mesena, Ætna, Scylla, and Charybdis; and other places of note. Illustrated with

[1] Ath. Ox. vol. I.—Gen. Dict.—Fuller's Worthies.—Cens. Lit.

fifty maps and figures." Most of the plates, especially those relating to Jerusalem and the Holy Land, are copied from the "Devotissimo Viaggio di Zuallardo, Roma," 1587, 4to. Of these travels there have been eight or ten editions published, and it still bears its reputation, his accounts having been verified by subsequent travellers. Mr. Markland has a copy of this work, edit. 1637, with a MS copy of verses by the author, which may be seen in the "Censura Literaria," but was first published at the end of his "Psalms," 1640, 8vo.

Sandys distinguished himself also as a poet; and his productions in that way were greatly admired in the times they were written. In 1632 he published "Ovid's Metamorphoses Englished, mythologized, and represented in figures," Oxford, in folio. Francis Cleyn was the inventor of the figures, and Solomon Savary the engraver. He had before published part of this translation; and, in the preface to this second edition, he tells us, that he has attempted to collect out of sundry authors the philosophical sense of the fables of Ovid. To this work, which is dedicated to Charles I. is subjoined "An Essay to the translation of the Æneis." It was reprinted in 1640. In 1636, he published, in 8vo, "A Paraphrase on the Psalms of David, and upon the Hymns dispersed throughout the Old and New Testament," 1636, 8vo, reprinted in 1638, folio; with a title somewhat varied. This was a book which, Wood tells us, Charles I. delighted to read, when a prisoner in Carisbrooke castle. There was an edition of 1640, with the Psalms set to music, by Lawes. In this last year he published, in 12mo, a sacred drama, written originally by Grotius, under the title of "Christus Patiens," and which Mr. Sandys, in his translation, has called "Christ's Passion," on which, and "Adamus Exul," and Masenius, is founded Lauder's impudent charge of plagiarism against Milton. This translation was reprinted, with cuts, in 1688, 8vo. The subject of it was treated before in Greek by Apollinarius bishop of Hierapolis, and after him by Gregory Nazianzen; but, according to Sandys, Grotius excelled all others. Langbaine tells us, with regard to Sandys' translation, that "he will be allowed an excellent artist in it by learned judges; and he has followed Horace's advice of avoiding a servile translation,—'nec verbum verbo curabis reddere fidus interpres'—so he comes so near the sense of his author, that nothing is lost; no spirits

evaporate in the decanting of it into English; and, if there be any sediment, it is left behind." He published also a metrical paraphrase of "The Song of Solomon," London, 1641, 4to, dedicated to the King, and reprinted in 1648 with his "Psalms." There are but few incidents known concerning our author. All who mention him agree in bestowing on him the character, not only of a man of genius, but of singular worth and piety. For the most part of his latter days he lived with sir Francis Wenman, of Caswell, near Witney in Oxfordshire, to whom his sister was married; probably chusing that situation in some measure on account of its proximity to Burford, the retirement of his intimate acquaintance and valuable friend Lucius lord viscount Falkland, who addressed some elegant poems to him; preserved in Nichols's "Select Collection," with several by Mr. Sandys, who died at the house of his nephew, sir Francis Wyat, at Boxley in Kent, in 1643; and was interred in the chancel of that parish-church, without any inscription; but in the parish-register is this entry; "Georgius Sandys poetarum Anglorum sui sæculi facile princeps, sepultus fuit Martii 7, Stilo Angliæ, ann. Dom. 1643." His memory has also been handed down by various writers, with the respect thought due to his great worth and abilities. Mr. Dryden pronounced him the best versifier of the age, but objects to his "Ovid," as too close and literal; and Mr. Pope declared, in his notes to the Iliad, that English poetry owed much of its present beauty to his translations. Dr. Warton thinks that Sandys did more to polish and tune the English versification than Denham or Waller, who are usually applauded on this subject; yet his poems are not now much read. The late biographer of his father observes, that "the expressive energy of his *prose* will entitle him to a place among English classics, when his verses, some of which are beautiful, shall be forgotten. Of the excellence of his style, the dedication of his travels to prince Henry, will afford a short and very conspicuous example."[1]

SANNAZARIUS (JAMES), vernacularly GIACOMO SANNAZARO, a celebrated Italian and Latin poet, was born at Naples, July 28, 1458. His family is said to have been originally of Spanish extraction, but settled at an early

[1] Ath. Ox. vol. II.—Cibber's Lives.—Fuller's Worthies.—Censura Lit. vols. IV. and V.—Ellis's Specimens, vol. III. p. 24.—Bowles's edition of Pope.—Nichols's Poems.—Whitaker's Life of Abp. Sandys, p. xlvii.

period at Santo Nazaro, a flourishing town situated between the Tessino and the Po, where it was long conspicuous for nobility and opulence. Reduced at length by the calamities of war, the more immediate progenitors of our poet removed to Naples. His father dying while this son was very young, his mother, unable from her poverty, to keep up her former rank, retired with her family to Nocera di Pagani, in Umbria, where Sannazarius passed a considerable portion of his youth. He had previously to his removal from Naples acquired the elements of the Greek and Latin languages, under the tuition of Junianus Maius, who conceiving a high opinion of his talents, prevailed on his mother to return again to Naples, where he might continue his education. Here he was admitted a member of the Academia Pontana, and took the name of Actius Syncerus. He had formed an early attachment of the most tender kind to Carmosina Bonifacia, a young Neapolitan lady, but not being a favoured lover, uttered his disappointment in many of those querulous sonnets and canzoni which are still extant. In compositions of this kind Sannazarius is considered as having surpassed every other poet from the days of Petrarch. To dissipate his uneasiness, he tried the effect of travelling; but on his return, his grief was heightened by the report of the death of his mistress. She is understood to be the lamented *Phyllis* of his Italian and Latin poems.

The increasing celebrity of Sannazarius, as a scholar and poet, having attracted the notice of Ferdinand king of Naples, that monarch's younger son, Frederick, who was greatly attached to poetry, invited him to court, and became his patron; he also grew into favour with Alphonsus, duke of Calabria, the next heir to the crown, and under him embraced a military life, and served in the Etruscan war. During his campaigns, Sannazarius continued to cultivate his poetical talent, and when in consequence of the series of misfortunes and deaths in the royal family, his patron Frederick came to the crown, he conceived the hope of very high honours, but obtained only a moderate annual pension, and a suburban villa, called Mergillina, to which, although at first he was chagrined, he became reconciled, and this villa was afterwards the delight of his muse. In about four years, Frederick was dethroned by the combined powers of France and Spain, and now experienced the disinterested fidelity of our poet, who sold his possessions to

assist the fallen monarch, attended him to France, and continued firmly attached to him as long as he lived.

In 1503, he again returned to Naples, was replaced in his favourite villa, once more frequented the court, and obtained the favour of the reigning queen. Here he found another mistress in Cassandra Marchesia, one of the ladies of honour, whom he describes as very beautiful and very learned, but as he was now too far advanced in years for a passion such as he formerly felt, Cassandra is to be considered merely as his poetical mistress, and the chaste object of his Platonic attachment. The attachment, it is said, was mutual, and a confidential intercourse continued to subsist between them till the poet's decease, nor does it appear that Cassandra ever formed any matrimonial connection. Sannazarius, however, has been numbered by some among the votaries of pleasure, and they tell us he affected the levity and gallantry of youth when in his old age. In his friendships he is said to have been uniformly ardent and sincere. In gratitude to the memory of Pontanus, who had given a powerful impulse to his youthful studies, he became the editor of his works. He is also commended for his probity, his love of justice, and abhorrence of litigation.

The indisposition which terminated his life was brought on by grief and chagrin, on account of the demolition of part of his delightful villa of Mergillina, in decorating which he had taken peculiar delight. Philibert de Nassau, prince of Orange, and general of the emperor's forces, was the author of this outrage on taste and the muses. He expired soon afterwards at Naples, and, it is said, in the house of Cassandra, in 1530, in the seventy-second year of his age. The tomb of Sannazarius, in a church near his villa, which he built, is still to be seen, and has the same mixture of heathen and Christian ornaments which are so frequently to be found in his poems.

His principal Latin poem, "De Partu Virginis," took up his attention, in composition, revisals, and corrections, about twenty years; obtained him the highest compliments from the learned of his age, and two honorary briefs from two popes; and certainly contains many brilliant and highly finished passages, but it brought his religion into some suspicion. In a poem on the miraculous conception, that great mystery of the Christian church, we find the agency of the Dryads and Nereids employed; the books of the

Sybils, substituted for those of the prophets, and every agent, name, or term, banished, that is not strictly classical, as if he meant to throw an air of romance on the subject; nor is the sincerity of his respect for the holy see less suspicious than his religion, for in such editions of his works as have not been mutilated, are several caustic epigrams on the vices and follies of the popes. Sannazarius's elegies are, in point of tenderness and delicacy, thought equal to those of Tibullus; but his "Piscatory eclogues" once contributed most to his poetical reputation. He is said to have been the inventor of this species of eclogue, but modern critics seem to doubt whether such an invention be an improvement. The changing the scene of pastoral, from the woods to the sea, and from the life of shepherds to that of fishermen, has been thought very unhappy, and Dr. Johnson (Rambler, No. 36) has pointed out the defects of the plan with great acuteness. He thinks that Sannazarius was hindered from perceiving his error, by writing in a learned language to readers generally acquainted with the works of nature; and that if he had made his attempt in any vulgar tongue, he would soon have discovered how vainly he had endeavoured to make that loved which was not understood. These eclogues, however, are written with great classical elegance and purity. Nor was Sannazarius less celebrated for his Italian compositions; particularly his "Arcadia," which was long read with admiration. This, however, has now subsided, and modern critics complain of a portion of languor in the perusal of it, arising from its length, the mixture of prose and verse, and a want of interest in the plan and subject. All his works have gone through many editions, of which we may mention, "De Partu Virginis," with the eclogues, &c. Naples, 1526, small folio; the same, with other poems and the poems of other authors, Venice, 1528, 8vo; and with "Petri Bembi Benacus," ibid. 1527, 8vo; "Opera omnia Latina," Venice, 1535, 8vo, more complete than any of the preceding, another edition by Broukhusius, Amst. 1728, 8vo, and by Vulpius, with his life, Padua, 1719 or 1731, 4to; of the "Arcadia," sixty editions were printed before 1600. The best of the more recent ones are those of 1723, 4to, and 1752, 8vo.[1]

[1] Gresswell's Politian.—Roscoe's Leo.—Tiraboschi.—Niceron, vol. VIII.

SANSON (NICOLAS), a celebrated French geographer, was born at Abbeville in Picardy, Dec. 20, 1600. After he had finished his juvenile studies at the Jesuits' college of Amiens, he betook himself to merchandise; but, sustaining considerable losses, quitted that calling, and applied himself to geography, a turn for which he had acquired under his father, who had published several maps. When only eighteen or nineteen, he drew a map of Ancient Gaul on four sheets, but did not publish it till 1627, lest, as we are told, it should, on account of his youth, be thought his father's; or, which is rather more probable, lest it should not be sufficiently correct for publication. This, however, was so favourably received, as to encourage him to proceed with confidence and vigour, and in the course of his life he executed nearly three hundred large maps, ancient and modern, and caused an hundred methodical tables to be engraven concerning the divisions of the dominions of Christian princes. He also wrote several works to explain and illustrate his maps: as, "Remarks upon the Ancient Gauls;" "Treatises of the four parts of the World;" "Two Tables of the Cities and Places, which occur in the maps of the Rhine and Italy;" "A Description of the Roman Empire, of France, Spain, Italy, Germany, and the British Isles, together with the ancient Itineraries:" all which are very necessary illustrations of the maps, which they are intended to accompany. He wrote also an account of the "Antiquities of Abbeville," which engaged him in a contest with several learned men; with father Labbe, the Jesuit, in particular. He made also a "Sacred Geography," divided into two tables; and a "Geographical Index of the Holy Land." He was preparing other works, and had collected materials for an atlas of his own maps; but his incessant labours brought on an illness, of which, after languishing for near two years, he died at Paris, July 7, 1667, in the sixty-eighth year of his life, leaving two sons, William and Adrian, who were likewise geographers of considerable merit. Their father had received particular marks of esteem and kindness from the cardinals Richelieu and Mazarin; and was geographer and engineer to the king. His atlas was at last published at Paris, in 1693, 2 vols. folio.[1]

[1] Moreri.—Niceron, vol. XIII.

SANSOVINO (FRANCIS), an Italian poet and historian, was born in 1521 at Rome, and was the son of James Sansovino, an eminent sculptor and celebrated architect, whose eulogy Vasari has left us. He studied the belles lettres at Venice, and took his degrees in law at Padua; but that science not suiting his taste, he devoted himself wholly to poetry, history, and polite literature, and died in 1586, at Venice, aged sixty-five, leaving more than fifty works, all written in Italian. They consist of "Poems;" notes on Boccaccio's "Decameron, on Ariosto, Dante, &c." translations of ancient historians and some histories written by himself, as his "Venezia descritta," of which the best edition is that of 1663, 4to; "Istoria Universale dell' origine, guerre, ed imperio de Turchi," 1654, 2 vols. 4to, reckoned a capital work. His "Satires" are in a collection with those of Ariosto, and others, Venice, 1560, 8vo; his "Capitoli" with those of Aretino, and different writers, 1540, and 1583, 8vo; to which we may add his "Cento novelle Scelte," Venice, 1566, 4to.[1]

SANTEUL, or SANTEUIL (JOHN BAPTIST), in Latin SANTOLIUS, a celebrated modern Latin poet, was born at Paris May 12, 1630, of a good family. He studied the belles lettres at the college of St. Barbe, and in that of Louis le Grand, under the learned Pere Cossart, and entering soon after among the regular canons of St. Victor, devoted himself wholly to poetry, commencing his career by celebrating some great men of that time. He also was employed to write many of those inscriptions which may be seen on the public fountains and monuments of Paris, and this he did in a style at once clear, easy, and dignified. When some new hymns were wanted for the Paris breviary, he was requested by his brother Claude, Pelisson, and Bossuet, to compose them, which he accomplished with the greatest success and applause, in an elevated, perspicuous, and majestic style, suited to the dignity of the subject. The reputation which he gained by these induced the order of Clugny to request some for their breviary. With this he complied, and in return they granted him letters of filiation, and a pension. Santeul was much esteemed by the literati of his time, and by many persons of rank, among whom were the two princes of Condé, father and son, whose bounty he frequently experienced;

[1] Niceron, vol. XXII.—Tiraboschi.

and Louis XIV. who settled a pension upon him. He greatly offended the Jesuits, however, by his epitaph in praise of their enemy Arnauld. While Santeul's Latin poems were always much admired by his countrymen, he seems to have enjoyed fully as much reputation, during his life-time, for his wit, and oddities of character. La Bruyere, under the name of *Theodes*, has described him as, in one moment, good-humoured, tractable, easy, and complaisant, in another, harsh, violent, choleric, and capricious; as at once simple, ingenuous, credulous, sportive, and volatile; in short, a child with grey hairs, and as speaking like a fool, and thinking like a sage. He utters, adds La Bruyere, truths in a ridiculous manner, and sensible things in a silly way; and we are surprised to find so much intellect shining through the clouds of buffoonery, contortions, and grimaces. He had great credit for his witticisms, many of which may be seen in the "Santoliana." When the duke of Bourbon went to hold the states of Burgundy at Dijon, Santeul attended him, and died there, August 5, 1697, aged sixty-seven, as he was on the point of returning to Paris. His death was attributed to an inconsiderate trick played upon him by some one whom his oddity of character had encouraged to take liberties, and who put some Spanish snuff into his wine-glass, which brought on a complaint of the bowels that proved fatal in fourteen hours. Besides his Latin hymns, 12mo, he left a considerable number of Latin "Poems," 1739, 3 vols. 12mo.[1]

SANTEUL (CLAUDE), brother of the preceding, born Feb. 3, 1628, also wrote some beautiful hymns in the Paris breviary, under the name of "Santolius Maglorianus," a name given on account of his having resided a long time in the seminary of St. Magloire at Paris, as a secular ecclesiastic. Though the brother of Santeul, and a poet like him, he was of a totally different temper and disposition; mild, calm, and moderate, he had none of that heat and impetuosity, by which his brother was incessantly agitated. He was esteemed not only for his poetical talents, but his deep learning and exemplary piety. He died September 29, 1684, at Paris, aged fifty-seven. Besides his hymns on the particular festivals, which are very numerous and preserved by the family in MS. 2 vols. 4to; some of his

[1] Perrault Les Hommes Illustres.—Santoliana.—Moreri.—Dict. Hist.

poetry has been printed with his brother's works. There was another Claude Santeul, related to the preceding, a merchant and sheriff of Paris, who died about 1729, leaving some "Hymns," printed at Paris in 1723, 8vo.[1]

SANZIO. See RAPHAEL.

SAPPHO, an eminent Greek poetess, was a native of Mitylene in the island of Lesbos. Who was her father is uncertain, there being no less than eight persons who have contended for that honour; but it is universally acknowledged that Cleis was her mother. She flourished, according to Suidas, in the 42d olympiad; according to Eusebius, in the 44th olympiad, about 600 years B. C. Her love-affairs form the chief materials of her biography. Barnes has endeavoured to prove, from the testimonies of Chamæleon and Hermesianax, that Anacreon was one of her lovers; but from the chronology of both, this has been generally considered as a poetical fiction. She married one Cercolas, a man of great wealth and power in the island of Andros, by whom she had a daughter named Cleis. He leaving her a widow very young, she renounced all thoughts of marriage, but not of love*; nor was she very scrupulous in her intrigues. Her chief favourite appears to have been the accomplished Phaon, a young man of Lesbos; who is said to have been a kind of ferry-man, and thence fabled to have carried Venus over the stream in his boat, and to have received from her, as a reward, the favour of becoming the most beautiful man in the world. Sappho fell desperately in love with him, and went into Sicily in pursuit of him, he having withdrawn himself thither on purpose to avoid her. It was in that island, and on this occasion, that she composed her hymn to Venus. This, however, was ineffectual. Phaon was still obdurate, and Sappho was so transported with the violence of her passion, that she had recourse to a promontory in Acarnania called Leucate, on the top of which was a temple dedicated to Apollo. In this temple it was usual for de-

* "Sappho formed an academy of females who excelled in music; and it was doubtless this academy which drew on her the hatred of the women of Mitylene, who accused her of being too fond of her own sex; but will not her love for Phaon, and the fatal termination of her existence, sufficiently exculpate her? And might she not have written the celebrated verses "Blest as the immortal gods is he," &c. for another? Many of our poetical ladies whom we could name, have written excellent impassioned songs of complaint in a male character." Dr. Burney in Hist. of Music.

1 Moreri.—Dict. Hist.

spairing lovers to make their vows in secret, and afterwards to fling themselves from the top of the precipice into the sea, it being an established opinion, that all those who were taken up alive, would immediately be cured of their former passion. Sappho perished in the experiment. The original of this unaccountable humour is not known. Her genius, however, made her be lamented. The Romans erected a noble statue of porphyry to her memory; and the Mitylenians, to express their sense of her worth, paid her sovereign honours after her death, and coined money with her head for the impress. She was likewise honoured with the title of the tenth Muse.

Vossius is of opinion that none of the Greek poets excelled Sappho in sweetness of verse; and that she made Archilochus the model of her style, but at the same time took great care to soften and temper the severity of his expression. Hoffman, in his Lexicon, says, "Some authors are of opinion, that the elegy which Ovid made under the name of Sappho, and which is infinitely superior to his other elegies, was all, or at least the most beautiful part of it, stolen from the poems of the elegant Sappho." She was the inventress of that kind of verse which (from her name) is called the Sapphic. She wrote nine books of odes, besides elegies, epigrams, iambics, monodies, and other pieces; of which we have nothing remaining entire but an hymn to Venus, an ode preserved by Longinus (which, however, the learned acknowledge to be imperfect), two epigrams, and some other little fragments, which have been generally published in the editions of Anacreon. Addison has given an elegant character of this poetess in the Spectator (No. 223 and 229), with a translation of two of her fragments, and is supposed to have assisted Philips in his translation.[1]

SARASIN (JOHN FRANCIS), a French miscellaneous author, was born at Hermanville, in the neighbourhood of Caen, about 1604. It is said, in the "Segraisiana," but we know not on what foundation, that he was the natural son of Mr. Fauconnier of Caen, a treasurer of France, by a woman of low rank, whom he afterwards married. Sarasin began his studies at Caen, and afterwards went to Paris, where he became eminent for wit and polite literature, though he was very defective in every thing that

[1] Gen. Dict.—Vossius de Poet. Græc.—Fawkes's Translation.

could be called learning. He then made the tour of Germany; and, upon his return to France, was appointed a kind of secretary to the prince of Conti. He was a man of a lively imagination and ready wit; and much caressed by those who thought themselves judges of that article. He was, however, so frequently invited on this account that he began to envy matter-of-fact men, from whom nothing of the kind is expected. He was also unfortunate in his marriage, his wife being a woman of a violent ungovernable temper. It is said that he persuaded the prince of Conti to marry the niece of cardinal Mazarin, and for this good office received a great sum; but this being discovered, the prince dismissed him from his service, with every mark of ignominy, as one who had sold himself to the cardinal. This treatment is supposed to have occasioned his death, which happened in 1654. Pelisson, passing through the town where Sarasin died, went to the grave of his old acquaintance, shed some tears, had a mass said over him, and founded an anniversary, though he himself was at that time a protestant.

He published in his life-time, "Discours de la Tragedie;" "L'Histoire du Siege de Dunkerque," in 1649; and "La Pompe funebre de Voiture," in the "Miscellanea" of Menage, to whom it is addressed, in 1652. At his death, he ordered all his writings to be given into the hands of Menage, to be disposed of as that gentleman should think proper; and Menage published a 4to volume of them at Paris in 1656, with a portrait of the author engraven by Nanteuil, and a discourse of Pelisson upon his merits. They consist of poetry and prose; and have much wit and considerable ease, elegance, and invention. Besides this collection in 4to, two more volumes in 12mo were published at Paris in 1675, under the title of "Nouvelles Oeuvres de Mr. Sarasin;" which appear to consist of the pieces rejected by Menage, mostly unfinished fragments, but Boileau encouraged the editor, M. de Monnoye, to publish them, as not unworthy of Sarasin.[1]

SARAVIA (HADRIAN A), of Spanish extraction, but to be classed among English divines, was a native of Artois, where he was born in 1531. Of his early years we have no account. In 1582 he was invited to Leyden to be professor of divinity, and was preacher in the French church

[1] Niceron, vols. VI. and X.—Moreri.—Dict. Hist.—Perrault Les Hommes Illustres.

there. Having studied the controversy respecting church government, he inclined to that of episcopacy, and in 1587 came to England where he was well received by some of the prelates and divines of that day, particularly Whitgift, archbishop of Canterbury. He first settled at Jersey, where he taught a school, and preached to his countrymen, who were exiles there. He was appointed master of the free grammar-school at Southampton, where Nicholas Fuller, the most renowned critic of his age, received his education principally under him, and he also educated sir Thomas Lake, secretary of state to James I. He was successively promoted to a prebend in the churches of Gloucester, Canterbury, and Westminster. He displayed great learning in defence of episcopacy against Beza, when that divine recommended the abolition of it in Scotland. He died in 1613, at the age of eighty-two, and was interred in Canterbury cathedral, where there is a monument to his memory. All his works were published in 1611, one vol. folio. He must have acquired a very considerable knowledge of the English language, as we find his name in the first class of those whom king James I. employed in the new translation of the Bible. He lived in great intimacy with his fellow labourer in the cause of episcopacy, the celebrated Hooker. "These two persons," says Walton, "began a holy friendship, increasing daily to so high and mutual affections, that their two wills seemed to be but one and the same."[1]

SARBIEWSKI, or SARBIEVIUS (MATTHIAS CASIMIR), a modern Latin poet, was born of illustrious parents, in 1595, in the duchy of Masovia, in Poland. He entered among the Jesuits in 1612, and was sent to continue his theological studies at Rome, where he devoted himself to the pursuit of antiquities, and indulged his taste for poetry. Some Latin "Odes," which he presented to Urban VIII. gained him that pontiff's esteem, and the honour of being chosen to correct the hymns, intended for a new breviary, then composing by Urban's orders. When Sarbiewski returned to Poland, he taught ethics, philosophy, and divinity, successively at Wilna. Such was the esteem in which he was held, that when admitted to a doctor's degree there, Ladislaus V. king of Poland, who was present, drew the ring

[1] Ath. Ox. vol. I.—Zouch's edition of Walton's Lives.—Strype's Life of Whitgift, pp. 422, 441.—See some reflections on his political conduct at Leyden in Burmann's "Sylloge Epistolarum."

from his finger, and put it on that of Sarbiewski; and this ring is still preserved in the university at Wilna, and made use of in the inauguration of doctors. Ladislaus also chose him for his preacher, an office in which he gained great applause; and he was frequently his majesty's companion in his journeys, especially when he went to the baths of Baden. Sarbiewski was so enthusiastic in his admiration of the Latin poets, that he is said to have read Virgil over sixty times, and other poetical classics more than thirty times. He died April 2, 1640, aged forty-five. His Latin poems contain great beauties, mingled with some defects. An enlarged and very elegant edition of them was published at Paris, by Barbou, 1759, 12mo. They consist of Latin odes, in four books; a book of epodes; one of dithyrambic verses; another of miscellaneous poems; and a fourth of epigrams. His lyric verses are the most admired; their style is elevated, but they are sometimes deficient in elegance and perspicuity.[1]

SARJEANT, or SERJEANT (JOHN), a secular priest, who was sometimes called Smith, and sometimes Holland, was born at Barrow in Lincolnshire, about 1621, and admitted of St. John's college in Cambridge April 12, 1639, by the masters and seniors of which he was recommended to be secretary to Dr. Thomas Morton, bishop of Durham. While in this employment he entered on a course of reading, which ended in his embracing the popish religion. He then went over to the English college of secular priests at Lisbon in 1642; and, after studying there some time, he returned to England in 1652, and was elected secretary of the secular clergy, and employed in propagating his religion, and writing books in defence of it, particularly against Dr. Hammond, Dr. Bramhall, Dr. Thomas Pierce, Dr. Tillotson, Casaubon, Taylor, Tenison, Stillingfleet, Whitby, &c. In the course of his controversies he wrote about forty volumes or pamphlets, the titles of which may be seen in Dodd. He had also a controversy with the superiors of his own communion, of which Dodd gives a long, but now very uninteresting account. He died, as his biographer says, with the pen in his hand, in 1707, in the eighty-sixth year of his age.[2]

[1] Baillet.—Nov. Act. Erudit. 1753, 8vo, p. 621—624.—Dict. Hist.—Saxii Onomast.

[2] Dodd's Ch. Hist.—Birch's Tillotson.—Ath. Ox. vol. II.

SARNELLI (Pompey), a learned Italian prelate, was born at Polignano in 1649, and studied principally at Naples. He commenced his career as an author about 1668, and published some pieces connected with grammar and polite literature. In 1675, after he had been admitted to priest's orders, pope Clement X. made him honorary prothonotary; and in 1679, he was appointed grand vicar to cardinal Orsini, and obtained other preferment in the church. He died in 1724. He was the author of above thirty works, enumerated by Niceron and Moreri, of which we may mention, "Lettere ecclesiastiche," in 9 vols. 4to; "Il Clero secolare nel suo Splendore, overo della vita commune clericale;" "Bestiarum Schola ad Homines erudiendos ab ipsa rerum natura providè instituta, &c. decem et centum Lectionibus explicata;" "Memorie Cronologiche de' Vescovi et Arcivescovi di Benevento, con la serie de Duchi e Principi Longobardi nella stessa citta;" and the lives of Baptista Porta, Boldoni, &c. He sometimes wrote under assumed names, as Solomon Lipper, Esopus Primnellius, &c.[1]

SARPI (Paul), usually called in England, Father Paul, in Italian, Fra Paolo, a very illustrious writer, was born at Venice Aug. 14, 1552, and was the son of Francis Sarpi, a merchant, whose ancestors came from Friuli, and of Isabella Morelli, a native of Venice. He was baptized by the name of Peter, which he afterwards, upon entering into his order, changed for Paul. His father followed merchandize, but with so little success, that at his death, he left his family very ill provided for, but under the care of a mother whose wise conduct supplied the want of fortune by advantages of greater value. Happily for young Sarpi, she had a brother, Ambrosio Morelli, priest of the collegiate church of St. Hermagoras, who took him under his care. Ambrosio was well skilled in polite literature, which he taught to several children of the noble Venetians: and he took particular care of the education of his nephew, whose abilities were extraordinary, though his constitution was very delicate. Paul had a great memory, and much strength of judgment; so that he made uncommon advances in every branch of education. He studied philosophy and divinity under Capella, a father belonging to the monastery of the Servites in Venice; and when only in his tender

[1] Niceron, vol. XLII.—Moreri.

years, made great progress in the mathematics, and the Greek and Hebrew tongues. Capella, though a celebrated master, confessed in a little time that he could give his pupil no farther instructions, and with this opinion of his talents, prevailed with him to assume the religious habit of the Servites, notwithstanding his mother and uncle represented to him the hardships and austerities of that kind of life, and advised him with great zeal against it. But he was steady in his resolutions, and on Nov. 24, 1566, took the habit, and two years after made his tacit profession, which he solemnly renewed May 10, 1572.

At this time he was in his twentieth year, and defended in a public assembly at Mantua, several difficult propositions in natural philosophy and divinity, with such uncommon genius and learning, that the duke of Mantua, a great patron of letters, appointed him his chaplain, at the same time that the bishop of that city made him reader of canon law and divinity in his cathedral. These employments animated him to improve himself in Hebrew; and he applied also with much vigour to the study of history, in which he was afterwards to shine. During his stay at Mantua he became acquainted with many eminent persons; and his patron, the duke, obliged him to dispute with persons of all professions, and on all subjects. Paul had a profound knowledge in the mathematics, but the utmost contempt for judicial astrology: "We cannot," he used to say, "either find out, or we cannot avoid, what will happen hereafter." Fulgentio, his biographer, relates a ludicrous story, in which his patron appears to have been a chief actor. The duke, who loved to soften the cares of government with sallies of humour, having a mare ready to foal a mule, engaged Paul to take the horoscope of the animal's nativity. This being done, and the scheme settled, the duke sent it to all the famous astrologers in Europe, informing them, that under such an aspect a bastard was born in the duke's palace. The astrologers returned very different judgments; some asserting that this bastard would be a cardinal, others a great warrior, others a bishop, and others a pope, and these wise conjectures tended not a little to abate the credulity of the times.

Sarpi, however, finding a court life unsuitable to his inclination, left Mantua in about two years, and returned to his convent at Venice. By this time he had made a surprising progress in the canon and civil law, in all parts of

physic, and in the Chaldee language; and, as usually happens, his great reputation had exposed him to much envy. For, before he left Mantua, one Claudio, who was jealous of his superior talents, accused him to the inquisition of heresy, for having denied that the doctrine of the Trinity could be proved from the first chapter of Genesis: but Paul, appealing to Rome, was honourably acquitted, and the inquisitor reprimanded for presuming to determine upon things written in a language he did not understand. At twenty-two he was ordained priest; and afterwards, when he had taken the degree of doctor in divinity, and was admitted a member of the college of Padua, was chosen provincial of his order for the province of Venice, though he was then but twenty-six: an instance which had never happened before among the Servites. He acquitted himself in this post, as he did in every other, with the strictest integrity, honour, and piety; insomuch that, in 1579, in a general chapter held at Parma, he was appointed, with two others, much his seniors, to draw up new regulations and statutes for his order. This employment made it necessary for him to reside at Rome, where his exalted talents recommended him to the notice of cardinal Alexander Farnese, and other great personages.

His employment as provincial being ended, he retired for three years, which he said was the only repose he had ever enjoyed; and applied himself to the study of natural philosophy and anatomy. Among other experiments, he employed himself in the transmutation of metals; but not with any view of discovering the philosopher's stone, which he always ridiculed as impossible. In the course of his experiments, he made some discoveries, the honour of which, it is said, has been appropriated by others. He likewise studied anatomy, especially that part of it which relates to the eye; on which he made so many curious observations, that the celebrated Fabricius ab Aquapendente did not scruple to employ, in terms of the highest applause, the authority of Paul on that subject, both in his lectures and writings. Fulgentio expresses his surprise at Aquapendente, for not acknowledging, in his "Treatise of the Eye," the singular obligations he had to Paul, whom he declares to have merited all the honour of it. He asserts likewise, that Paul discovered the valves which serve for the circulation of the blood, and this seems to be allowed; but not that he discovered the circulation itself, as Walæus, Mor-

hoff, and others have contended, against the claim of our countryman Harvey, to whom that discovery has been usually, and indeed justly, ascribed.

Father Paul's great fame would not suffer him any longer to enjoy his retreat: for he was now appointed procurator-general of his order; and during three years at Rome, where he was on that account obliged to reside, he discovered such extraordinary talents, that he was called by the pope's command to assist in congregations where matters of the highest importance were debated. He was very much esteemed by Sixtus V. by cardinal Bellarmine, and by cardinal Castegna, afterwards Urban VII. Upon his return to Venice, he resumed his studies, beginning them before sun-rise, and continuing them all the morning. The afternoons he spent in philosophical experiments, or in conversation with his learned friends. He was now obliged to remit a little from his usual application: for, by too intense study, he had already contracted infirmities, with which he was troubled till old age. These made it necessary for him to drink a little wine, from which he had abstained till he was thirty years old; and he used to say, that one of the things of which he most repented was, that he had been persuaded to drink wine. He ate scarce any thing but bread and fruits, and used a very small quantity of food, because the least fulness rendered him liable to violent pains of the head.

His tranquillity was now interrupted by other causes. Upon leaving Venice to go to Rome, he had left his friends under the direction of Gabriel Collissoni, with whom he had formerly joined in redressing certain grievances. But this man did not answer Paul's expectation, being guilty of great exactions: and, when Paul intended to return to Venice, dissuaded him from it, well knowing that his return would put an end to his impositions. He therefore artfully represented, that, by staying at Rome, he would be sure to make his fortune: to which Paul, with more honesty than policy, returned an answer in cypher, that "there was no advancing himself at the court of Rome, but by scandalous means; and that, far from valuing the dignities there, he held them in the utmost abomination." After this he returned to Venice; and, coming to an irreconcileable rupture with Collissoni, on account of his corrupt practices, the latter shewed his letter in cypher to cardinal Santa Severina, who was then at the head of the inquisition.

The cardinal did not think it convenient to attack Paul himself, although he shewed his disaffection to him by persecuting his friends; but when Paul opposed Collissoni's being elected general of the order, the latter accused him to the inquisition at Rome of holding a correspondence with the Jews; and, to aggravate the charge, produced the letter in cypher just mentioned. The inquisitors still did not think proper to institute a prosecution, yet Paul was ever after considered as an inveterate enemy to the court of Rome. He was charged also with shewing too great respect to heretics, who, on account of his reputation, came to see him from all parts; and this prevented pope Clement VIII. from nominating him, when he was solicited, to the see of Nola. He was also accused of being an intimate friend of Mornay, of Diodati, and several eminent Protestants; and, that when a motion was made at Rome to bestow on him a cardinal's hat, what appeared the chief obstacle to his advancement was, his having more correspondence with heretics than with Catholics. "Diodati informed me," says Ancillon, in his "Melange de Literature," that, "observing in his conversations with Paul, how in many opinions he agreed with the Protestants, he said, he was extremely rejoiced to find him not far from the kingdom of heaven; and therefore strongly exhorted him to profess the Protestant religion publicly. But the father answered, that it was better for him, like St. Paul, to be anathema for his brethren; and that he did more service to the Protestant religion in wearing that habit, than he could do by laying it aside.—The elder Daillé told me, that in going to and coming from Rome with de Villarnoud, grandson to Mornay, whose preceptor he was, he had passed by Venice, and visited Paul, to whom Mornay had recommended him by letters; that, having delivered them to the father, he discovered the highest esteem for the illustrious Mr. Du Plessis Mornay; that he gave the kindest reception to Mr. de Villarnoud his grandson, and even to Mr. Daillé; that afterwards Mr. Daillé became very intimate with father Paul," &c. All this is confirmed by father Paul's letters, which on every occasion express the highest regard for the Protestants.

About 1602, he was diverted from his private studies, which he had now indulged, though amidst numerous vexations, for many years, by the state of public affairs. A dispute arose between the republic of Venice and the court

of Rome, relating to ecclesiastical immunities; and, as both divinity and law were concerned in it, father Paul was appointed divine and canonist for the republic of Venice, to act in concert with the law-consultors. The dispute had commenced, and been carried on, under Clement VIII.; but when Paul V. came to the popedom, he required absolute obedience without disputes. At length, when he found his commands slighted, the pope excommunicated the duke, the whole senate, and all their dominions, in April 1606, and the Venetians in return recalled their ambassador at Rome, suspended the inquisition by order of state, and published by sound of trumpet a proclamation to this effect, viz. "That whosoever hath received from Rome any copy of a papal edict, published there, as well against the law of God, as against the honour of this nation, shall immediately bring it to the council of ten upon pain of death." But as the minds, not only of the common burghers, but also of some noble personages belonging to the state, were alarmed at this papal interdict, Paul endeavoured to relieve their fears, by a piece entitled "Consolation of mind, to quiet the consciences of those who live well, against the terrors of the interdict by Paul V." As this was written for the sole use of the government under which he was born, it was deposited in the archives of Venice; till at length, from a copy clandestinely taken, it was first published at the Hague, both in the Italian and French languages, and the same year in English, under this title, "The Rights of Sovereigns and Subjects, argued from the civil, canon, and common law, under the several heads of Excommunications, Interdicts, Persecution, Councils, Appeals, Infallibility, describing the boundaries of that power which is claimed throughout Christendom by the Crown and the Mitre; and of the privileges which appertain to the subjects, both clergy and laity, according to the laws of God and Man." Paul wrote, or assisted in writing and publishing, several other pieces in this controversy between the two states; and had the Inquisition, cardinal Bellarmine, and other great personages, for his antagonists. Paul and his brother writers, whatever might be the abilities of their adversaries, were at least superior to them in the justice of their cause. The propositions maintained on the side of Rome were these; that the pope is invested with all the authority of heaven and earth; that all princes are his vassals, and that he may annul their laws at pleasure; that kings may appeal

to him, as he is temporal monarch of the whole earth; that he can discharge subjects from their oaths of allegiance, and make it their duty to take up arms against their sovereign; that he may depose kings without any fault committed by them, if the good of the church requires it; that the clergy are exempt from all tribute to kings, and are not accountable to them even in cases of high treason; that the pope cannot err; that his decisions are to be received and obeyed on pain of sin, though all the world should judge them to be false; that the pope is God upon earth, and that to call his power in question, is to call in question the power of God;—maxims equally shocking, weak, pernicious, and absurd, which did not require the abilities or learning of father Paul, to demonstrate their falsehood, and destructive tendency. The court of Rome, however, was now so exasperated against him, as to cite him by a decree, Oct. 30, 1606, under pain of absolute excommunication, to appear in person at Rome, to answer the charges of heresies against him. Instead of appearing, he published a manifesto, shewing the invalidity of the summons; yet offered to dispute with any of the pope's advocates, in a place of safety, on the articles laid to his charge.

In April 1607, the division between Rome and the republic was healed by the interposition of France; and Fulgentio relates, that the affair was transacted at Rome by cardinal Perron, according to the order of the king his master. But some English writers are of opinion, that this accommodation between the Venetians and the pope was owing to the misconduct of king James I., who, if he had heartily supported the Venetians, would certainly have disunited them from the see of Rome. Isaac Walton observes, that during the dispute it was reported abroad, "that the Venetians were all turned Protestants, which was believed by many: for it was observed, that the English ambassador (Wotton) was often in conference with the senate; and his chaplain, Mr. Bedel, more often with father Paul, whom the people did not take to be his friend; and also, for that the republic of Venice was known to give commission to Gregory Justiniano, then their ambassador in England, to make all these proceedings known to the king of England, and to crave a promise of his assistance, if need should require," &c. Burnet tells us, "That the breach between the pope and the republic was brought very near a crisis, so that it was expected a total separation not

only from the court, but the church of Rome, was like to follow upon it. It was set on by father Paul and the seven divines with much zeal, and was very prudently conducted by them. In order to the advancing of it, king James ordered his ambassador to offer all possible assistance to them, and to accuse the pope and the papacy as the chief authors of all the mischiefs of Christendom. Father Paul and the seven divines pressed Mr. Bedel to move the ambassador to present king James's premonition to all Christian princes and states, then put in Latin, to the senate; and they were confident it would produce a great effect. But the ambassador could not be prevailed on to do it at that time; and pretended, that since St. James's day was not far off, it would be more proper to do it on that day. Before St. James's day came, the difference was made up, and that happy opportunity was lost; so that when he had his audience on that day in which he presented the book, all the answer he got was, that they thanked the king of England for his good will, but they were now reconciled to the pope; and that therefore they were resolved not to admit any change in their religion, according to their agreement with the court of Rome." Welwood relates the same story, and imputes the miscarriage of that important affair to "the conceit of presenting king James's book on St. James's day." But Dr. Hickes attempts to confute this account, by observing, that the pope and the Venetians were reconciled in 1607, and that the king's premonition came not out till 1609, which indeed appears to be true; so that, if the premonition was really presented, it must have been only in manuscript.

The defenders of the Venetian rights were, though comprehended in the treaty of April 1607, excluded by the Romans from the benefit of it; some, upon different pretences, were imprisoned, some sent to the gallies, and all debarred from preferment. But then their malice was chiefly aimed against father Paul, who soon found the effects of it; for, on Oct. 5, 1607, he was attacked, on his return to his convent, by five assassins, who gave him fifteen wounds, and left him for dead. Three of these wounds only did execution: he received two in the neck: the third was made by the stiletto's entering his right ear, and coming out between the nose and right cheek; and so violent was the stab, that the assassin was obliged to leave his weapon in the wound. Being come to himself, and

having had his wounds dressed, he told those about him, that the first two he had received seemed like two flashes of fire, which shot upon him at the same instant; and that at the third he thought himself loaded as it were with a prodigious weight, which stunned and quite confounded his senses. The assassins retired to the palace of the pope's nuncio at Venice, whence they escaped that evening either to Ravenna or Ferrara. These circumstances discovered who were at the bottom of the attempt; and Paul himself once, when his friend Aquapendente was dressing his wounds, could not forbear saying pleasantly, that "they were made *Stilo Romanæ Curiæ*." The person who drew the stiletto out of his head, was desirous of having it; but, as father's Paul's escape seemed somewhat miraculous, it was thought right to preserve the bloody instrument as a public monument: and therefore it was hung at the feet of a crucifix in the church of the Servites, with the inscription, "Deo Filio Liberatori," "To God the Son the Deliverer." The senate of Venice, to shew the high regard they had for Paul, and their detestation of this horrid attempt, broke up immediately on the news; came to the monastery of the Servites that night in great numbers; ordered the physicians to bring constant accounts of him to the senate; and afterwards knighted and richly rewarded Aquapendente for his great care of him.

How scandalous soever this design against his life was, it was attempted again more than once, even by monks of his own order: but the senate took all imaginable precautions for his security, and he himself determined to live more privately. In his recess, he applied himself to write his "History of the Council of Trent," for which he had begun to collect materials long before. Walton tells us, that the contests between the court of Rome and the senate of Venice "were the occasion of father Paul's knowledge and interest with king James, for whose sake principally he compiled that eminent history of the remarkable council of Trent; which history was, as fast as it was written, sent in several sheets in letters by sir Henry Wotton, Mr. Bedell, and others, unto king James, and the then bishop of Canterbury, into England." Wotton relates, that James himself "had a hand in it; for the benefit," he adds, "of the Christian world." This history was first published by sir Nath. Brent (See BRENT), at London, in 1619, in folio, under the feigned name of Pietro Soave Polano,

which is an anagram of Paolo Sarpi Venetiano, and dedicated to James I. by Antony de Dominis, archbishop of Spalatro. It was afterwards translated into Latin, English, French, and other languages; and a new translation of it into French by Dr. le Courayer, with notes critical, historical, and theological, was published at London, 1736, 2 vols. folio. Burnet's account of this work may serve to shew the opinion which Protestants of all communities have ever entertained of it: "The style and way of writing," says he, "is so natural and masculine, the intrigues were so fully opened, with so many judicious reflections in all the parts of it, that as it was read with great pleasure, so it was generally looked on as the rarest piece of history which the world ever saw. The author was soon guessed, and that raised the esteem of the work: for as he was accounted one of the wisest men in the world, so he had great opportunities to gather exact informations. He had free access to all the archives of the republic of Venice, which has been now looked on for several ages as very exact, both in getting good intelligence, and in a most careful way of preserving it: so that among their records he must have found the dispatches of the ambassadors and prelates of that republic, who were at Trent; which being so near them, and the council being of such high consequence, it is not to be doubted, but there were frequent and particular informations, both of more public and secreter transactions transmitted thither. He had also contracted a close friendship with Camillus Oliva, that was secretary to one of the legates, from whom he had many discoveries of the practices of the legates, and of their correspondence with Rome: besides many other materials and notes of some prelates who were at Trent, which he had gathered together. His work came out within fifty years of the conclusion of the council, when several, who had been present there, were still alive; and the thing was so recent in men's memories, that few thought a man of so great prudence as he was would have exposed his reputation, by writing in such a nice manner things which he could not justify. Never was there a man more hated by the court of Rome than he was; and now he was at their mercy, if he had abused the world by such falsehoods in matter of fact, as have been since charged on his work; but none appeared against him for fifty years."

Early in the winter of 1622, his health began to decline

greatly; and he languished till January the 14th, when he expired, in his seventy-second year. He behaved with the greatest constancy and piety during his illness, and the last words he uttered were "Esto perpetua," which was understood to be a prayer for the republic.

When the news of his death reached Rome, the courtiers rejoiced; nor could the pope himself forbear saying, that the hand of God was visible in taking him out of the world, as if it had been a miracle surely that a man of seventy-two should die! His funeral was distinguished by the public magnificence of it, and the vast concourse of nobility and persons of all ranks attending it: and the senate, out of gratitude to his memory, erected a monument to him, the inscription upon which was written by John Anthony Venerio, a noble Venetian. He was of middle stature; his head very large in proportion to his body, which was extremely lean. He had a wide forehead, in the middle of which was a very large vein. His eye-brows were well arched, his eyes large, black, and sprightly; his nose long and large; his beard but thin. His aspect, though grave, was extremely soft and inviting; and he had a very fine hand. Fulgentio relates, that though several kings and princes had desired him to sit for his picture, yet he never would suffer it to be drawn; but sir Henry Wotton, in his letter to Dr. Collins, writes thus: "And now, sir, having a fit messenger, and not long after the time when love-tokens use to pass between friends, let me be bold to send you for a new-year's gift a certain memorial, not altogether unworthy of some entertainment under your roof; namely, a true picture of father Paul the Servite, which was first taken by a painter whom I sent unto him, my house then neighbouring his monastery. I have newly added thereunto a title of my own conception, "Concilii Tridentini Eviscerator, &c.—You will find a scar in his face, that was from the Roman assassinate, that would have killed him as he was turned to a wall near his convent."

Father Fulgentio, his friend and companion, who was a man of great abilities and integrity, and is allowed on all hands to have drawn up Paul's life with great judgment and impartiality, observes, that, notwithstanding the animosity of the court of Rome against him, the most eminent prelates of it always expressed the highest regard for him; and Protestants of all communities have justly supposed him one of the wisest and best men that ever lived. "Fa-

ther Paul," says sir Henry Wotton, "was one of the humblest things that could be seen within the bounds of humanity; the very pattern of that precept, *quanto doctior, tanto submissior*, and enough alone to demonstrate, that knowledge well digested *non inflat*. Excellent in positive, excellent in scholastical and polemical, divinity: a rare mathematician, even in the most abstruse parts thereof, as in algebra and the theoriques; and yet withal so expert in the history of plants, as if he had never perused any book but nature. Lastly, a great canonist, which was the title of his ordinary service with the state; and certainly, in the time of the pope's interdict, they had their principal light from him. When he was either reading or writing alone, his manner was to sit fenced with a castle of paper about his chair and over his head; for he was of our lord St. Alban's opinion, that all air is predatory, and especially hurtful, when the spirits are most employed.—He was of a quiet and settled temper, which made him prompt in his counsels and answers; and the same in consultation which Themistocles was in action, ἀυτο-χεδιάζειν ἱκανότατος, as will appear unto you in a passage between him and the prince of Condé. The said prince, in a voluntary journey to Rome, came by Venice, where, to give some vent to his own humours, he would often divest himself of his greatness; and after other less laudable curiosities, not long before his departure, a desire took him to visit the famous obscure Servite. To whose cloyster coming twice, he was the first time denied to be within; and at the second it was intimated, that, by reason of his daily admission to their deliberations in the palace, he could not receive the visit of so illustrious a personage, without leave from the senate, which he would seek to procure. This set a greater edge upon the prince, when he saw he should confer with one participant of more than monkish speculations. So, after leave gotten, he came the third time; and then, besides other voluntary discourse, desired to be told by him, who was the true unmasked author of the late Tridentine History? —To whom father Paul said, that he understood he was going to Rome, where he might learn at ease, who was the author of that book."

Cardinal Perron gave his opinion of father Paul in these terms: "I see nothing eminent in that man; he is a man of judgment and good sense, but has no great learning: I observe his qualifications to be mere common ones, and

little superior to an ordinary monk's." But the learned Morhoff has justly remarked, that "this judgment of Perron is absurd and malignant, and directly contrary to the clearest evidence; since those who are acquainted with the great things done by father Paul, and with the vast extent of his learning, will allow him to be superior, not only to monks, but cardinals, and even to Perron himself." Courayer, his French translator, says, that "in imitation of Erasmus, Cassander, Thuanus, and other great men, Paul was a Catholic in general, and sometimes a Protestant in particulars. He observed every thing in the Roman religion, which could be practised without superstition; and, in points which he scrupled, took great care not to scandalize the weak. In short, he was equally averse to all extremes: if he disapproved the abuses of the Catholics, he condemned also the too great heat of the reformed; and used to say to those who urged him to declare himself in favour of the latter, that God had not given him the spirit of Luther."—Courayer likewise observes, that Paul wished for a reformation of the Papacy, and not the destruction of it; and was an enemy to the abuses and pretences of the popes, not their place." We see by several of Paul's letters, that he wished well to the progress of the reformation, though in a gentler manner than that which had been taken to procure it; and, if he himself had been silent on this head, we might have collected his inclinations this way, from circumstances relating to Fulgentio, the most intimate of his friends, and who was best acquainted with his sentiments. Burnet informs us, that Fulgentio preaching upon Pilate's question, "What is Truth?" told the audience, that at last, after many searches, he had found it out: and holding forth a New Testament, said, it was there in his hand; but, adds he, putting it again in his pocket, "the book is prohibited."

Of father Paul's whole works, "Tutte le sue opere, con un supplemento," an edition was published at Verona, under the name of Helmsted, 1761—68, 8 vols. 4to; and another at Naples in 1790, 24 vols. 8vo. In 1788, a treatise was published at London in Italian, entitled "Opinione di Fra Paolo Sarpi, toccente il governo della republica Veneziana," 8vo, we know not whether in any of the preceding editions. Of his works, we have English translations, printed at various times, of "The Rights of Sovereigns and Subjects," "The History of the Council of

Trent;" his "Letters;" "Maxims of the Government of Venice, in an advice to the Republic;" and a "Treatise of Ecclesiastical Benefices and Revenues."[1]

SARRAU (CLAUDE), in Latin SARRAVIUS, a learned French lawyer, was born towards the close of the sixteenth century, of a noble family, and educated by his father, who was a man of letters, with the greatest care. To the study of the law, he joined a taste for polite literature, philosophy, and criticism, wrote elegantly in Latin, and was an excellent Greek scholar. He had perused the classics with great attention; and some Latin and French verses which he wrote, show that he had formed his taste on the best models. He practised at the bar at Rouen, but was an enemy to litigious suits, and always endeavoured to prevent his clients from coming into court, while reconciliation was possible. He lived in intimacy and correspondence with the most learned men of his time, particularly Salmasius, Grotius, and our archbishop Usher. It is not much praise to add after this, that he had Christina queen of Sweden for a correspondent. He was of the protestant religion, and appears to have been displeased with some symptoms of what he thought lukewarmness in his friend Grotius, and wished him to be more decided. Sarrau died May 30, 1651, advanced in years, and was lamented in poems and eloges by many learned contemporaries. He published the collection of Grotius's correspondence entitled "Grotii epistolæ ad Gallos,"[2] and his own Latin letters were published in 1654, 8vo, and reprinted at Utrecht with the letters of Marquard Gudius, in 1697, 4to, and again at Leyden by Peter Burman in 1711, who has inserted some of them in his valuable "Sylloge." They contain many particulars of the literary history of the times. He appears to have been an exceeding admirer of Salmasius.[2]

SARTI (JOSEPH), a sweet, tender, and graceful composer, was born at Faenza in 1730. In 1756 he went to Copenhagen as maestro di cappella to the young king of Denmark, for whose theatre he composed an opera, which had no great success. In his way back to Italy he came

[1] Life by Fulgentio.—Life of sir Henry Wotton, prefixed to his works, edit. 1685.—Burnet's Life of Bedel.—Welwood's Memoirs.—Hickes's Discourses upon Dr. Burnet and Dr. Tillotson, 1695, 4to, p. 30.—Morhoff's Polyhistor.—Courayer's edition of the Council of Trent.—Life by Dr. Johnson.

[2] Moreri.—Burman's "Sylloge."

through England, and published six sonatas for the harpsichord. In 1769 he went to Venice, where he was appointed master of the conservatorio of La Pieta, and composed an opera, which was in such favour, that it was said to be celestial music of the other world, "musica dell' altro mondo." He next composed for Milan four operas, in which Marchesi sung, and which had all very uncommon success. In 1782 he was appointed maestro di cappella to the Duomo in that city. His opera of "Giulio Sabino" was sung at the same time by Marchesi at Milan, and by Pacchieretta at Venice. In 1784 it was brought on the stage at Vienna, after it had been performed at all the principal theatres of Italy during two years. His harmony was sweet and simple, and his melody truly vocal.

At the end of 1784 he again steered northward, having been engaged in the service of the empress of Russia for three years. In 1785 he established a concert spirituel at Petersburg, for which he composed, in the choral style, a psalm in the Russian language, which was performed by 66 voices and 100 instruments, among which there were wind instruments of every kind. In 1788 he composed a Te Deum for the victory over the Turks at Ockzakow. He was appointed director the same year of a conservatorio, for the establishment of which the empress expended 3500 rubles, and allowed 1500 in annual salaries and other incidental expences: and in order to engage Sarti to remain in Russia, her imperial majesty gave him an estate, with woods and seats upon it of considerable value, which induced him to spend the chief part of his remaining days in cultivating his lands more than music. His opera of "Armida," in 1786, had pleased the empress so much, that she gave him a golden vase or bowl, and a ring of great value. In 1790, at sixty years of age, he died in his way back to his own country for the recovery of his health, which had been much impaired by the severity of the climate. His works, which are composed in so elegant, natural, and pleasing a style, as is not likely to be soon out of fashion, are for the church, 1. A miserere, accompanied only by a tenor and violoncello in solo parts, and ripieno violini in the choruses. 2. A motet, *confitebor tibi*, à 6. Soprano and contralto in the solo verses. 3. A *gloria*, in nine parts, for the Russian or Greek church. For the theatre, twenty-six operas. Chamber music printed. Symphonies in nine parts at Leipsig, 1758. Three sonatas for

the harpsichord, with a flute accompaniment, Amsterdam. Three sonatas, in London, 1769. "Giulio Sabino characteristica," Vienna, 1787.[1]

SARTO (ANDREA DEL), or VANNUCCHI, a famous Italian painter, was the son of a tailor, whence he had the name of Sarto, and was born at Florence in 1471. He was apprenticed to a goldsmith, with whom he lived some time; but was then placed with John Basile, an ordinary painter, who taught him the rudiments of his art; and afterwards with Peter Cosimo, and while with him, studied the cartoons of Michael Angelo and Leonardo da Vinci; and by these means arrived at a mastery in his art. Being at last dissatisfied with his master, he associated with Francis Bigio, and they painted various pieces in conjunction, at Florence and about it, for the monasteries. At length some of Sarto's pieces falling under the notice of Francis I. that monarch was so pleased with them, that he invited Sarto into France, and treated him with great liberality. He executed many pictures for the king and the nobility; but, while employed upon a St. Jerome for the queen-mother, he received letters from his wife, with whom he was infatuated, which made him resolve to return thither. He pretended domestic affairs, yet promised the king not only to return, but also to bring with him a good collection of pictures and sculptures. In this, however, he was overruled by his wife, and, never returning, gave Francis, who had trusted him with a considerable sum of money, so bad an opinion of Florentine painters, that he would not look favourably on them for some years after. Sarto afterwards gave himself up wholly to pleasure, and became at length very poor. He was naturally mild and diffident, and set but very little value upon his own performances: yet the Florentines had so great an esteem for his works, that, during the fury of the popular factions among them, they preserved them from the flames. Sarto died of the plague in 1520, when only 42. Sarto's works, in Mr. Fuseli's opinion, seem to have obtained their full share of justice. As a Tuscan, the suavity of his tone and facility of practice contrast more strikingly with the general austerity and elaborate pedantry of that school, and gain him greater praise than they would, had he been a Bolognese or Lombard. It cannot, however, be denied that his sweetness sometimes borders on insipidity: the modesty or rather

[1] From Dr. Burney in Rees's Cyclopædia.

pusillanimity of his character checked the full exertion of his powers; his faults are of the negative kind, and defects rather than blemishes. He had no notions of nature beyond the model, and concentrated all female beauty in his wife, Lucretia; and if it be true that he sacrificed his fortune and Francis I. to her charms, she must at least have equalled in form and feature his celebrated Madonna del Sacca: hence it was not unnatural that the proportions of Albert Durer should attract him more than those of Michaelagnolo. His design and his conceptions, which seldom rose above the sphere of common or domestic life, kept pace with each other; here his observation was acute, and his ear open to every whisper of social intercourse or emotion. The great peculiarity, perhaps the great prerogative, of Andrea appears to me that parallelism of composition, which distinguishes the best of his historic works, seemingly as natural, obvious and easy, as inimitable. In solemn effects, in alternate balance of action and repose, he excels all the moderns; and if he was often unable to conceive the actors themselves, he gives them probability and importance by place and posture. Of costume he was ignorant, but none ever excelled and few approached him in breadth, form, and style of that drapery which ought to distinguish solemn, grave, or religious subjects.[1]

SAUMAISE. See SALMASIUS.

SAUNDERS (SIR EDMUND), lord chief justice of the King's Bench towards the close of the seventeenth century, seems entitled to some notice on account of his "Reports," although his character in other respects may as well be consigned to oblivion. He was originally a strolling beggar about the streets, without known parents or relations. He came often to beg scraps at Clement's Inn, where his sprightliness and diligence made the society desirous to extricate him from his miserable situation. As he appeared desirous to learn to write, one of the attornies fixed a board up at a window on the top of a stair-case, which served him as a desk, and there he sat and wrote after copies of court and other hands, in which at length he acquired such expertness, as in some measure to set up for himself, and earn a pittance by hackney-writing. He also took all opportunities of improving himself by reading such books as he borrowed of his friends, and in

[1] Argenville, vol. I.—Pilkington by Fuseli.

the course of a few years, became an able attorney and a very eminent counsel, his practice in the King's-bench being exceeded by none. All this would have redounded to his honour, had his progress in integrity kept pace with other accomplishments, but he appears to have brought into his profession the low habits of his early life, and became as much a disgrace as an ornament to the bar. His art and cunning were equal to his knowledge, and he carried many a cause by sinister means, and when detected, he never was out of countenance, but evaded the matter with a jest, which he had always at hand. He was much employed by the king against the city of London, in the business of the *quo warranto*, and was a very fit tool in the hands of the court, and prompted the attorney-general Sawyer, to overthrow the city charter. It was when this affair was to be brought to a decision, that Saunders was knighted and made lord chief justice Jan. 23, 1682-3. But just as sentence was about to be given, he was seized with an apoplexy and died. In our authority, a disgusting description is given of his person, which seems to have corresponded with his mind.

His "Reports" are considered as peculiarly valuable, on account of the correct state of the pleadings in the several cases in the court of King's-bench. They were first published in French, 1686, 2 vols. fol. and reprinted in English, with the addition of several thousand references, in 1722. A third edition, by serjeant Williams, appeared in 1799, with notes and references, 2 vols. 8vo, usually bound in three.[1]

SAUNDERSON (NICOLAS), an illustrious professor of the mathematics in the university of Cambridge, and fellow of the Royal Society, was born in 1682, at Thurlston in Yorkshire; where his father, besides a small estate, enjoyed a place in the Excise. When he was a year old, he was deprived, by the small-pox, not only of his sight, but of his eye-balls, which were dissolved by abscesses; so that he retained no more idea of light and colours than if he had been born blind. He was sent early to a free-school at Penniston, and there laid the foundation of that knowledge of the Greek and Roman languages, which he afterwards improved so far, by his own application to the classic authors, as to hear the works of Euclid, Archimedes,

[1] North's Lives of the Chancellors.—Burnet's Own Times.—Granger.

and Diophantus, read in their original Greek. When he had passed some time at this school, his father, whose occupation led him to be conversant in numbers, began to instruct him in the common rules of arithmetic. Here it was that his genius first appeared: for he very soon became able to work the common questions, to make long calculations by the strength of his memory, and to form new rules to himself for the more ready solving of such problems as are often proposed to learners, as trials of skill. At eighteen, he was introduced to the acquaintance of Richard West of Underbank, esq. a gentleman of fortune and a lover of the mathematics, who, observing his uncommon capacity, took the pains to instruct him in the principles of algebra and geometry, and gave him every encouragement in the prosecution of these studies. Soon after, he became acquainted with Dr. Nettleton, who took the same pains with him; and it was to these gentlemen that he owed his first institution in the mathematical sciences. They furnished him with books, and often read and expounded them to him; but he soon surpassed his masters, and became fitter to teach than learn any thing from them.

His passion for learning growing up with him, his father sent him to a private academy at Attercliff near Sheffield. But logic and metaphysics being the principal learning of this school, were neither of them agreeable to the genius of our author; and therefore he made but a short stay. He remained some time after in the country, prosecuting his studies in his own way, without any other assistant than a good author, and some person that could read it to him; being able, by the strength of his own abilities, to surmount all difficulties that might occur. His education had hitherto been at the expence of his father, who, having a numerous family, found it difficult to continue it; and his friends therefore began to think of fixing him in some way of business, by which he might support himself. His own inclination led him strongly to Cambridge; and, after much consideration, it was resolved he should make his appearance there in a way very uncommon; not as a scholar, but a master; for, his friends, observing in him a peculiar felicity in conveying his ideas to others, hoped that he might teach the mathematics with credit and advantage, even in the university; or, if this design should miscarry, they promised themselves success in opening a school for him in London.

Accordingly, in 1707, being now twenty-five, he was brought to Cambridge by Mr. Joshua Dunn, then a fellow-commoner of Christ's college; where he resided with that friend, but was not admitted a member of the college. The society, however, much pleased with so extraordinary a guest, allotted him a chamber, the use of their library, and indulged him in every privilege that could be of advantage to him. But still many difficulties obstructed his design: he was placed here without friends, without fortune, a young man, untaught himself, to be a teacher of philosophy in an university, where it then flourished in the greatest perfection. Whiston was at this time mathematical professor, and read lectures in the manner proposed by Saunderson; so that an attempt of the same kind by the latter looked like an encroachment on the privileges of his office; but, as a good-natured man, and an encourager of learning, Whiston readily consented to the application of friends, made in behalf of so uncommon a person. Mr. Dunn had been very assiduous in making known his character; his fame in a short time had filled the university; men of learning and curiosity grew ambitious and fond of his acquaintance, so that his lecture, as soon as opened, was frequented by many, and in a short time very much crowded. "The Principia Mathematica, Optics, and Arithmetica Universalis, of sir Isaac Newton," were the foundation of his lecture; and they afforded a noble field to display his genius in. It was indeed an object of the greatest curiosity that a blind youth should read lectures in optics, discourse on the nature of light and colours, explain the theory of vision, the effect of glasses, the phænomena of the rainbow, and other objects of sight: nor was the surprize of his auditors much lessened by reflecting, that as this science is altogether to be explained by lines, and is subject to the rules of geometry, he might be a master of these subjects, even under the loss of sight.

As he was instructing the academical youth in the principles of the Newtonian philosophy, it was not long before he became acquainted with the incomparable author, although he had left the university several years; and enjoyed his frequent conversation concerning the more difficult parts of his works. He lived in friendship also with the most eminent mathematicians of the age; with Halley, Cotes, De Moivre, &c. Upon the removal of Whiston from his professorship, Saunderson's mathematical merit

was universally allowed so much superior to that of any competitor, that an extraordinary step was taken in his favour, to qualify him with a degree, which the statutes require. Upon application made by the heads of colleges to the duke of Somerset, their chancellor, a mandate was readily granted by the queen for conferring on him the degree of master of arts: upon which he was chosen Lucasian professor of the mathematics; Nov. 1711, sir Isaac Newton all the while interesting himself very much in the affair. His first performance, after he was seated in the chair, was an inauguration-speech made in very elegant Latin, and a style truly Ciceronian; for he was well versed in the writings of Tully, who was his favourite in prose, as Virgil and Horace were in verse. From this time he applied himself closely to the reading of lectures, and gave up his whole time to his pupils. He continued among the gentlemen of Christ's college till 1723; when he took a house in Cambridge, and soon after married a daughter of the rev. Mr. Dickens, rector of Boxworth in Cambridgeshire, by whom he had a son and a daughter. In 1728, when George II. visited the university, he was pleased to signify his desire of seeing so remarkable a person; and accordingly the professor waited upon his majesty in the senate-house, and was there created doctor of laws by royal favour.

Saunderson was naturally of a strong healthy constitution; but being too sedentary, and constantly confining himself to the house, he became at length a valetudinarian. For some years he frequently complained of a numbness in his limbs, which, in the spring of 1739, ended in an incurable mortification of his foot. He died April 19, aged fifty-seven, and was buried, according to his request, in the chancel at Boxworth. He was a man rather to be admired than loved. He had much wit and vivacity in conversation, and many reckoned him a good companion. He had also a great regard to truth, but was one of those who think it their duty to express their sentiments on men and opinions, without reserve or restraint, or any of the courtesies of conversation, which created him many enemies; nor was he less offensive by a habit of profane swearing, and the obtrusion of infidel opinions, which last he held, notwithstanding the kindness of providence towards him throughout his extraordinary life*. He is said, however,

* "With respect to the infidel part of Saunderson's character," says the Monthly Reviewer, "we are here naturally reminded of the joke that was

to have received the notice of his approaching death with great calmness and serenity; and after a short silence, resuming life and spirit, talked with as much composure as usual, and at length, we are told, appointed to receive the sacrament the evening before his death, which a delirium that never went off prevented him from doing.

A blind man moving in the sphere of a mathematician, seems a phænomenon difficult to be accounted for, and has excited the admiration of every age in which it has appeared. Tully mentions it as a thing scarce credible in his own master in philosophy, Diodotus, that "he exercised himself in that science with more assiduity after he became blind; and, what he thought almost impossible to be done without sight, that he described his geometrical diagrams so expressly to his scholars, that they could draw every line in its proper direction." Jerome relates a more remarkable instance in Didymus of Alexandria, who, "though blind from his infancy, and therefore ignorant of the very letters, appeared so great a miracle to the world, as not only to learn logic, but geometry also, to perfection, which seems the most of any thing to require the help of sight." But, if we consider that the ideas of extended quantity, which are the chief objects of mathematics, may as well be acquired from the sense of feeling, as that of sight; that a fixed and steady attention is the principal qualification for this study; and that the blind are by necessity more abstracted than others, for which reason Democritus is said to have put out his eyes, that he might think more intensely; we shall perhaps be of opinion, that there is no other branch of science better adapted to their circumstances.

It was by the sense of feeling, that Saunderson acquired most of his ideas at first; and this he enjoyed in great acuteness and perfection, as it commonly happens to the blind, whether by the gift of nature, or, as is more probable, by the necessity of application. Yet he could not, as some have imagined, and as Mr. Boyle was made to believe of a blind man at Maestricht, distinguish colours by that sense; and, having made repeated trials, he used to say, it was pretending to impossibilities. But he could

passed on the learned university, on his being elected to fill the Lucasian chair—'They have turned out Whiston for believing in but one God; and they have put in Saunderson, who believes in no God at all'." Month. Rev. vol. XXXVI.

with great nicety and exactness discern the least difference of rough and smooth in a surface, or the least defect of polish. Thus he distinguished in a set of Roman medals the genuine from the false, though they had been counterfeited with such exactness as to deceive a connoisseur who had judged by the eye. His sense of feeling was very accurate also in distinguishing the least variation in the atmosphere; and he has been seen in a garden, when observations have been making on the sun, to take notice of every cloud, that interrupted the observation, almost as justly as they who could see it. He could tell when any object was held near his face, or when he passed by a tree at no great distance, provided there was a calm air, and little or no wind: these he did by the different pulse of the air upon his face.

An exact and refined ear is what such are commonly blessed with who are deprived of their eyes; and our professor was perhaps inferior to none in the excellence of his. He could readily distinguish to the fifth part of a note; and, by his performance on the flute, which he had learned as an amusement in his younger years, discovered such a genius for music, as, if he had cultivated the art, would have probably appeared as wonderful as his skill in the mathematics. By his quickness in this sense he not only distinguished persons with whom he had ever once conversed so long as to fix in his memory the sound of their voice, but in some measure places also. He could judge of the size of a room, into which he was introduced, of the distance he was from the wall; and if ever he had walked over a pavement in courts, piazzas, &c. which reflected a sound, and was afterwards conducted thither again, he could exactly tell whereabouts in the walk he was placed, merely by the note it sounded.

There was scarcely any part of the mathematics on which he had not written something for the use of his pupils: but he discovered no intention of publishing any of his works till 1733. Then his friends, alarmed by a violent fever that had threatened his life; and unwilling that his labours should be lost to the world, importuned him to spare some time from his lectures, and to employ it in finishing some of his works; which he might leave behind him, as a valuable legacy both to his family and the public. He yielded so far to these entreaties as to compose in a short time his "Elements of Algebra;" which he left perfect, and transcribed fair for the press. It was published by subscription

at Cambridge, 1740, in 2 vols. 4to, with a good mezzotinto print of the author, and an account of his life and character prefixed.

Saunderson entertained the most profound veneration for sir Isaac Newton. If he ever differed in sentiment from any thing in sir Isaac's mathematical and philosophical writings, upon more mature consideration, he said, he always found the mistake to be his own. The more he read his works, and observed upon nature, the more reason he found to admire the justness and care as well as happiness of expression, of that incomparable philosopher. Saunderson left many other writings, though none perhaps prepared for the press. Among these were some valuable comments on the "Principia," which not only explain the more difficult parts, but often improve upon the doctrines; these are published, in Latin, at the end of his posthumous "Treatise on Fluxions," a valuable work, which appeared in 1756, 8vo. His manuscript lectures too on most parts of natural philosophy, might, in the opinion of Dr. Hutton, who has perused them, form a considerable volume, and prove an acceptable present to the public.[1]

SAURIN (ELIAS), a protestant divine, was born August 28, 1639, at Usseaux, in the valley of Pragelas on the frontiers of Dauphiny, where his father officiated as minister. He was himself appointed minister of Venterole in 1661, of Embrun in 1662, and would have been shortly chosen professor of divinity at Die, but meeting accidentally with a priest who was carrying the host to a sick person, he would not take off his hat. This trifle, as might be expected in a popish country, was so much resented, that Saurin found it necessary to retire into Holland, where he arrived in June 1664, was appointed minister of the Walloon church at Delft the following year, and had a great share in deposing the famous Labadie. In 1671, he was invited to be minister of the Walloon church at Utrecht, where he became very celebrated by his works, and had some very warm disputes with Jurieu, which were the subject of much conversation; but he is said to have satisfactorily answered the charge of heresy which that author brought against him. Saurin died unmarried at Utrecht, April 8, 1703, aged sixty-four, leaving the following works:

[1] Life prefixed to his Algebra.—Martin's Biog. Philos.—Biog. Brit. Supplement, vol. VII.—Hutton's Dictionary.

an "Examination of M. Jurieu's Theology," 2 vols. 8vo, in which he treats of several important questions in divinity; "Reflections on the Rights of Conscience," against Jurieu, and Bayle's Philosophical Commentary; a treatise on "the Love of God," in which he supports the doctrine of disinterested love; and another on the "Love of our Neighbours," &c.[1]

SAURIN (JAMES), a very celebrated preacher, was the son of an eminent protestant lawyer, and was born at Nismes in 1677. His father retired, after the repeal of the edict of Nantz, to Geneva, at which place he died. Saurin made no small progress in his studies, but abandoned them for some time, that he might follow arms. In 1694, he made a campaign as a cadet in lord Galloway's company, and soon afterwards procured a pair of colours. But as soon as the duke of Savoy had concluded a peace with France, Saurin quitted a profession for which he never was designed; and, on his return to Geneva again, applied himself to philosophy and divinity, under Turretin and other professors. In 1700, he visited both Holland and England. In this last country he remained five years, and preached among the French refugees in London. Here also he married in 1703, and returned to the Hague in 1705. Soon after he became pastor to the church of French refugees, who were permitted to assemble in the chapel belonging to the palace of the princes of Orange at the Hague, in which he officiated during the remainder of his life. When the princess of Wales, afterwards queen Caroline, passed through Holland on her way to England, Saurin had the honour of paying his respects to her, and she, upon her return, desired Dr. Boulter, the preceptor to prince Frederic, the father of the present king, to write to Saurin, to draw up a treatise "on the education of princes." The work was done, but never printed, and the author received a handsome present from the princess, and afterwards a pension from George II. to whom he dedicated a volume of his sermons. Saurin died Dec. 30, 1730. He possessed great talents, with a fine address, and a strong, clear, and harmonious voice, while his style was pure, unaffected, and eloquent. His principles were what are called moderate Calvinism. Five volumes of his sermons have made their appearance at different times; the first in 1708,

[1] Chaufepie.—Moreri.—Dict. Hist.

the second in 1712, the third some years after, the fourth in 1722, and the fifth in 1725. Since his death, the sermons relating to the passion of Jesus Christ, and other subjects, were published in two volumes. In 1727 he published "The State of Christianity in France."

But his most considerable work was, "Discourses historical, critical, and moral, on the most memorable Events of the Old and New Testament." His first intention was to have published a set of prints, with titles and explanations; but, as that had been before executed by Fontaine amongst the Roman catholics, and by Basnage amongst the protestants, it became necessary to adopt a newer plan. This gave rise to the work above mentioned, which the author left imperfect. Two volumes made their appearance in folio, and the work was afterwards reprinted in four in 8vo. Six other discourses form a part of a fifth volume in 8vo, published by Mr. Roques, who undertook a continuation of the work. It is replete with learning. The Christian and the heathen authors, philosophers, poets, historians, and critics, are cited with the utmost profusion, and it forms a compilation of all their sentiments on every subject discussed throughout the work. The author shews himself to be a warm advocate for toleration; and, though the catholics are more frequently censured than commended, yet his principles are very moderate. "A Dissertation on the Expediency of sometimes disguising the Truth" raised a clamour against the author, the fury of which he had not power to appease. As an historian, he believed that he was permitted to produce the chief arguments of those that maintain, that in certain cases truth may be disguised; and the reasons which they gave who have asserted the contrary. Without deciding the question, it is easy to perceive that he is a favourer of the former. His principal antagonist was Armand de la Chapelle; to whom Francis Michael Ganicon replied with great spirit, in a work, entitled "Lettres sérieuses & jocoses." The three first of the lettres, in the second volume, are in favour of Saurin. He was answered by La Chapelle with great violence. Saurin imagined, that he should be able to terminate this dispute by reprinting the dissertation separately, with a preface in defence of his assertions: but he was deceived; for La Chapelle published a very long and scurrilous reply. It was Saurin's intention entirely to have neglected this production; but he found a new champion in Francis Bruys. This dispute

was at length brought before the synod of Campen; who, in May 1730, ordered the churches of Utrecht, Leyden, and Amsterdam, to make their examinations, and report the result of them to the synod of the Hague, which was to sit in the September following. Commissaries were appointed for this purpose. The synod of Campen gave its opinion, and that of the Hague confirmed it: but, having made no mention of the instructions sent to the Walloon church at Utrecht, that assembly complained, and ordered Mr. Bonvoust, one of its ministers, to justify his proceedings and his doctrine. This he did in a large octavo volume, printed at Utrecht in 1731, after the death of Saurin, entitled "The Triumph of the Truth and Peace; or, Reflections on the most important Events attending the last Synod assembled to determine in the case of Messieurs Saurin and Maty." Saurin had contributed to this peace, by giving such a declaration of his sentiments as satisfied the protestant churches; and he repeated that declaration, when he foresaw that the new lights, which Mr. Bruys had thrown upon this subject, were going to raise a storm that might perhaps have been severer than the last. Saurin's sermons are now well known in this country by the selections translated into English, and published in 1775—1784, by the rev. Robert Robinson, 5 vols. 8vo, to which Dr. Henry Hunter added a sixth volume in 1796.[1]

SAURIN (JOSEPH), a French mathematician, was born in 1659 at Courtuson, in the principality of Orange. He was educated by his father, and was at a very early age made a minister at Eure in Dauphiny. But he was compelled to retire to Geneva in 1683, in consequence of having given offence in a sermon, which he afterwards heightened at Berne by preaching against some of the established doctrines of the church. He then withdrew to Holland, but was so ill received by his brethren, that he determined to turn Roman catholic; with this design, in 1690 he went to Paris, and made an abjuration of his supposed errors under the famous Bossuet, rather, it is believed, to have an opportunity of pursuing his studies unmolested at Paris than from any motives of conscience or mental conviction. After this he had a pension from the king, and was admitted a member of the academy of sciences in 1707, as a geometrician. The decline of Saurin's life was spent in the peace-

[1] Life by Robinson prefixed to his Sermons.—Chaufepie.—Moreri.

able prosecution of his mathematical studies, occasionally interrupted by literary controversies with Rousseau and others. He was a man of a daring and impetuous spirit, and of a lofty and independent mind. Saurin died at Paris in 1737. Voltaire undertook the vindication of his memory, but has not been sufficiently successful to clear it from every unfavourable impression. It was even said he had been guilty of crimes, by his own confession, that ought to have been punished with death.

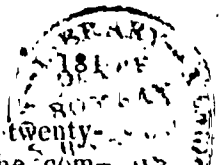
Saurin's mathematical and philosophical papers printed in the Memoirs of the Academy of Sciences, which are numerous, are to be found in the volumes for the years following; viz. 1709, 1710, 1713, 1716, 1718, 1720, 1722, 1723, 1725, 1727. He left a son, who acquired some reputation as a dramatic writer and lyric poet.[1]

SAUSSAY (ANDREW DU), doctor of law and divinity, curate of St. Leu, at Paris, official and grand vicar in the same city, and afterwards bishop of Toul, was born about 1595, at Paris. He was preacher in ordinary to Louis XIII. who had a great esteem for him, and by whose order he wrote the "Martyrologium Gallicanum," 1638, 2 vols. fol. M. du Saussay succeeded Paul de Fiesque in the diocese of Toul, 1649, and discovered great zeal in the government of his church, and died September 9, 1675, at Toul, aged eighty. He left many works besides that above mentioned, which contain great learning, but shew very little critical knowledge.[2]

SAUSSURE (HORACE BENEDICT DE), an eminent naturalist, was born at Geneva in 1740. His father, an enlightened agriculturist, to whom we are indebted for some essays on rural economy, resided at Couches, on the banks of the Arve, about half a league from Geneva. Botany was his first study, and this made him acquainted with Haller, whom he visited in 1764, during his retreat at Bex. He was further excited to study the vegetable kingdom in consequence of his connection with C. Bonnet, who married his aunt, and who soon discovered the talents of his nephew. Bonnet was then engaged in examining the leaves of plants; Saussure also turned his attention to these vegetable organs, and published "Observations on the Skin of Leaves" about the year 1760.

At this time the professorship of philosophy at Geneva

[1] Chaufepie.—Hutton's Dictionary. [2] Niceron, vol. XL.—Dict. Hist.



became vacant, and Saussure, who was then only twenty-one, obtained the chair. While in this office, he commenced his journeys among the mountains, to examine the substances of which the elevated ridges of our globe are composed, and during the first fifteen or twenty years of his professorship, he was alternately employed in fulfilling the duties which his situation imposed, and in traversing the different mountains in the neighbourhood of Geneva. He even extended his excursions on one side to the Rhine, and on the other to Piedmont. About this time, too, he travelled to Auvergne, for the purpose of examining some extinguished volcanos; and soon after he undertook a tour to Paris, Holland, England, Italy, and Sicily. In these journeys his constant object was the study of nature. He always carried with him the instruments necessary for observations, and never set out without having formed for himself a regular plan of experiments.

In 1779, he published the first volume of "His Travels in the Alps," which contains a detailed description of the environs of Geneva, and an account of an excursion as far as Chamouni, a village at the foot of Mont-Blanc. All naturalists have read with pleasure the description he has given, in this volume, of his *Magnetometre*. The more he examined the mountains, the more he felt the importance of mineralogy: to enable him to study this branch of science with still greater advantage, he learnt the German language. The new mineralogical knowledge which he acquired may be easily seen by comparing the latter volume of his travels with the first.

In the midst of his numerous excursions in the Alps, and even during the time of the troubled politics of Geneva in 1782, he found opportunities to make his hygrometrical experiments, the result of which he published in 1783, under the title of "Essays on Hygrometry." We are indebted to him for the invention of the hygrometre, although Deluc had already invented his whalebone hygrometre, which occasioned a dispute between him and Saussure. In 1786, he gave up his professorship in favour of his disciple Pictet. The second volume of the Travels of Saussure was published in 1786; and contains a description of the Alps, which surround Mont-Blanc. Some years after the publication of this volume, Saussure was received as a foreign associate in the academy of sciences at Paris; but our author not only honoured, but was desirous of serving his

country. He founded the Society of Arts, to which Geneva is greatly indebted, and presided in this society to the very last, its prosperity being one of his principal objects. He also shewed his zeal to serve his country while he was member of the Council of Five Hundred, and of the National Assembly of France. It was from his assiduous labour in that Assembly that his health first began to fail; and in 1794 a paralytic stroke deprived him of the use of one side of his body. It was, however, after this accident that he drew up the two last volumes of his Travels, which appeared in 1796. They contain an account of his travels in the mountains of Piedmont, Switzerland, and in particular of his ascent to the summit of Mont Blanc.

He gave the last proof of his attachment to science in publishing the "Agenda," which completes the fourth volume. During his illness he also published his observations "on the Fusibility of Stones with the Blowpipe;" and he directed the "experiments on the height of the bed of the Arve." When he was at the baths of Plombieres for his health, he observed the mountains at a distance, and procured specimens of the strata he perceived in the most steep rocks. He had announced to the public, that he intended to complete his travels by his ideas on the primitive state of the earth; but the more new facts he acquired, and the more he meditated on this subject, the less could he determine with regard to those great revolutions which have preceded the present epoch. In general, he was a Neptunian, that is to say, he attributed to water the revolutions of this globe. He admitted it to be possible that elastic fluids, in disengaging themselves from the cavities, might raise mountains.

Though his health was gradually impaired by degrees, he still retained the hope of re-establishing it, but strength and life forsook him by slow and painful steps, and he died March 22, 1799, lamented by his family and his country.[1]

SAUVAGES (Francis Boissier de), the inventor of modern nosology, was born at Alais, in Lower Languedoc, May 12, 1706. He appears to have owed little to his first tutors, but his own talents enabled him to make a rapid progress in literature and philosophy. With a view to study physic, he went to Montpellier in 1722, and received the degree of doctor in 1726. The thesis which he de-

[1] Life by Sennebier, a most extravagant panegyric.

fended on this occasion was on a singular subject, "Si l'amour peut être guéri par les remèdes tirés des plantes?" To determine whether love can be cured by herbs seems rather a trial of skill, than a serious discussion. It procured him, however, the name of the love-doctor, and it is said that he wrote some poems on the same subject. In 1730, he went to Paris with a view to farther improvement in his profession, and afterwards returned to Montpellier, where he obtained a professorship in 1734. His reputation for ingenuity of speculation and extensive reading for some time retarded his practice, but these speculations were not allowed much weight in the treatment of his patients. In 1740, he was appointed demonstrator of the plants in the botanic-garden, and in 1752 he was made professor of botany. He married in 1748, and had two sons and four daughters, who survived him. A serious disease, which continued nearly two years, proved fatal in the midst of his useful and honourable career, in the month of February, 1767, in the sixty-first year of his age.

Sauvages was much loved by his pupils, to whom he communicated freely all that he knew, and received with equal readiness whatever information any one was enabled to give him. He was an able mathematician, an accurate observer of phenomena, and ingenious in devising experiments; but had too much bias to systems, so that he did not always consult facts uninfluenced by prepossession. He was a member of the most learned societies of Europe, viz. of the Royal Society of London, of those of Berlin, Upsal, Stockholm, and Montpellier, of the Academy "Naturæ Curiosorum," of the Physico-Botanical Academy of Florence, and of the Institute of Bologna. He obtained the prizes given by many public bodies to the best essays on given subjects; and a collection of these prize-essays was published at Lyons in 1770, in two volumes, with the title of "Chef d'Œuvres de M. de Sauvages."

His works were very numerous on various medical subjects, and he published a valuable botanical work, "Methodus foliorum, seu Plantæ Floræ Monspeliensis juxta foliorum ordinem," containing about 500 plants, omitted in Magnol's "Botanicon Monspeliense;" but that on which his fame most depends was his system of nosology. This was preceded by a small work, entitled "Nouvelles classes des Maladies," &c. 1732, 12mo; and after considering the subject for thirty years, he produced his complete system,

"Nosologica methodica, sistens morborum classes, genera, et species," &c. 1763, 5 vols. 8vo, and after his death, 1768, 2 vols. 4to. Since the appearance of this work, the subject has been ably cultivated by Linnæus, by Vogel, by Sagar, and lastly, by Dr. Cullen, to whose arrangement many give the preference.[1]

SAUVEUR (Joseph), an eminent French mathematician, was born at La Fleche, March 24, 1653. He was totally dumb till he was seven years of age; and ever after was obliged to speak very slowly and with difficulty. He very early discovered a great turn for mechanics, and when sent to the college of the Jesuits to learn polite literature, made very little progress, but read with greediness books of arithmetic and geometry. He was, however, prevailed on to go to Paris in 1670, and, being intended for the church, applied himself for a time to the study of philosophy and theology; but mathematics was the only study he cultivated with any success; and during his course of philosophy, he learned the first six books of Euclid in the space of a month, without the help of a master.

As he had an impediment in his voice, he was advised by M. Bossuet, to give up the church, and to apply himself to the study of physic: but this being against the inclination of his uncle, from whom he drew his principal resources, Sauveur determined to devote himself to his favourite study, so as to be able to teach it for his support. This scheme succeeded so well, that he soon became the fashionable preceptor in mathematics, and at twenty-three years of age he had prince Eugene for his scholar.—He had not yet read the geometry of Des Cartes; but a foreigner of the first quality desiring to be taught it, he made himself master of it in an inconceivably small space of time.—Basset being a fashionable game at that time, the marquis of Dangeau asked him for some calculations relating to it, which gave such satisfaction, that Sauveur had the honour to explain them to the king and queen.

In 1681 he was sent with M. Mariotte to Chantilli, to make some experiments upon the waters there, in which he gave great satisfaction. The frequent visits he made to this place inspired him with the design of writing a treatise on fortification; and, in order to join practice with theory, he went to the siege of Mons in 1691, where he

[1] Eloy, Dict. Hist. de Medicine.—Dict. Hist.

continued all the while in the trenches. With the same view also he visited all the towns of Flanders; and on his return he became the mathematician in ordinary at the court, with a pension for life. In 1680 he had been chosen to teach mathematics to the pages of the Dauphiness. In 1686 he was appointed mathematical professor in the Royal College. And in 1696 admitted a member of the Academy of Sciences, where he was in high esteem with the members of that society. He became also particularly acquainted with the prince of Condé, from whom he received many marks of favour and affection. In 1703, M. Vauban having been made marshal of France, he proposed Sauveur to the king as his successor in the office of examiner of the engineers; to which the king agreed, and honoured him with a pension, which our author enjoyed till his death, which happened July 9, 1716, in the sixty-fourth year of his age.

Sauveur was of an obliging disposition, and of a good temper; humble in his deportment, and of simple manners. He was twice married. The first time he took a precaution more like a mathematician than a lover; for he would not meet the lady till he had been with a notary to have the conditions he intended to insist on, reduced into a written form; for fear the sight of her should not leave him enough master of himself. He had children by both his wives; and by the latter a son, who, like himself, was dumb for the first seven years of his life.

An extraordinary part of Sauveur's character is, that though he had neither a musical voice nor ear, yet he studied no science more than music, of which he composed an entire new system. It was he also who first invented the monochord and the echometer. He pursued his researches even to the music of the ancient Greeks and Romans, to the Arabs, and to the very Turks and Persians themselves; and was the inventor of the term *Acoustics*, now generally adopted to signify the theory of sounds and their properties. But Dr. Burney does not speak very highly of some of his musical theories.

Sauveur's writings, which consist of pieces rather than of set works, are all inserted in the volumes of the memoirs of the Academy of Sciences, from 1700 to 1716, on various geometrical, mathematical, philosophical, and musical subjects.[1]

[1] Niceron, vol. IV.—Hutton's Dict.—Burney's Hist. of Music.

SAVAGE (HENRY), an English divine, was born about 1604, of a good family, in the parish of Eldsfield, Worcestershire. He entered of Baliol college, Oxford, as a commoner in 1621, took the degree of B. A. in Nov. 1625; in 1628 was made probationer fellow, and in 1630 completed his master's degree. On the commencement of the rebellion, he travelled into France with William lord Sandys, whose sister, the lady Mary, he afterwards married. Soon after his return he obtained the mastership of his college, Feb. 20, 1650, being at that time bachelor of divinity, and next year took his doctor's degree in the same faculty. Notwithstanding this compliance with the usurping powers, he was, on the restoration, made chaplain in ordinary to his majesty, prebendary of Gloucester in 1665, and rector of Bladon near Woodstock in Oxfordshire. He died, master of Baliol college, June 2, 1672, and was buried in the chapel.

Dr. Savage had a controversy with John Tombes, on infant baptism, and with Dr. Cornelius Burges on church-reformations, which produced some pamphlets of little consequence now; his principal work was his history of Balliol college, entitled "Balliofergus, or a commentary upon the foundation, founders, and affairs of Balliol college," 1668, 4to. Wood says, he had no natural *geny* for a work of this kind, and has committed many blunders; and it may be added, that his style is uncommonly vague, diffusive, and pedantic. His aim was to appear great in little things, and the gravity with which he discusses the origin, derivation, &c. of the name Katherine, whether it should be spelt with a K or a C, at what time the letter *k* was introduced, and the double *l* in Balliol, is truly wonderful. By his wife, lady Mary Sandys, he left issue Henry, Edwin, John, Katherine, and Thomas, and had buried two daughters in 1670 and 1671, in St. Mary Magdalen's church, Oxford. His widow died in an obscure house in St. Ebbe's parish, between the church and Westgate, May 15, 1683, and was buried in St. Mary Magdalen's church.[1]

SAVAGE (JOHN), D. D. the benevolent president of the famous club at Royston*, and, as Mr. Cole says, the only

* Of this club, see an account by Mr. Gough in Gent. Mag. LIII. p. 814. Dr. Savage, however, was not the only clergyman belonging to it. In the list of members, we find Ralph Freeman and Christopher Anstey, both D. D. The club likewise had its chaplain, and a well-stored wine-cellar!

[1] Ath. Ox. vol. II.—Chalmers's Hist. of Oxf.—Wood's MSS. in Mus. Ashmol.

clergyman ever admitted into it, was a member of Emanuel college, Cambridge, where he took his degrees, and was D. D. of both universities. He was rector, first of Bygrave, then of Clothall, Herts, and lecturer of St. George, Hanover-square, London. In his younger days he had travelled with James, fifth earl of Salisbury, who gave him the great living of Clothall, where Dr. Savage rebuilt the rectory-house. In his more advanced years he was so lively, pleasant, and facetious, that he was called the "Aristippus" of the age. One day, at the levee, George I. asked him, "How long he had stayed at Rome with lord Salisbury?" Upon his answering how long, "Why," said the king, "you stayed long enough, why did you not convert the Pope?" "Because, sir," replied he, "I had nothing better to offer him." Having been bred at Westminster, he had always a great fondness for the school, attended at all their plays and elections, assisted in all their public exercises, grew young again, and, among boys, was a great boy himself. He used to attend the schools, to furnish the lads with extempore epigrams at the elections. He died March 24, 1747, by a fall down the stairs belonging to the scaffolding for lord Lovat's trial; and the king's scholars had so great a regard for him, that, after his decease, they made a collection among themselves, and, at their own charge, erected a small tablet of white marble to his memory in the East cloister, with a Latin inscription. Besides a visitation and an assize sermon, Mr. Cole attributes the following works to him: 1. "The Turkish History by Mr. Knolles and sir Paul Rycaut abridged," 1701, 2 vols. 8vo. This was shewn to sir Paul, who approved of it so much, that he designed to have written a preface to it, had not death prevented him. 2. "A Collection of Letters of the Ancients, whereby is discovered the morality, gallantry, wit, humour, manner of arguing, and in a word the genius of the Greeks and Romans," 1703, 8vo.[1]

SAVAGE (RICHARD), an eminent instance of the uselessness and insignificancy of knowledge, wit, and genius, without prudence and a proper regard to the common maxims of life, was born in 1698. He was the son of Anne countess of Macclesfield, by the earl of Rivers. He might have been considered as the lawful issue of the earl of Macclesfield; but his mother, in order to procure a

[1] Nichols's Bowyer.—Cole's MS Athenæ in Brit. Mus.

separation from her husband, made a public confession of adultery in this instance. As soon as this spurious offspring was brought to light, the countess treated him with every kind of unnatural cruelty. She committed him to the care of a poor woman, to educate as her own. She prevented the earl of Rivers from making him a bequest in his will of 6000*l.* by declaring him dead. She endeavoured to send him secretly to the American plantations; and at last, to bury him in poverty and obscurity for ever, she placed him as an apprentice to a shoemaker in Holborn. About this time his nurse died; and in searching her effects, which he imagined to be his right, he found some letters which informed him of his birth, and the reasons for which it was concealed. He now left his low occupation, and tried every method to awaken the tenderness, and attract the regard, of his mother: but all his assiduity was without effect; for he could neither soften her heart, nor open her hand, and he was reduced to the miseries of want. By the care of the lady Mason, mother to the countess, he had been placed at the grammar-school at St. Alban's, where he had acquired all the learning which his situation allowed; and necessity now obliged him to become an author.

The first effort of his uncultivated genius was a poem against Hoadly, bishop of Bangor; of which the author was afterwards ashamed. He then attempted to write for the stage, but with little success: yet this attempt was attended with some advantage, as it introduced him to the acquaintance of sir Richard Steele and Mr. Wilks. Whilst he was in dependence on these gentlemen, he was an assiduous frequenter of the theatres, and never absent from a play in several years. In 1723 he brought a tragedy on the stage, in which himself performed a part, the subject of which was "Sir Thomas Overbury." If we consider the circumstances under which it was written, it will afford at once an uncommon proof of strength of genius, and an evenness of mind not to be ruffled. Whilst he was employed upon this work, he was without a lodging, and often without food; nor had he any other conveniences for study than the fields or the street; and, when he had formed a speech, he would step into a shop, and beg the use of pen, ink, and paper. The profits of this play amounted to about 200*l.*; and it procured him the notice and esteem of many persons of distinction, some rays of

genius glimmering through all the clouds of poverty and oppression. But, when the world was beginning to behold him with a more favourable eye, a misfortune befel him, by which not only his reputation, but his life, was in danger. In a night-ramble he fell into a coffee-house of ill-fame, near Charing-Cross; when a quarrel happened, and one Mr. Sinclair was killed in the fray. Savage, with his companion, was taken into custody, tried for murder, and capitally convicted of the offence. His mother was so inhuman, at this critical juncture, as to use all means to prejudice the queen against him; and to intercept all the hopes he had of life from the royal mercy; but at last the countess of Hertford, out of compassion, laid a true account of the extraordinary story and sufferings of poor Savage before her majesty; and obtained his pardon.

He now recovered his liberty, but had no means of subsistence; and a scheme struck him, by which he might compel his mother to do something for him, and extort that from her by satire, which she had denied to natural affection. The expedient proved successful; and lord Tyrconnel, on his promise to lay aside his design, received him into his family, treated him as his equal, and engaged to allow him a pension of 200*l.* a-year. In this gay period of life, when he was surrounded by affluence and pleasure, he published "The Wanderer, a moral Poem," 1729, which was approved by Pope, and which the author himself considered as his master-piece. It was addressed to the earl of Tyrconnel, with the highest strains of panegyric. These praises, however, in a short time, he found himself inclined to retract, being discarded by that nobleman on account of his imprudent and licentious behaviour. He now thought himself again at liberty to expose the cruelty of his mother, and accordingly published "The Bastard, a Poem." This had an extraordinary sale: and, its appearance happening at a time when the countess was at Bath, many persons there in her hearing took frequent opportunities of repeating passages from it, until shame obliged her to quit the place.

Some time after this, Savage formed a resolution of applying to the queen: she had given him his life, and he hoped her goodness might enable him to support it. He published a poem on her birth-day, which he entitled "The Volunteer Laureat." She graciously sent him fifty pounds, with an intimation that he might annually expect

the same bounty. His conduct with regard to this pension was very characteristic; as soon as he had received it, he immediately disappeared, and lay for some time out of the reach of his most intimate friends. At length he was seen again, pennyless as before, but never informed any person where he had been, nor was his retreat ever discovered. His perpetual indigence, politeness, and wit, still raised him new friends, as fast as his misbehaviour lost him his old ones; and sir Robert Walpole, the prime minister, was warmly solicited in his favour. Promises were given, but ended in disappointment; upon which he published a poem in the "Gentleman's Magazine," entitled, "The Poet's Dependence on a Statesman."

His poverty still increasing, he only dined by accident, when he was invited to the tables of his acquaintance, from which the meanness of his dress often excluded him. Having no lodgings, he passed the night often in mean houses, which are set open for any casual wanderers, sometimes in cellars, amongst the riot and filth of the meanest and most profligate of the rabble; and sometimes, when he was totally without money, walked about the streets till he was weary, and lay down in the summer upon a bulk, and, in the winter, with his associates in poverty, among the ashes of a glass-house. His distresses, however afflictive, never dejected him. In his lowest sphere, his pride kept up his spirits, and set him on a level with those of the highest rank. He never admitted any gross familiarity, or submitted to be treated otherwise than as an equal. This wretched life was rendered more unhappy, in 1738, by the death of the queen, and the loss of his pension. His distress was now publicly known, and his friends, therefore, thought proper to concert some measures for procuring him a permanent relief. It was proposed that he should retire into Wales, with an allowance of 50*l.* per annum, to be raised by subscription, on which he was to live privately in a cheap place, and lay aside all his aspiring thoughts.

This offer he seemed to accept with great joy, and set out on his journey with fifteen guineas in his purse. His friends and benefactors, the principal of whom was Pope, expected now to hear of his arrival in Wales; but, on the 14th day after his departure, they were surprised with a letter from him, acquainting them that he was yet upon the road, and without money, and could not proceed with-

but a remittance. The money was sent, by which he was enabled to reach Bristol; whence he was to go to Swansea by water. He could not immediately obtain a passage, and therefore was obliged to stay some time at Bristol; where, with his usual facility, he made an acquaintance with the principal people, and was treated with all kinds of civility. At last he reached the place proposed for his residence; where he stayed a year, and completed a tragedy, which he had begun in London. He was now desirous of coming to town to bring it on the stage: but his friends, and particularly Pope, who was his chief benefactor, opposed the design very strongly; and advised him to put it into the hands of Thomson and Mallet, to fit it for the stage, and to allow his friends to receive the profits, out of which an annual pension should be paid him. The proposal he rejected, quitted Swansea, and set off for London; but, at Bristol, a repetition of the kindness he had formerly found, invited him to stay. He stayed so long, that by his imprudence and misconduct he wearied out all his friends. His wit had lost its novelty; and his irregular behaviour, and late hours, grew very troublesome to men of business. His money was spent, his cloaths worn out, and his shabby appearance made it difficult for him to obtain a dinner. Here, however, he stayed, in the midst of poverty, hunger, and contempt, till the mistress of a coffee-house, to whom he owed about 8*l.* arrested him for the debt. He could find no bail, and was therefore lodged in prison. During his confinement, he began, and almost finished, a satire, entitled "London and Bristol delineated;" in order to be revenged on those who had no more generosity than to suffer a man, for whom they professed a regard, to languish in a gaol for so small a sum.

When he had been six months in prison, he received a letter from Pope, on whom his chief dependance now rested, containing a charge of very atrocious ingratitude. Savage returned a very solemn protestation of his innocence; and he appeared much disturbed at the accusation. In a few days after, he was seized with a disorder, which at first was not suspected to be dangerous; but, growing daily more languid and dejected, at last, a fever seizing him, he expired, August 1, 1743, in his forty-sixth year, and was buried in the church-yard of St. Peter, at the expence of the gaoler. Thus lived, and thus died, Richard Savage, leaving behind him a character strangely chequered

with vices and good qualities. He was, however, undoubtedly a man of excellent parts; and, had he received the full benefits of a liberal education, and had his natural talents been cultivated to the best advantage, he might have made a respectable figure in life. He was happy in an agreeable temper, and a lively flow of wit, which made his company much coveted; nor was his judgment, both of writings and of men, inferior to his wit; but he was too much a slave to his passions, and his passions were too easily excited. He was warm in his friendships, but implacable in his enmity; and his greatest fault, which is indeed the greatest of all faults, was ingratitude. He seemed to think every thing due to his merit, and that he was little obliged to any one for those favours which he thought it their duty to confer on him: it is therefore the less to be wondered at, that he never rightly estimated the kindness of his many friends and benefactors, or preserved a grateful and due sense of their generosity towards him.

The works of this original writer, after having long lain dispersed in magazines and fugitive publications, were collected and published by T. Evans, bookseller, in the Strand, in an elegant edition in two volumes, octavo, to which are prefixed the admirable "Memoirs of Savage," written by Dr. Samuel Johnson. They have since been incorporated in the "English Poets."[1]

SAVARON (JOHN), a celebrated president and lieutenant-general in the seneschalship and presidial court of Clermont in Auvergne, was born there about the beginning of the seventeenth century. He had an extensive knowledge of the belles lettres and law, and was one of the most learned men and eloquent magistrates of his time. He attended the states-general held at Paris in 1614, as a deputy from the Tiers Etat of the province of Auvergne, and defended its rights with zeal and firmness against the nobility and the clergy. He afterwards pleaded with great credit in the parliament of Paris, and died at a very advanced age in 1682, leaving many learned works much esteemed; the principal are, an edition of "Sidonius Apollinaris," 1609, 4to. with notes. "Origine de Clermont, Capitale d' Auvergne," the most complete edition of which is by Peter Durand, 1662, folio. "Traité des

[1] Life by Dr. Johnson.

"Duels," 8vo. "Traité de la Souveraineté du Roi et de son Roiaume aux Deputés de la Noblesse," 1615, 8vo, two parts; a curious and scarce work. "Chronologies des Etats Généraux," 8vo; the object of which is to prove that the Tiers Etat has always had admittance there, a seat, and a deliberative voice.[1]

SAVARY (FRANCIS), seigneur de Breves, a learned Frenchman who had the merit of introducing oriental printing into his country about the beginning of the seventeenth century, was the French ambassador at Constantinople for twenty-two years. On his return, about 1611, Henry IV. sent him to Rome as ambassador in the pontificate of Paul V. where, in 1613, he appears to have established a printing-office; for in the title of a translation of Bellarmin's conclusion, and a Psalter into Arabic, they are said to come *ex typographia Savariana.* Savary is said to have cast the types, and employed on these two works, as correctors, Scialac and Sionita, two Maronites from mount Lebanon. In 1615, Savary returned to Paris, bringing with him Sionita and the printer Paulin, who, in the same year, printed in small quarto, in Turkish and French, the "Treaty of 1604, between Henry the Great, king of France, and the sultan Amurath," &c. The following year appeared an Arabic Grammar, edited by Sionita and Hesronita. It appears that Savary had the liberality to lend his types to those who were desirous of printing works in the oriental languages. He died in 1627, when, we are told, the English and Dutch made offers for the purchase of his types, and the oriental manuscripts which he had collected in the Levant; but the king of France bought them, and soon after a new establishment appeared at Paris for oriental printing, all the credit of which was given to the cardinal Richelieu, while the name of Savary was not once mentioned. *Sic vos non vobis*, &c. These types are said to be still extant in the royal printing office. Savary published an account of his travels, from which we learn, that he projected certain conquests in the Levant, for the extension of the commerce of his country, and the propagation of Christianity. The number of oriental MSS. which he brought from the Levant amounts to ninety-seven.[2]

[1] Niceron, vol. XVII. [2] Dict. Hist.

SAVARY (JAMES), an useful French writer upon the subject of trade, was born at Doué in Anjou Sept. 22, 1622. He was sent to Paris, and put apprentice to a merchant; and carried on trade till 1658, when he left off the practice, to apply with more attention to the theory. It is said, that he had acquired a very competent fortune; but, in 1667, when the king rewarded with certain privileges and pensions such of his subjects as had twelve children alive, Savary was not too rich to put in his claim. He was afterwards admitted of the council for the reformation of commerce; and the orders, which passed in 1670, were drawn up from his instructions and advice. Being requested by the commissioners to digest his principles into a volume, he published at Paris, in 1675, 4to, "Le Parfait Négociant, ou, Instruction générale pour ce qui regarde le Commerce des Merchandises de France et des Pays Etrangers." This went through many editions, the best of which is that of 1777, 2 vols. 4to; and has been translated into almost all European languages. In 1688, he published "Avis et Conseils sur les plus importantes matieres du Commerce," in 4to; which has been considered as a second volume to the former work, and often re-printed. He died in 1690; and, out of seventeen children which he had by one wife, left eleven.

Two of the sons, JAMES and PHILEMON, became afterwards writers on the same subject. James Savary being chosen in 1686 inspector general of the manufactures at the custom-house of Paris, took an account of all the several sorts of merchandise that passed through it; and ranged in alphabetical order all the words relating to manufactures and commerce, with definitions and explications, merely at first for his private use, but being told how useful such a work might prove, if extended and methodized, he employed his brother Philemon to assist him, but died in 1716, leaving it unfinished. Philemon at length published it at Paris in 1723, under this title, "Dictionnaire Universel du Commerce," in 2 vols. folio; and, animated by the favourable reception given to this work, spent three other years in making it more complete and perfect; and finished a third volume, by way of supplement to the two former, which appeared in 1729. This was after his death, which happened in 1727. This "Dictionary of Commerce" has been universally spoken of as a very excellent work, and has been often reprinted. The best edition is

that edited by Philibert, at Copenhagen, 1759—66, 5 vols. fol.[1]

SAVARY (NICHOLAS), a French traveller, was born at Vitre in Brittany, and pursued his studies at Rennes with considerable distinction. In 1776, he visited Egypt, at which place he remained for the space of three years. Whilst here he paid particular attention to the manners of the inhabitants, a knowledge of the Arabic tongue, and an investigation of antiquities. From Egypt he went to the islands of the Archipelago, over most of which he travelled, and examined them with careful attention. On his return to France, in 1780, he published, "A translation of the Koran, with a sketch of the life of Mahomet." He also published an extract from the above work, which he called "La Morale de Mahomet." His principal work was "Letters on Egypt," which have been well received, and translated into different European languages. Yet it is objected to this work, and with great appearance of reason, that the author has yielded too much to the powers of a lively imagination, and that he has given rather a fascinating than a correct picture. Volney's Travels may serve to restore the likeness, and correct Savary's exuberances. Encouraged, however, by the success of this work, Savary published his "Letters on Greece," which is likewise an agreeable and entertaining performance. Soon after this period he died, at Paris, in 1788. He was a man of considerable talents, an excellent taste, and a lively fancy; and, although many of his positions have been controverted, as well by Volney, as by other writers on the same subjects, his works are written in a style and manner which render them highly interesting to a large class of readers.[2]

SAVILE (Sir GEORGE), marquis of Halifax, a celebrated statesman, but of equivocal character, was descended from an ancient family in Yorkshire. He was the son of sir William Savile, bart. and Anne, daughter of Thomas lord Coventry, lord keeper of the great seal. He was born probably about 1630. Upon the death of his father, he succeeded to the title of baronet, and soon distinguished himself by his abilities in public affairs; and being zealous in bringing about the restoration, was created a peer, in consideration of his own and his father's merits. In 1668 he was appointed of that remarkable committee, which sat

[1] Niceron, vols. IX and X.—Dict. Hist. [2] Dict. Hist.

at Brook-hall for the examination of the accounts of the money which had been given during the Dutch war, of which no member of the House of Commons was admitted. In April 1672 he was called to a seat in the privy council; and, June following, went over to Holland with the duke of Buckingham and the earl of Arlington, as ambassador extraordinary and plenipotentiary, to treat about a peace with France, when he met with great opposition from his colleagues.

In 1675 he opposed with vigour the non-resisting test-bill; and was removed from the council-board the year following by the interest of the earl of Danby, the treasurer. He had provoked this lord by one of those witticisms in which he dealt so largely. In the examination before the council concerning the revenue of Ireland, lord Widrington confessed that he had made an offer of a considerable sum to the lord treasurer, and that his lordship had rejected it very mildly, and in such a manner as not to discourage a second attempt. Lord Halifax observed upon this, that "it would be somewhat strange if a man should ask the use of another man's wife, and the other should indeed refuse it, but with great civility." His removal was very agreeable to the duke of York, who at that time had a more violent aversion to him than even to Shaftesbury himself, because he had spoken with great firmness and spirit in the House of Lords against the declaration for a toleration. However, upon a change of the ministry in 1679, his lordship was made a member of the new council. The same year, during the agitation of the bill for the exclusion of the duke of York, he seemed averse to it; but proposed such limitations of the duke's authority when the crown should devolve upon him, as should disable him from doing any harm either in church or state; such as the taking out of his hands all power in ecclesiastical matters, the disposal of the public money, and the power of peace or war, and lodging these in the two Houses of Parliament; and that the parliament in being at the king's death should continue without a new summons, and assume the administration; but his lordship's arguing so much against the danger of turning the monarchy, by the bill of exclusion, into an elective government, was thought the more extraordinary, because he made an hereditary king the subject of his mirth, and had often said "Who takes a coachman to drive him, because his father was a good coachman?"

Yet he was now jealous of a small slip in the succession; though he at the same time studied to infuse into some persons a zeal for a commonwealth; and to these he pretended, that he preferred limitations to an exclusion, because the one kept up the monarchy still, only passing over one person; whereas the other really introduced a commonwealth, as soon as there was a popish king on the throne. And it was said by some of his friends, that the limitations proposed were so advantageous to public liberty, that a man might be tempted to wish for a popish king, in order to obtain them. Upon this great difference of opinion, a faction was quickly formed in the new council; lord Halifax, with the earls of Essex and Sunderland, declaring for limitations, and against the exclusion, while the earl of Shaftesbury was equally zealous for the latter; and when the bill for it was brought into the House of Lords, lord Halifax appeared with great resolution at the head of the debates against it. This so highly exasperated the House of Commons, that they addressed the king to remove him from his councils and presence for ever: but he prevailed with his majesty soon after to dissolve that parliament, and was created an earl. However, upon his majesty's deferring to call a new parliament, according to his promise to his lordship, his vexation is said to have been so great as to affect his health, and he expostulated severely with those who were sent to him on that affair, refusing the post both of secretary of state and lord-lieutenant of Ireland. A parliament being called in 1680, he still opposed the exclusion-bill, and gained great reputation by his management of the debate, though it occasioned a new address from the House of Commons to remove him. However, after rejecting that bill in the House of Lords, his lordship pressed them, though without success, to proceed to limitations; and began with moving that the duke might be obliged to live five hundred miles out of England during the king's life. In August 1682, he was created a marquis, and soon after made privy-seal, and, upon king James's accession, president of the council. But on refusing his consent to the repeal of the tests, he was told by that monarch, that, though he could never forget his past services, yet, since he would not comply in that point, he was resolved to have unanimity in his councils, and, therefore, dismissed him from all public employments. He was afterwards consulted by Mr. Sidney, whether he would

advise the prince of Orange's coming over; but, this matter being only hinted, he did not encourage a farther explanation, looking upon the attempt as impracticable, since it depended on so many accidents. Upon the arrival of that prince, he was sent by the king, with the earls of Rochester and Godolphin, to treat with him, then at Hungerford.

In that assembly of the lords which met after king James's withdrawing himself the first time from Whitehall, the marquis was chosen their president; and, upon the king's return from Feversham, he was sent, together with the earl of Shrewsbury and lord Delamere, from the prince of Orange, ordering his majesty to quit his palace at Whitehall, and retire to Hull. In the convention-parliament, he was chosen speaker of the House of Lords; and strenuously supported the motion for the vacancy of the throne, and the conjunctive sovereignty of the prince and princess, upon whose accession he was again made privy-seal. But, in the session of 1689, upon the inquiry into the authors of the prosecutions against lord Russell, Algernon Sidney, &c. the marquis, having concurred in these councils in 1683, now quitted the court, and became a zealous opposer of the measures of the government till his death, which happened in April 1695, and was occasioned by a gangrene in a rupture he had long neglected. There seems little in his conduct that is steady, or in his character that is amiable. Towards his end he showed some signs of repentance, which, according to Burnet, were transient. "He was," says that writer, "a man of great and ready wit, full of life and very pleasant, much turned to satire; he let his wit turn upon matters of religion; so that he passed for a bold and determined atheist, though he often protested to me, that he was not one, and said, he believed there was not one in the world. He confessed he could not swallow down all that divines imposed on the world; he was a Christian in submission; he believed as much as he could; and hoped, that God would not lay it to his charge, if he could not digest iron as an ostrich did, nor take into his belief things that must burst him. If he had any scruples, they were not sought for nor cherished by him; for he never read an atheistical book in his life. In sickness, I knew him very much affected with a sense of religion: I was then often with him, he seemed full of good purposes, but they went off with his sickness; he was

continually talking of morality and friendship. He was punctual in his payments, and just in all private dealings; but, with relation to the public, he went backward and forward and changed sides so often, that in the conclusion no side trusted him; he seemed full of commonwealth notions, yet he went into the worst part of king Charles's reign. The liveliness of his imagination was always too hard for his judgment. His severe jest was preferred by him to all arguments whatever; and he was endless in council; for, when after much discourse a point was settled, if he could find a new jest, whereby he could make that which was digested by himself seem ridiculous, he could not hold, but would study to raise the credit of his wit, though it made others call his judgment in question. When he talked to me, as a philosopher, of the contempt of the world, I asked him what he meant by getting so many new titles, which I called the hanging himself about with bells and tinsel; he had no other excuse for it but this, that, if the world were such fools as to value those matters, a man must be a fool for company: he considered them but as rattles, yet rattles please children; so these might be of use to his family."

By his first wife, daughter of Henry Spencer, earl of Sunderland, he had a son William, who succeeded him; and by a second wife, the daughter of William Pierrepoint, second son of Robert earl of Kingston, he had a daughter Gertrude, who was married to Philip Stanhope, third earl of Chesterfield, and was mother to the celebrated earl, who, says Maty, may be perhaps justly compared to his grandfather in extent of capacity, fertility of genius, and brilliancy of wit. They both, adds he, distinguished themselves in parliament by their eloquence; at court, by their knowledge of the world; in company, by their art of pleasing. They were both very useful to their sovereigns, though not much attached either to the prerogative or to the person of any king. They both knew, humoured, and despised the different parties. The Epicurean philosophy was their common study. William, the second marquis of Halifax, died in 1699, when the dignity became extinct in his family, but was revived in 1700 in the person of Charles Montague. The marquis William left three daughters: Anne, married to Charles Bruce, earl of Aylesbury; Dorothy, to Richard Boyle, the last earl of Burlington; and Mary, to Sackville Tufton, earl of Thanet.

George, marquis of Halifax, was the author of some tracts, written with considerable spirit and elegance. Besides his "Character of a Trimmer," he wrote "Advice to a Daughter;" "The Anatomy of an Equivalent;" "A Letter to a Dissenter, upon his Majesty's late Glorious Declaration of Indulgences;" "A rough Draught of a new Model at Sea, in 1694;" "Maxims of State." All which were printed together after his death; and the third edition came out in 1717, 8vo. Since these, there was also published under his name, "The Character of king Charles the Second; to which is subjoined, Maxims of State, &c." 1750, 8vo. "Character of Bishop Burnet," printed at the end of his "History of his own Times;" "Historical Observations upon the Reigns of Edward I. II. III. and Richard II. with Remarks upon their faithful Counsellors and false Favourites," 1689. He also left memoirs of his own times, from a journal which he kept every day of all the conversations which he had with Charles II. and the most distinguished men of his time. Of these memoirs two fair copies were made, one of which fell into the hands of Daniel earl of Nottingham, and was destroyed by him. The other devolved on the marquis's grand-daughter, lady Burlington, in whose possession it long remained; but Pope, as the late lord Orford informed Mr. Malone, finding, on a perusal of these memoirs, that the papists of those days were represented in an unfavourable light, prevailed on her to burn them; and thus the public have been deprived of probably a curious and valuable work.[1]

SAVILE (Sir HENRY), a most learned man, and a great benefactor to the learning of his country, was the son of Henry Savile of Bradley, in the township of Stainland, in the parish of Halifax, Yorkshire, by Ellen, daughter of Robert Ramsden. He was born at Bradley, Nov. 30, 1549, and first entered of Brasen-nose college, Oxford, whence he was elected to Merton-college in 1561, where he took the degrees in arts, and was chosen fellow. When he proceeded master of arts in 1570, he read for that degree on the Almagest of Ptolemy, which procured him the reputation of a man wonderfully skilled in mathematics and the Greek language; in the former of which, he voluntarily read a public lecture in the university for some time.

[1] Birch's Lives.—Royal and Noble Authors, by Mr. Park.—Malone's Life of Dryden.—Chesterfield's Memoirs, by Dr. Maty.

Having now great interest, he was elected proctor for two years together, 1575 and 1576, an honour not very common, for as the proctors were then chosen out of the whole body of the university, by the doctors and masters, and the election was not, as now, confined to particular colleges, none but men of learning, and such as had considerable interest, durst aspire to that honour. In 1578 he visited the continent, became acquainted with various learned foreigners, and obtained many valuable MSS. or copies of them. He is said to have returned a man of high accomplishments, and was made tutor in the Greek tongue to queen Elizabeth, or, as it is otherwise expressed, he read Greek and mathematics with her majesty, who had a great esteem for him. In 1585 he was made warden of Merton-college, which he governed six and thirty years with great credit, and greatly raised its reputation for learning, by a judicious patronage of students most distinguished for talents and industry. In 1596, he was chosen provost of Eton-college, of which society also he increased the fame by filling it with the most learned men, among whom was the ever-memorable John Hales. It is said, however, that he incurred some odium among the younger scholars by his severity, and his dislike of those who were thought sprightly wits. He used to say, "Give me the plodding student. If I would look for wits, I would go to Newgate, there be the wits." John Earle, afterwards bishop of Salisbury, was the only scholar he ever accepted on the recommendation of being a wit. James I. upon his accession to the crown of England, expressed a particular regard for him, and would have preferred him either in church or state; but sir Henry declined it, and only accepted the honour of knighthood from his majesty at Windsor on Sept. 21, 1604. His only son dying about that time, he devoted his fortune entirely to the promoting of learning. In 1619 he founded two lectures, or professorships, one in geometry, the other in astronomy; in the university of Oxford; which he endowed each with a salary of 160*l.* a year, besides a legacy of 600*l.* for purchasing more lands for the same use. In the preamble of the deed, by which a salary was annexed to these two professorships, it is expressly said that "geometry was almost totally unknown and abandoned in England." Briggs was his first professor of geometry; but Aubrey says, on the authority of bishop Ward, that he first sent for Gunter for that purpose, who, coming

with his sector and quadrant, "fell to resolving of triangles and doing a great many fine things. Said the grave knight, 'Do you call this reading of Geometrie? This is shewing of tricks, man,' and so dismissed him with scorne, and sent for Briggs." Sir Henry also furnished a library with mathematical books near the mathematical-school, for the use of his professors; and gave 100*l.* to the mathematical chest of his own appointing; adding afterwards a legacy of 40*l.* a year to the same chest, to the university and to his professors jointly. He likewise gave 120*l.* towards the new-building of the schools; several rare manuscripts and printed books to the Bodleian library; and a good quantity of matrices and Greek types to the printing-press at Oxford. Part of the endowment of the professorships was the manor of Little Hays in Essex. He died, at Eton-college, Feb. 19, 1621-2, and was buried in the chapel there, on the south side of the communion table, near the body of his son Henry, with an inscription on a black marble stone. The university of Oxford paid him the greatest honours, by having a public speech and verses made in his praise, which were published soon after in 4to, under the title of "Ultima Linea Savilii," and a sumptuous honorary monument was erected to his memory on the south wall, at the upper end of the choir of Merton-college chapel. Sir Henry Savile, by universal consent, ranks among the most learned men of his time, and the most liberal patrons of learning; and with great justice the highest encomiums are bestowed on him by all the learned of his time: by Isaac Casaubon, Mercerus, Meibomius, Joseph Scaliger, and especially the learned bishop Montagu; who, in his "Diatribæ" upon Selden's "History of Tithes," styles him "that magazine of learning, whose memory shall be honourable amongst not only the learned, but the righteous for ever."

We have already mentioned several noble instances of his munificence to the republic of letters: and his works exhibit equal zeal for the promotion of literature. In 1581, he published an English version of, 1. "Four Books of the Histories of Cornelius Tacitus, and the Life of Agricola; with notes upon them," folio, dedicated to queen Elizabeth. The notes were esteemed so valuable as to be translated into Latin by Isaac Gruter, and published at Amsterdam, 1649, in 12mo, to which Gruter subjoined a treatise of our author, published in 1598, under the title,

2. "A View of certain Military Matters, or commentaries concerning Roman Warfare;" which, soon after its first appearance, was translated into Latin by Marquardus Freherus, and printed at Heidelberg in 1601, but having become exceeding scarce, was reprinted by Gruter. In 1596, he published a collection of the best ancient writers of our English history, entitled, 3. "Rerum Anglicarum Scriptores post Bedam præcipui, ex vetustissimis codicibus nunc primum in lucem editi:" to which he added chronological tables at the end, from Julius Cæsar to the coming in of William the Conqueror. This was reprinted at Francfort in 1601, which edition has a complete index to it. The collection contains William of Malmsbury's history of the kings of England, and the lives of the English bishops; the histories of Henry of Huntingdon; the annals of Roger de Hoveden; the chronicle of Ethelwerd, and the history of Ingulphus; with a dedication to queen Elizabeth, &c. Wharton, in the preface to his "Anglia Sacra," objects only to Malmsbury's history, which he says was printed from an incorrect MS. 4. He undertook and finished an edition, most beautifully printed, of "St. Chrysostom's Works" in Greek, printed in 1613, 8 vols. folio. In the preface, he says, "that, having himself visited, about twelve years before, all the public and private libraries in Britain, and copied out thence whatever he thought useful to his design, he then sent some learned men into France, Germany, Italy, and the East; to transcribe such parts as he had not already, and to collate the others with the best manuscripts." At the same time, he makes his acknowledgment to several great men for their assistance; as Thuanus, Velserus, Schottus, Isaac Casaubon, Fronto Ducæus, Janus Gruterus, Hoeschelius, &c. In the eighth volume are inserted sir Henry Savile's own notes, with those of the learned John Bois, Thomas Allen, Andrew Downes, and other learned men. The whole charge of this edition, including the several sums paid to learned men, at home and abroad, employed in finding out, transcribing, and collating, the best manuscripts, is said to have amounted to no less than 8000*l.*; but, as soon as it was finished, the bishops and clergy of France employed, somewhat unfairly, as has been said, Fronton Duc, or Fronto Ducæus, who was a learned Jesuit, to reprint it at Paris, in 10 vols. folio, with a Latin translation, which lessened the price of sir Henry's edition; yet we are told, that the thousand copies

which he printed were all sold*. In 1618, he published a Latin work, written by Thomas Bradwardin, abp. of Canterbury, against Pelagius, entitled, 5. "De Causa Dei contra Pelagium, et de virtute causarum;" to which he prefixed the life of Bradwardin. This book was printed from six MSS. carefully collated. 6. "Nazianzen's Steliteutics," 1610. Towards this, says Oldys, he was favoured with the MS epistles of Nazianzen out of the Bodleian library, "which was a singular courtesy, and done because of his affection to the storing and preserving of the library," as if any thing could have been refused to such a benefactor. 7. "Xenophon's Institution of Cyrus," Gr. 1613, 4to. In 1621, he published a collection of his own mathematical lectures. 8. "Prælectiones Tredecim in principium Elementorum Euclidis Oxoniæ habitæ," 4to. 9. "Oratio coram Elizabethâ Regina Oxoniæ habita, anno 1592," Oxon. 1658, 4to; published by Dr. Barlow from the original in the Bodleian library, and by Dr. Lamphire, in the second edition of "Monarchia Britannica," Oxford, 1681, 8vo. 10. He translated into Latin king James's "Apology for the Oath of Allegiance." Six letters of his, written to Hugo Blotius, and Sebastian Tenguagelius, keepers of the imperial library, were published in Lambecius's "Bibliotheca," vol. III.; four are printed among "Camdeni Epistolæ," and others are in the Cotton and Harleian MSS. He was also concerned in the new translation of the Bible, executed by command of James I. being one of the eight persons at Oxford who undertook to translate the four Gospels, Acts, and Revelations. He left behind him several MSS. some of which are now in the Bodleian library, such as 1. "Orations." 2. "Tract of the original of Monasteries." 3. "Tract concerning the Union of England and Scotland, written at the command of king James I." He wrote notes likewise upon the margin of many books in his library, particularly of Eusebius's

* This work required such long and close application, that sir Henry's lady thought herself neglected, and coming to him one day into his study, she said, "Sir Henry, I would I were a book too, and then you would a little more respect me." To which one standing by, replied, "You must then be an almanack, madam, that he might change every year:" which answer displeased her.—The same lady, a little before Chrysostom was finished, when sir Henry lay sick, said, "If sir Harry died, she would burn Chrysostom for killing her husband." Which Mr. Bois hearing, told her, "That would be a great pity, for he was one of the sweetest preachers since the apostles' times;" with which she was so satisfied, that she said, "she would not do it for all the world."

"Ecclesiastical History," which were afterwards used, and thankfully acknowledged, by Valesius, in his edition of that work in 1659. He is mentioned as a member of the society of Antiquaries, in the introduction to the "Archæologia," and indeed there was no literary honour at that time of which he was not worthy.

He had a younger brother, THOMAS SAVILE, who was admitted probationer-fellow of Merton college, Oxford, in 1580; afterwards travelled abroad into several countries; upon his return, was chosen fellow of Eton college; and died at London in 1592-3, whence his body was removed to Oxford, and interred with great solemnity in the choir of Merton college chapel. He was a man of great learning, and an intimate friend of Camden; among whose letters there are fifteen of Mr. Savile's to him.

There was another HENRY SAVILE, related to the above family, and familiarly called Long Harry Savile, who entered a student of Merton college in 1587, during the wardenship of sir Henry, and was soon after made one of the portionists, commonly called postmasters. After taking the degree of B. A. he left Merton college, and removed to St. Alban-hall, where in 1595, he took the degree of M. A. Under the inspection of his learned kinsman, he became an eminent scholar, especially in the mathematics, physic (in which faculty he was admitted by the university to practise), chemistry, painting, heraldry, and antiquities. Afterwards, in order to extend his knowledge, he travelled into Italy, France, and Germany, where he greatly improved himself. He is said to have written several things, but none have been published. He gave Camden the ancient copy of Asser Menevensis, which he published in 1602, and which contains the legendary story of the discord between the new scholars which Grimbald brought with him to Oxford, at the restoration of the university by king Alfred, &c. This Henry Savile lived some years after his return from the continent, in the parish of St. Martin's in the Fields, London, and dying there April 29, 1617, aged forty-nine, was buried in the chancel belonging to the parish church, where was a monument to his memory. Among the Cotton MSS. is a letter from him to Camden, "concerning antiquities near Otley in Yorkshire."

There still remains one of this family to be noticed, sir JOHN SAVILE, elder brother to sir Henry, who was born at Bradley in 1545, and entered a commoner of Brasenose,

college about 1561, whence, without taking a degree, he went to the Middle Temple for the study of the law. Being called to the bar, he became autumn reader of that house in 1586, steward of the lordship of Wakefield, serjeant at law in 1594, one of the barons of the exchequer in 1598, and at the same time one of the justices of assize. In July 1603, a little before his coronation, king James conferred the honour of knighthood on him, being one of the judges who were to attend that solemnity. He died at London, Feb. 2, 1606, aged sixty-one, and was buried at St. Dunstan's church, Fleet-street, but his heart was buried in Methley church, Yorkshire, where is a monument to his memory, erected by his son. Camden acknowledges the assistance he received from sir John Savile in his historical labours. He left at his death several pieces fit for publication, but none have appeared, except "Reports of divers cases in the courts of common pleas and exchequer, from 22 to 36 Elizabeth," a thin folio, printed first in 1675, and again in 1688.[1]

SAVONAROLA (JEROME), a celebrated Italian monk, was born at Ferrara in 1452. In 1466 he became a Dominican at Bologna, and afterwards preached at Florence, but with very little success, and left the place. In 1489 he was invited by Lorenzo de Medici to return to Florence, where he became a very popular preacher. By pretensions to superior sanctity, and by a fervid eloquence, he hurried away the feelings of his hearers, and gained an ascendancy over their minds by his prophecies, which were directed both against church and state. Having by these means acquired a powerful influence, he began to despise the patronage of Lorenzo, and avoided his presence. After the death of Lorenzo, he placed himself at the head of a popular party in Florence, who aimed at the establishment of a free constitution. Savonarola seems to have promised them something between a republic and a theocracy. By such means his party became very formidable; and to flatter them yet more, he denounced terrible judgments to the court of Rome, and to the rest of the Italian states. In 1498 many complaints having been carried to Rome, in which he was accused of having reproached, in his sermons, the conduct of that court and the vices of the clergy, he

[1] Ath. Ox. vol. I.—Biog. Brit.—Watson's Halifax.—Harwood's Alumni Etonenses, p. 9 and 62.—Peck's Desiderata.—Strype's Whitgift, p. 244.—Letters by Eminent Persons, 1813, 3 vols. 8vo.—Wood's Annals.

was publicly excommunicated, which at first he regarded so far as to abstain from preaching, but finding that silence was considered as submission, and would ruin his cause, he resumed his function, and renewed his invectives against the pope and the court of Rome. But when the pope Alexander threatened to interdict the city, the magistrates commanded him to desist from preaching. At length he procured the assistance of a friar of his own convent, named Fra. Domenico da Pescia, who proposed to confirm his master's doctrines by the ordeal of walking through the flames, provided any one of their adversaries would do the same. The challenge was accepted by a Franciscan friar, and a day was appointed for the trial. Savonarola, finding that the adverse party were not to be intimidated, proposed that Domenico should be allowed to carry the host with him into the fire. This was exclaimed against by the whole assembly as an impious and sacrilegious proposal. It was, however, insisted upon by Domenico, who thereby eluded the ordeal. But the result was fatal to the credit of Savonarola, who was deserted by the populace, apprehended and dragged to prison, and condemned to be first strangled and then burnt, which sentence was put into execution on the 23d of May, 1498.

Various opinions have been entertained of this man's real character. Some of the friends of liberty and protestantism have considered him as a man who had elevated views and good intentions, though perverted by a spirit of fanaticism; and there seems no reason to doubt that he was really a friend to the liberty of Florence, and felt an honest indignation at the profligacy of the court of Rome, and the corruption of the catholic church. For these last reasons, some have even admitted him among the reformers and martyrs. But his title to this honour seems very questionable, and the character of a leader of a party is as discernible in his conduct as that of a reformer. There are a great number of his sermons remaining, and other works in Latin and Italian, most of them on religious subjects. His life, inserted in Bates's "Vitæ Selectorum," was written in Latin by John Francis Picus de Mirandola, prince of Concordia. Queti published an edition of it, to which he added notes, with the Latin translation of some of Savonarola's works, and a list of them.[1]

1. Tiraboschi.—Roscoe's Lorenzo.—Gen. Dict.

SAWYER (Sir Robert), an eminent lawyer in the seventeenth century, was a member of Magdalen college, Cambridge, where he took his degree of M. A. in 1655, and was the same year admitted *ad eundem* at Oxford. He was afterwards a benefactor to the library of his college. After studying law at the Inner Temple, he was admitted to the bar, and had a large share of practice at London, and on the Oxford circuit. In 1661 he was knighted, and in Feb. 1680, was appointed attorney-general. As a lawyer he formed himself after the lord chief justice Hale, under whom he practised, and of whom he was a just admirer. Like that excellent person, he was a man of general learning, and, according to Granger, of an integrity that nothing could corrupt; but bishop Burnet represents him as a dull hot man, and forward to serve all the designs of the court. Had this been always the case, however, king James would not have dismissed him from the office of attorney general, which he did in 1687, because he perceived that sir Robert could not have been prevailed upon to mould the laws to such purposes as were never intended by the legislature. On the other hand, Granger allows that he was justly censured for his harsh treatment of lord Russel on his trial, and it is certain that he supported some of king James's arbitrary measures, being the manager in depriving the city of London of its charter. At the time of the revolution, he sat as member of parliament for the university of Cambridge, and was expelled the house for being concerned, as attorney-general, in the prosecution of sir Thomas Armstrong, who was executed for being one of the conspirators in the Rye-house plot. In the next sessions he was re-chosen, and appears to have sat quietly for the remainder of his life. He died in 1692, at Highclear in Hampshire, where he had an estate, and rebuilt the parish church. His only daughter married the earl of Pembroke, and died in 1706. Under his name, and those of Heneage Finch, sir George Treby, and Henry Pollexfen, were published in 1690, folio, "Pleadings and arguments with other proceedings in the court of king's bench upon the Quo Warranto, touching the charter of the city of London, with the judgment entered thereupon."[1]

SAXE (Maurice, Count of), a celebrated commander, was born October 19, 1696, at Dresden, and was the

[1] Ath. Ox. vol. II.—Burnet's Own Times.—Cole's MS Athenæ in Brit. Mus. —Granger.—North's Life of Lord Keeper Guilford, p. 287.

natural son of Frederick Augustus II. king of Poland, and Aurora, countess of Konigsmarc. He gave evident proofs of his taste for military affairs from his childhood; was taught to read and write with the utmost difficulty; nor could he ever be prevailed upon to study a few hours in the morning, otherwise than by a promise that he should ride on horseback in the afternoon. He liked to have Frenchmen about him, for which reason their language was the only foreign one which he willingly learnt grammatically. He attended the elector in all his military expeditions; was at the siege of Lisle in 1708, when only twelve years old, and mounted the trenches several times both at the city and at the fortress, in sight of the king, his father, who admired his intrepidity. Nor did he discover less courage at the siege of Tournay, the year following, where he twice narrowly escaped death; and at the battle of Malplaquet, far from being shocked by the dreadful carnage which attended the engagement, he declared in the evening, "that he was well pleased with the day." In 1711, he followed the king of Poland to Stralsund, where he swam over the river, in sight of the enemy, with his pistol in his hand, during which time he saw, without any seeming emotion, three officers and above twenty soldiers fall by his side. When he retired to Dresden, the king, who had been witness to his courage and abilities, raised a company of horse for him. Count Saxe spent the whole winter in teaching his regiment some new evolutions, which he had invented, and marched them against the Swedes the year following. This regiment suffered much at the battle of Gadelbush, where he made them return three times to the attack. This campaign being ended, mad. de Konigsmarc married him to the young countess de Loben, a rich and amiable lady, whose name was *Victoria*, which name, count Saxe afterwards said, contributed as much to fix his choice on the countess, as her beauty and large fortune. This lady brought him a son, who died young, and the count having at length a disagreement with her, procured his marriage to be dissolved in 1721, but promised the countess never to marry again, and kept his word. She married a Saxon officer soon after, by whom she had three children, and they lived in harmony together. It was with great reluctance that the countess had consented to her marriage being dissolved, for she loved count Saxe; and the latter frequently repented afterwards of having taken

such a step. He continued to signalize himself in the war against Sweden, was at the siege of Stralsund in December 1715, when Charles XII. was blocked up, and had the satisfaction of seeing him in the midst of his grenadiers. The behaviour of this celebrated warrior inspired count Saxe with a high degree of veneration, which he ever retained for his memory. He served against the Turks in Hungary in 1717, and on his return to Poland in 1718, received the order of the white eagle from the king. In 1720, he visited France, and the duke of Orleans, then regent, gave him a brevet of marechal de camp. Count Saxe afterwards obtained leave from his Polish majesty to serve in France, where he purchased a German regiment in 1722, which afterwards bore his name. He changed the ancient exercise of this regiment for one of his own invention; and the chevalier Folard, on seeing this exercise, foretold immediately, in his Commentary on Polybius, tom. III. b. ii. chap. 14, that count Saxe would be a great general. During his residence in France, he learnt mathematics and the art of fortification with astonishing facility, till 1725, when prince Ferdinand, duke of Courland, falling dangerously ill in the month of December, he turned his thoughts to obtaining the sovereignty of Courland. With this view, he set out for Mittau, and arrived there, May 18, 1726. He was received with open arms by the states, and had several private interviews with the duchess dowager of Courland, who had resided there since her husband's decease. This lady was Anne Iwanaw, second daughter of the czar Iwan Alexiowitz, brother of Peter the Great. Count Saxe, having communicated his design to her, soon engaged her in his interests; and she acted with such indefatigable ardour, and conducted affairs so well, that he was unanimously elected duke of Courland, July 5, 1726. This choice being opposed by Poland and Russia, the duchess supported count Saxe with all her interest, and even went to Riga and Petersburg, where she redoubled her solicitations in favour of the late election. There seems indeed to be no doubt, but that, if the count had returned her passion, he would not only have maintained his ground in Courland, but shared the throne of Russia, which this princess afterwards ascended; but, during his stay at Mittau, an affair of gallantry between him and one of her ladies broke off the marriage, and induced the duchess to abandon him. From that moment the count's affairs took an

unhappy turn, and he was forced to go back to Paris in 1729. The following remarkable circumstance occurred during the course of his enterprize: Having written from Courland to France for a supply of men and money, mademoiselle le Couvreur, a celebrated actress, who was at that time attached to him, pawned her jewels and plate, and sent him 40,000 livres. When count Saxe returned to Paris, he applied himself to obtain a complete knowledge of the mathematics, and acquired a taste for mechanics. He refused the command of the Polish army offered him by the king, his brother, in 1733, and distinguished himself on the Rhine under marechal Berwick, particularly at the lines of Etlingen, and the siege of Philipsburg, after which he was made lieutenant-general August 1, 1734. Hostilities having recommenced on the death of the emperor Charles VI. count Saxe took Prague by assault, Nov. 26, 1741, then Egra and Ellebogen, raised a regiment of Hullans, and brought back marechal de Broglio's army upon the Rhine, where he fixed various posts, and seized the trenches of Lanterburg. He was appointed marechal of France, March 26, 1744, and commanded the main body of the army in Flanders, where he so exactly observed the motions of the enemies, who were superior in number, and made use of such excellent manœuvres, that he reduced them to remain inactive, for they were afraid to undertake any thing. This campaign in Flanders did count Saxe great honour, and was considered as a chef-d'œuvre of the military art. He won the famous battle of Fontenoi, under the king's command, May 11, 1745, where, though sick and weak, he gave his orders with such presence of mind, vigilance, courage, and judgment, as made him the admiration of the whole army. This victory was followed by the capture of Tournay, which the French besieged; of Ghent, Bruges, Oudenarde, Ostend, Ath, &c.; and at the time that the campaign was supposed to be finished, he took Brussels, February 28, 1746. Nor was the next campaign less honourable to count Saxe. He won the battle of Raucoux, Oct. 11, the same year, 1746; and his majesty, to reward such a constant series of glorious services, declared him marechal general of his camps and armies, Jan. 12, 1747. Marechal Saxe carried troops into Zealand, gained the battle of Lanfeldt, July 2 following, approved the siege of Bergen-op-Zoom, of which M. de Loewen made himself master, and took Maestrecht,

May 7, 1748. In consequence of these victories a peace was concluded at Aix-la-Chapelle, Oct. 18, the same year. Marechal Saxe went afterwards to Chambord, which the king had given him, ordered his regiment of Hullans thither, and kept a stud of wild horses, more proper for light cavalry than those used by the French. He visited Berlin some time after, and was magnificently entertained by his Prussian majesty. On his return to Paris, he formed a plan for the establishment of a colony in the island of Tobago; but gave it up, when he found that England and Holland opposed it. Count Saxe died, after a nine days' illness, at Chambord, Nov. 30, 1750, in the fifty-fourth year of his age. He wrote a book on the art of war, called "Mes Reveries," of which a very splendid edition, with his life, was published in 1757, 2 vols. 4to. There is also an English translation of it. His "Life" was printed in 1752, 3 vols. 12mo, reprinted often.

Count Saxe was a man of ordinary stature, of a robust constitution, and extraordinary strength. To an aspect, noble, warlike, and mild, he joined many excellent qualities of disposition. Affable in his manners, and disposed to sympathize with the unfortunate, his generosity sometimes carried him beyond the limits of his fortune. He was remarkably careful of the lives of his men. One day a general officer was pointing out to him a post which would have been of great use; "It will only cost you," said he, "a dozen grenadiers:" "That would do very well," replied the marshal, "were it only a dozen lieutenant-generals." He had been educated and died in the Lutheran religion. "It is a pity (said the queen of France, when she heard of his death) that we cannot say a single *De-profundis* for a man who has made us sing so many *Te Deums*." Religion had not much influence on his general conduct, but on his death-bed he is said to have reviewed his errors with remorse, and expressed much penitence.[1]

SAXI, or SASSI (JOSEPH ANTHONY), an ecclesiastical historian, was born at Milan in 1673. He for some time taught the belles lettres in his native city, and afterwards was employed as a missionary. In 1703 he was admitted a doctor of the Ambrosian college at Milan, and eight years afterwards was appointed director of that college, and keeper of its fine library. He died about 1756. He was author

[1] Dict. Hist.

of many theological, historical, and chronological works, among which are, 1. "Epistola ad Card. Quirium de Literatura Mediolanensium," 4to. 2. "De Studiis Mediolanensium Antiquis et Novis," Milan, 1729. 3. "Archiepiscoporum Mediolanensium Series critico-chronologica," ibid. 1756, 4to. 4. "St. Caroli Borromei Homiliæ, prefatione et notis," 1747, &c. 5 vols. fol. Some of the works of Saxi have been inserted in the collection "Rerum Italicarum Scriptores" by Muratori.[1]

SAXIUS (CHRISTOPHER), a very learned philologer and literary historian, was born at Eppendorff, a village between Chemnitz and Freyberg, in Saxony, where his father was a clergyman, Jan. 13, 1714. His proper name was Christopher Gottlob Sach, which, when he commenced author, he Latinized into Sachsius, and afterwards into Saxius, dropping the Gottlob altogether. His father first gave him some instructions in the learned languages, which he afterwards improved at the school of Chemnitz, but more effectually at the electoral school of Misnia, where he also studied classical antiquities, history, and rhetoric, and in 1735 went to Leipsic with the strongest recommendations for industry and proficiency. Here he studied philosophy under the celebrated Wolff, but as he had already perused the writings both of the ancient and modern philosophers with profound attention, he is said to have had the courage to differ from the current opinions. Philosophy, however, as then taught, was less to his taste than the study of antiquities, classical knowledge, and literary history, to which he determined to devote his days; and the instructions of professor Christ, and his living in the house with Menkenius, who had an excellent library, were circumstances which very powerfully confirmed this resolution. He had not been here above a year, when two young noblemen were confided to his care, and this induced him to cultivate the modern languages most in use. His first disputation had for its subject, "Vindiciæ secundum libertatem pro Maronis Æneide, cui manum Jo. Harduinus nuper assertor injecerat," Leipsic, 1737. Among other learned men who highly applauded this dissertation was the second Peter Burmann, in the preface to his Virgil, but who afterwards, in his character as a critic, committed some singular mistakes in condemning *Saxius*, while he applauded *Sachsius*, not know-

[1] Dict. Hist.

ing that they were one and the same. In 1738 Saxius took his master's degree, and commenced his literary career by writing a number of critical articles in the "Nova acta eruditorum," and other literary journals, from this year to 1747. This employment involved him sometimes in controversies with his learned brethren, particularly with Peter Burmann, or with foreign authors with whose works he had taken liberties. In 1745 he visited the most considerable parts of Germany, and was at Franckfort on the Maine during the coronation of the Emperor. In 1752 he was appointed professor of history, antiquities, and rhetoric at Utrecht, and on entering on his office pronounced an oration on the science of antiquity, which was printed in 1753, 4to. After this his life seems to have been devoted entirely to the duties of his professorship, and the composition of a great many works on subjects of philology and criticism, some in German, but principally in Latin. The most considerable of these, the only one much known in this country, is his "Onomasticon Literarium," or Literary Dictionary, consisting of a series of biographical and critical notices or references respecting the most eminent writers of every age or nation, and in every branch of literature, in chronological order. The first volume of this appeared in 1775, 8vo, and it continued to be published until seven volumes were completed, with a general Index, in 1790. To this, in 1793, he added an eighth or supplementary volume, from which we have extracted some particulars of his life, as given by himself. This is a work almost indispensable to biographers, and as the work of one man, must have been the production of many years' labour and attention. Some names, however, are omitted, which we might have expected to find in it; and the English series, as in every foreign undertaking of the kind, is very imperfect. We have seen no account of his latter days. He lived to a very advanced age, dying at Utrecht, May 3, 1806, in his ninety-second year.[1]

SAXO (GRAMMATICUS), a Danish historian, is supposed to have been a native of Denmark, but this has been a disputed point. As to his name *Sachse*, it is evident from many monuments of Danish antiquity, that it is of no obscure or late origin in the history of Denmark. Saxo himself calls the Danes his countrymen, Denmark his country;

[1] Saxii Onomast. vol. VIII.—Harles de Vitis Philologorum, vol. I.

and speaking of the kings, he terms them our kings. Some attribute his origin to Ambria, others with more reason to Sialandia, a Danish island. The name Scalandicus is also added to that of Saxo, in some editions of his works. He has been called Longus, which has induced some to attribute his descent to the noble family of the Langii. Others have rather chosen to ascribe this name to the height of his stature. Saxo, in his preface, speaks of his ancestors as having been distinguished in war, which indicates that they were of no ignoble race. His name of Grammaticus was titular, and expressive of his attainments in literature. There are different opinions concerning the year of his birth. It is, however, certain that he flourished in the twelfth century. Carpzovius endeavoured, by some acute and subtile reasonings, to ascertain the date. The education of Saxo is equally involved in uncertainty. Pontoppidan supposes that he studied at Paris, and there acquired the elegance of style for which he afterwards was distinguished. It is certain, that in the 12th century the Cimbri and the Danes frequently went to France for education. It may, however, be doubted, whether in the rage for trifle which then prevailed at Paris, Saxo could have procured a master who was capable of instructing him. We must be rather inclined to suppose that he owed his attainments to his own industry and talents. It appears that he applied to theology, for we find him appointed capitular in the bishopric of Lundens, and afterwards a prefect in the cathedral of Roschild. While he filled this office he was sent, in 1161, by Absalon, the bishop of Roschild, to Paris, with a view of inviting some monks from St. Genevieve, who might correct the depraved morals of those which belonged to Eskilsco. William Abbas accepted the invitation of Saxo, and three brothers followed him. These monks introduced into Denmark the monastic discipline which had been prescribed by St. Augustine. Various opinions have been offered about the date of Saxo's death. Pontanus supposes it to have been in the year 1208. Some conjecture the time to have been 1190, others in 1201. But when we reflect that in his preface he speaks of Waldemar II. who ascended the throne of Denmark in 1203, and that Andrew Suno, to whom the history is dedicated, succeeded Absalon in the bishopric in 1202, we cannot agree with those who have adopted the earlier dates. Though some others have fixed the date in 1204, and others in 1206, the

general opinion is, that he died in 1208, aged upwards of seventy. He was buried in the cathedral of Roschild. Three centuries afterwards, an inscription was added to his tomb by Lago Urne, bishop of Scalandre. Though more elegant verses might have been invented, says Klotzius, none could have been more true.

Absalon, bishop of Roschild, first instigated Saxo to undertake the history of Denmark, and assisted him with his advice and with books. Saxo employed twenty years in accomplishing his undertaking, and at last rendered it worthy the expectations of Absalon: who, however, died before the history was completed, which Saxo inscribed to Andrew Suno, who was the successor to the see. After remaining in MS. for three hundred years, Christianus Petræus undertook the publication, having received the manuscript accurately written from Bergeius the archbishop of Lundens. It was delivered to be printed to Jodocus Badius Ascensius, and was published at Paris in 1514, and re-published at Basil, in 1534, by Oporinus. A third edition appeared at Francfort on the Maine, in 1576. At last, Stephanus Johannes Stephanius, historian to the king, and professor of eloquence and history in the university of Sora, with the aid of some Danish nobles, and the liberal contribution of the king, was enabled to publish an edition of Saxo, in folio, printed at Sora, 1644. A second part of the volume appeared in the following year, containing the "Prolegomena," and copious notes. There is a later edition by Christ. Adolphus Klotz, printed at Leipsic in 1771, 4to, and there are several Danish translations. The credibility of Saxo is somewhat doubtful, but his style is good, and much praised by critics of authority.[1]

SAY (SAMUEL), a dissenting minister of considerable talents, was born in 1675, and was the second son of the Rev. Giles Say, who had been ejected from the vicarage of St. Michael's in Southampton by the Bartholomew-act in 1662; and, after king James the second's liberty of conscience, was chosen pastor of a dissenting congregation at Guestwick in Norfolk, where he continued till his death, April 7, 1692. Some years after, the subject of this article being at Southwark, where he had been at school, and conversing with some of the dissenters of that place, met

[1] From the last edit. of this Dict. probably taken from Klotzius's Prolegomena. —Dict. Hist.

with a woman of great reputation for piety, who told him, with joy, that a sermon on Ps. cxix. 130, preached by his father thirty years before, was the means of her conversion. Being strongly inclined to the ministry, Mr. Say entered as a pupil in the academy of the Rev. Mr. Thomas Rowe at London about 1692, where he had for his fellow-students Mr. (afterwards Dr.) Isaac Watts, Hughes the poet, and Mr. Josiah Hort, afterwards archbishop of Tuam. When he had finished his studies, he became chaplain to Thomas Scott, esq. of Lyminge in Kent, in whose family he continued three years. Thence he removed to Andover in Hampshire, then to Yarmouth in Norfolk, and soon after to Lowestoff in Suffolk, where he continued labouring in word and doctrine eighteen years. He was afterwards co-pastor with the Rev. Mr. Samuel Baxter at Ipswich nine years; and lastly was called, in 1734, to succeed Dr. Edmund Calamy in Westminster, where he died at his house in James-street, April 12, 1743, of a mortification in his bowels, in the sixty-eighth year of his age.

In his funeral-sermon, preached by Dr. Obadiah Hughes, and afterwards printed, a due elogium is paid to his ministerial abilities; and, soon after his death, a thin quarto volume of his poems, with two essays in prose, "On the Harmony, Variety, and Power of Numbers," written at the request of Mr. Richardson the painter, were published for the benefit of his daughter, who married the Rev. Mr. Toms, of Hadleigh in Suffolk. The essays have been much admired by persons of taste and judgment. And the Gentleman's Magazine, for 1780, p. 568, has rescued from oblivion some remarks, by the same judicious hand, from the margin of a copy of Mr. Auditor Benson's "Prefatory Discourse to his Edition of Johnston's Psalms, and the Conclusion of that Discourse, 1741."

In the preface to his works, we are told that Mr. Say "was a tender husband, an indulgent father, and of a most benevolent, communicative disposition, ever ready to do good, and to distribute. He was well versed in astronomy and natural philosophy; had a taste for music and poetry, was a good critic, and a master of the classics. Yet so great was his modesty, that he was known only to a few select friends, and never published above two or three sermons, which were in a manner extorted from him." Among the modern Latin poets Broukhusius was his favourite; among the English, Milton, whose head, etched by Mr.

Richardson, is prefixed to his second essay. A letter from Mr. Say to Mr. Hughes, and two from Mr. Say to Mr. Duncombe, with a Latin translation of the beginning of "Paradise Lost," are printed among the "Letters of Eminent Persons deceased," vol. I. and vol. II. His characters of Mrs. Bridget Bendysh, grand-daughter of Oliver Cromwell, in the appendix to vol. II. first appeared (without a name) in Gent. Mag. 1765, p. 357. In the same volume, p. 423, "The Resurrection illustrated by the Changes of the Silkworm" is by the same hand. And some of his poetical pieces are in Nichols's "Select Collection, vol. VI.

Mr. Say had collected all the forms of prayer on public occasions from the time of archbishop Laud, which after his death were offered to the then archbishop of York (Dr. Herring), but were declined by him as "never likely to be employed in compositions of that sort for the public, that work being in the province of Canterbury." Yet, unlikely as it seemed, this event soon happened.[1]

SCÆVOLA. See ST. MARTHE.

SCALA (BARTHOLOMEW), an Italian, eminent as a statesman and man of letters, when letters were just reviving in Europe, was born about 1424, some say 1430. He was only the son of a miller; but, going early to Florence, he fell under the notice of Cosmo de Medici; who, observing uncommon parts in him and a turn for letters, took him under his protection, and gave him an education. He studied the law; and, taking a doctor's degree in that faculty, frequented the bar. After the death of Cosmo in 1464, Peter de Medici shewed the same regard for him; and Scala, through his means, was trusted by the republic in the most important negociations. In 1471, the freedom of the city was conferred on him and his descendants; and the year after he obtained letters of nobility; he was then secretary or chancellor of the republic. In 1484, the Florentines sent a solemn embassy to Innocent VIII, to congratulate him on his being raised to the pontificate; when Scala, one of the embassy, delivered a speech so very pleasing to the pope, that he was made by him a knight of the golden spur, and senator of Rome. In 1486, he was made holy-standard-bearer to the republic. He died at Florence in 1497; and left, among other children, a daugh-

[1] Gent. Mag. See Index.—Abp. Herring's Letters.—Wilson's Hist. of Dissenting Churches.

ter, named Alexandra, who afterwards became famous for her learning and skill in the Greek and Latin tongues.

During his life-time were published the abovementioned speech to pope Innocent; another speech which he made as chancellor of Florence, "Pro Imperatoriis militaribus signis dandis Constantio Sfortiæ Imperatori," 1481; and "Apologia contra vituperatores civitatis Florentiæ," 1496; in folio. His posthumous works are four books, "De Historia Florentina," and "Vita di Vitaliani Borromeo;" both printed at Rome in 1677, 4to. This history of the Florentine republic was written in twenty books, and deposited in the Medicean library; but, as only four of these books and part of a fifth were finished, no more have been thought fit for the press. He was the author also of "Apologues," and of some Latin and Italian "Poems." Some few of his letters have been published; and there are eight in the collection of Politian, with whom Scala, as appears from the correspondence, had the misfortune to be at variance. Politian probably despised him for being his superior in every thing but letters, and Scala valued himself too much on his opulence. Erasmus also has not passed a very favourable judgment on him: he represents him as a Ciceronian in his style. Scala's daughter Alexandra, above mentioned, was no less distinguished by her personal beauty, than her literary acquirements. She gave her hand to the Greek Marullus (See MARULLUS); and Politian is numbered among her unsuccessful admirers; a circumstance that may in some degree account for the asperities which marked his controversy with her father. She is said to have been assisted in her studies by John Lascaris, and Demetrius Chalcondylas. In evidence of her proficiency, we are told that she replied to a Greek epigram, which the gallantry of Politian addressed to her, in the same language and measure; and in a public representation of the "Electra" of Sophocles at Florence, she undertook to perform the principal female character, which, according to Politian, she did with great success. She died in 1506.[1]

SCALIGER (JULIUS CÆSAR), a very learned and eminent critic, was born, according to his son's account, April 23, 1484, at Ripa, a castle in the territory of Verona, and was the son of Benedict Scaliger, who, for seventeen years, commanded the troops of Matthias, king of Hungary, to

[1] Tiraboschi.—Gen. Dict.—Gresswell's Politian.—Roscoe's Lorenzo.

whom he was related. His mother was Berenice Lodronia, daughter of Count Paris. From the same authority we learn, that Scaliger was a descendant from the ancient princes of Verona; but while other particulars of the birth and family of Scaliger are called in question, this seems to be refuted by the patent of naturalization which Francis I. granted him in 1528, in which such an honourable descent would unquestionably have been noticed, whereas in this instrument he is called only "Julius Cæsar della Scala de Bordons, doctor of physic, a native of Verona." When therefore, his critical asperities had raised him enemies, they did not fail to strip him of his royal origin, and instead of it, asserted that he was the son of a school-master (some say an illuminator) of Verona, one Benedict Borden, who, removing to Venice, took the name of Scaliger, either because he had a *scale* for his sign, or lived in a street called from that instrument; and although Thuanus seems inclined to consider this story as the fabrication of Augustine Niphus, out of pique to Scaliger, it is certain that the royal origin of the Scaligers has always appeared doubtful, and we have now no means to remove the uncertainty.

He was taught Latin at home, and, according to his son, had for his preceptor John Jocundus of Verona, whom he himself in various parts of his works mentions as his master; but even this circumstance his opponents are not disposed to credit, and tell us, that as he was the descendant of princes, it was necessary to provide him with a preceptor like Jocundus, who was a man not only of high character, but a gentleman by birth. They also add some circumstances which certainly make it doubtful whether Scaliger really was taught by Jocundus, because it was neither by his knowledge of Latin, nor by philosophy or theology, that Jocundus acquired his reputation, but by his skill in the fine arts. (See JOCUNDUS.) It appears, however, less questionable, that at the age of twelve Scaliger was presented to the emperor Maximilian, who made him one of his pages, and that he served that emperor seventeen years, and gave proofs of his valour and dexterity in several expeditions, in which he attended his master. He was at the battle of Ravenna in 1512, in which he lost his father and brother Titus, whose bodies he conveyed to Ferrara, where his mother resided, who some time after died with grief.

His father dying in narrow circumstances, Scaliger found himself almost without a maintenance, and therefore resolved to enter into the Franciscan order, for which purpose he went to Bologna, and applied himself vigorously to study, especially to logic and Scotus's divinity; but changing his views of the ecclesiastical profession, he again entered into the army, and served some time in Piedmont. A physician, whom he knew at Turin, persuaded him to study physic; and accordingly he prosecuted it at his leisure hours, while he was in the army: he likewise learned the Greek language, of which he had been entirely ignorant till then. At length, frequent attacks of the gout determined him, at forty years of age, to abandon a military life, and devote himself entirely to the profession of physic. In this he had already acquired both skill and fame, and the bishop of Agen, being indisposed, and apprehending some need of a physician in his journey to his diocese, requested Scaliger to attend him. Scaliger consented upon condition that he should not stay at Agen above eight days: there, however, he conceived an attachment for a young lady, said to be not more than thirteen years of age, and remained at Agen waiting for her parents' consent. That obtained, he married her in 1529, lived with her twenty-nine years, and had fifteen children by her, seven of whom survived him. Whatever his origin, he must have been now a man of some consideration, for this lady was of a noble and opulent family.

After his settlement at Agen, he began to apply himself seriously to those general studies which made him most known in the literary world. He learned the French tongue at his first coming, which he spoke perfectly well in three months; and then made himself master of the Gascon, Italian, Spanish, German, Hungarian, and Sclavonian. During these studies, he maintained himself by the practice of physic. It is probable that he had taken a doctor's degree in this faculty at Padua; for, the letters of naturalization, which were granted him by Francis I. in 1528, give him this title. As he began his studies late, it was proportionably so before he commenced author, none of his works having appeared until he was forty-seven; but he soon gained a name in the republic of letters, which was both great and formidable. From this time, composition and controversy employed him till his death, which happened in 1558, in the seventy-fourth year of his

age. His epitaph was, "Julii Cæsaris Scaligeri quod fuit."

His son Joseph has described him as a man with many excellent qualities both of body and mind; tall, well-made, of a noble and venerable air, and very strong and active even to old age; of such sagacity, that he could divine the characters of men from their looks; of a prodigious memory; singularly averse to every departure from truth, and so charitable that his house was a kind of hospital to the indigent and distressed. With these good qualities, however, he had an insupportable pride and vanity, and a fastidious and petulant temper, which was excited to fury by every difference from his opinions, and every, the least contradiction, or fancied mark of disrespect. This appeared particularly in his treatment of Erasmus, who, in his "Ciceronianus, sive de optimo dicendi genere," had ridiculed certain of the learned in Italy, who would allow no expressions to be pure latinity but what were to be found in Cicero; and had even criticised the style of Cicero himself, for whom, nevertheless, he had the profoundest veneration. This provoked Scaliger to publish two orations in his defence; in which he treated his antagonist with the utmost virulence of contempt. The death of Erasmus, however, which happened while the second oration was printing, appears to have softened Scaliger's heart, and he wrote a poem, in which he expressed great grief at his dying before they were reconciled, and shewed a willingness to acknowledge his great virtues and merit.

Julius Cæsar Scaliger was certainly a man of extraordinary capacity, and of great talents both natural and acquired; but those who were his contemporaries, or who lived nearest to his times, have spoken of him in language too nearly approaching to extravagance. Colerus does not scruple to say, that he was the greatest philosopher since Aristotle, the greatest poet since Virgil, and the greatest physician since Hippocrates. Lipsius goes a little farther, and not only gives us Homer, Hippocrates, Aristotle, and Scaliger, as the four greatest men that ever appeared, but adds, that he prefers Scaliger to the three others. The elder Vossius ascribes to him a sort of human divinity; and Huet thinks he was expressly formed by nature as a consolation for our degeneracy in these latter days. From these, and other encomiums, which might be multiplied by a reference to the works of his contemporaries and im-

mediate successors, it is evident that his reputation was great and extensive; and if he began to study and to write so late in life as has been reported, it is easy to believe that his endowments and application must have been of the most extraordinary kind. A list of his principal works, therefore, seems necessary to illustrate his character. 1. "Exotericarum exercitationum liber quintus decimus de subtilitate ad Hieronymum Cardanum," Paris, 1557, 4to, often reprinted in 8vo. He calls this attack on Cardan the fifteenth book, because he had written fourteen others under the same title of "Exercitationes," which had no relation to Cardan. These, however, never were published. 2. "In Theophrasti libros sex de causis plantarum commentarii," Geneva, 1566, folio. 3. "Commentarii in Aristoteli adscriptos libros duos de plantis," ibid. 1566, folio. 4. "Aristotelis Hist. Animalium liber decimus, ac versione et commentario," Lyons, 1584, 8vo. This was a prelude to the entire work published by Maussac at Toulouse, in 1619, fol. "Aristotelis Hist. Animalium, Gr. & Lat. ex versione et cum commentariis J. C. Scaligeri." 5. "Animadversiones in Theophrasti historias plantarum," Lyons, 1584, 8vo. 6. "Commentarii in Hippocratis librum de Insomniis," Gr. & Lat. Lyons, 1538, 8vo, reprinted several times after. 7. "De causis linguæ Latinæ libri XIII." Lyons, 1540, 4to, &c. This is esteemed one of his most valuable works. 8. "J. C. Scaligeri adversus Desiderium Erasmum orationes duæ eloquentiæ Romanæ vindices, cum ejusdem epistolis & opusculis," Toulouse, 1621, 4to. The first of these orations, which we have already noticed, was printed at Paris in 1531, 8vo, and seems, therefore, to have been the first of our author's publications, an earnest of what the world might expect both from his genius and temper. 9. "Epistolæ," Leyden, 1600, 8vo. 10. "Epistolæ nonnullæ ex manuscripto Bibliothecæ Z. C. ab Uffenbach," printed in the sixth and eighth volumes of the "Amœnitates Litterariæ," by Schelhorn. They all relate to his orations against Erasmus. 11. "De Analogia sermonis Latini," subjoined to Henry Stephen's "Appendix ad Terentii Varronis assertiones analogiæ sermonis Latini," 1591, 8vo. 12. "Poetices Libri Septem," 1561, fol. and several times reprinted; this is his greatest critical work, in which, however, many mistakes and many untenable opinions have been discovered by more recent critics. 13. "Heroes," or epigrams on various personages,

of antiquity, Lyons, 1539, 4to. 14. "Epidorpides, seu carmen de sapientia et beatitudine," ibid, 1573, 8vo. 15. "Poemata in duas partes divisa," 1574 and 1600, 8vo. 16. "De comicis dimensionibus," prefixed to an edition of Terence printed at Paris, 1552, fol.[1]

SCALIGER (JOSEPH JUSTUS), son of the preceding, and heir to his talents and temper, was born at Agen in 1540; and, at eleven years of age, was sent with two of his brothers to the college of Bordeaux, where he was taught Latin. Three years after, on the appearance of the plague, he was obliged to return home to his father, who then superintended his education. He required of him every day a short exercise or theme upon some historical subject, and made him transcribe some poems, which he himself had composed. This last task is supposed to have inspired him with a taste for poetry, and so eager was he to show his proficiency, that he wrote a tragedy upon the story of Oedipus before he was seventeen. His father dying in 1558, he went to Paris the year following to study Greek, and attended the lectures of Turnebus for two months. But finding the usual course too dilatory, he resolved to study it by himself, and with the assistance of some knowledge of the conjugations, attempted to read Homer with a translation, in which he succeeded very soon, and at the same time formed to himself a kind of grammar, with which he was enabled to proceed to the other Greek poets, and next to the historians and orators, and by persevering in this course, he gained in the space of two years a perfect knowledge of the language. He afterwards turned his thoughts to the Hebrew, which he learned by himself in the same manner. All are agreed indeed, that he had an extraordinary capacity for learning languages, and is said to have been well skilled in no less than thirteen. He made the same progress in the sciences, and in every branch of literature; and he at length obtained the reputation of being the most learned man of his age, and his biographers have handed down to us little else than the progress of his studies and the chronology of his publications. In 1593 he was invited to the university of Leyden, to be honorary professor of Belles Lettres, on which occasion, if we may believe the "Menagiana," Henry IV.

[1] Gen. Dict.—Niceron, vol. XXIII.—Life by his son in Bates's Vitæ Selectorum.—Saxii Onomasticon.

of France treated him with great coldness and neglect. Scaliger had determined to accept the offer; and, waiting upon the king to acquaint him with his journey, and the occasion of it, "Well, Mr. Scaliger," said his majesty, "the Dutch want to have you with them, and to allow you a good stipend: I am glad of it," adding some other remarks of a grosser kind. Henry was no patron of learning or learned men: but some have supposed that he wished to mortify Scaliger, who had already shewn too much of his father's vanity and arrogant spirit. He now went to Leyden, where he spent the remainder of his life; and died there of a dropsy, Jan. 21, 1609, without having ever been married. He was a man of perfect sobriety of manners, and whose whole time was well spent in study. He had as great parts as his father, and far greater learning, having been trained to it from his infancy, which his father had not. He had a profound veneration for his father, and unfortunately extended it to an imitation of his irritable temper, and disrespect for his learned contemporaries. But he was often a discerner and encourager of merit. While at Leyden he was so struck with the early appearance of talent in Grotius, that he undertook to direct his studies. Grotius repaid his care by the utmost respect, and Scaliger's counsels were commands to him. The elder Scaliger lived and died in the church of Rome: but the son embraced the principles of Luther, and relates that his father also had intentions of doing so.

The works of Joseph Scaliger are very numerous and various: but his "Opus de Emendatione Temporum," printed at Paris 1583 in folio, is his greatest performance, in which he has collected every thing which might serve to establish the principles of chronology, and was the first who undertook to form a complete system. He has in this work rendered his name memorable to posterity, by the invention of the Julian period, which consists of 7980 years, being the continued product of the three cycles, of the sun 28, the moon 19, and Roman indiction 15. This period had its beginning fixed to the 764th year before the creation, and is not yet completed, and comprehends all other cycles, periods, and epochas, with the times of all memorable actions and histories. Scaliger has, therefore, been styled the father of chronology; and his "Thesaurus Temporum, complectens Eusebii Pamphili Chronicon cum Isagogicis Chronologiæ Canonibus," in which he has cor-

rected and reformed many things in his "Opus de Emendatione Temporum," seems to give him a sufficient claim to the title. The best edition of "De Emendatione Temporum" is that of Geneva, 1609, folio; of the "Thesaurus Temporum" that of Amsterdam, 1658, in 2 vols. folio.

He wrote notes and animadversions upon almost all the Greek and Latin authors: those upon Varro "de Lingua Latina" were written by him at twenty years of age; but scarcely any of his editions of the classics are now held in esteem. Gerard Vossius observes, that his conjectures are too bold, and quotes Peter Victorius, who said, that Scaliger was born to corrupt the ancients rather than to correct them. It is certain, at least, that he dealt too much in conjectural criticism, although he often shows a great degree of ingenuity, even in the most fanciful of the freedoms he takes with his author's meaning, and always leaves the reader impressed with his extensive learning.

He wrote some dissertations upon subjects of antiquity; and gave specimens of his skill in all branches of literature. He made a Latin translation to two centuries of Arabian proverbs, which were published at Leyden, 1623, with the notes of Erpenius, at the request of Isaac Casaubon, who tells us, that he employed less time in translating it than others who understood Arabic would have done in reading it. He was also obliged to write some controversial pieces: and his controversy with Scioppius, concerning the biography of his family in his work, entitled "De vetustate & splendore gentis Scaligeranæ," is a wretched example of literary rancour and personal obloquy. His "Poemata," in which there is not much poetical spirit, were published at Leyden, 1615, 8vo; his "Epistolæ," which are learned, and contain many interesting particulars of literary history, were edited by Daniel Heinsius, at the same place, 1637, 8vo.

There are two "Scaligerana;" one printed at the Hague in 1666; the other at Groningen 1669, and for some reason or other called "Scaligerana Prima." Desmaizeaux published a neat edition of them, together with the "Thuana," "Perroniana," "Pithœana," and "Colomesiana," at Amsterdam, 1740, in 2 vols. 12mo.[1]

SCAMOZZI (VINCENT), a celebrated architect, was born at Vicenza in 1550. He was educated under his

[1] Gen. Dict.—Niceron, vol. XXIII.—Bateii Vitæ, &c.—Saxii Onomast.

father, also an able architect, and went to Venice for improvement, where afterwards, on Palladio's death, he became the first architect, and was employed in various works, particularly the additions to the library of St. Mark, the Olympic theatre at Vicenza, and the new theatre at Sabbioneta. In 1615 he published in 2 vols. small folio, a work entitled "L'Idea dell' Architettura universale," in six books, the sixth of which, containing the five orders of architecture, is most esteemed. The French have a translation of his works, and an abridgment by Joubert. Scamozzi also published "Discorsi sopra le antichita di Roma," 1583, fol. with forty plates. He died in 1616.[1]

SCAPULA (JOHN), the reputed author of a Greek Lexicon, studied first at Lausanne, but has his name recorded in the annals of literature, neither on account of his talents and learning, nor for his virtuous industry, but for a gross act of disingenuity and fraud which he committed against an eminent literary character of the sixteenth century. Being employed by Henry Stephens, the celebrated printer, as a corrector to his press, while he was publishing his "Thesaurus Linguæ Græcæ," Scapula extracted those words and explications which he reckoned most useful, comprised them in one volume, and published them as an original work, with his own name. The compilation and printing of the Thesaurus had cost Stephens immense labour and expence; but it was so much admired by the learned men to whom he had shown it, and seemed to be of such essential importance to the acquisition of the Greek language, that he reasonably hoped his labour would be crowned with honour, and that the money he had expended would be repaid by a rapid and extensive sale. Before, however, his work came abroad, Scapula's abridgment appeared; which, from its size, price, and obvious utility, was quickly purchased, while the Thesaurus itself lay neglected in the author's hands. The consequence was a bankruptcy on the part of Stephens, while he who had occasioned it was enjoying the fruits of his treachery. Scapula's Lexicon was first published in 1580, in 4to. It was afterward enlarged, and published in folio. It has gone through several editions, the best of which is the Elzevir of 1652, some copies of which have the following imprint, "Londini, impensis Josuæ Kirkton et Samuelis Thomp-

[1] Tiraboschi.

son;" but it is the genuine Elzevir edition, the names of Kirkton and Thompson being appended only to the copies they purchased from the Leyden proprietors. Stephens charges the author with omitting a great many important articles, and with misunderstanding and perverting his meaning, and tracing out absurd and trifling etymologies, which he himself had been careful to avoid. Dr. Busby, so much celebrated for his knowledge of the Greek language, and his success in teaching it, would never permit his scholars in Westminster-school to make use of Scapula.[1]

SCARBOROUGH (Sir CHARLES), an eminent physician and mathematician, was born about 1616. After the usual classical education he was admitted of Caius college, Cambridge, in 1632, and took his first degree in arts in 1636. He was then elected to a fellowship, and commencing A. M. in 1640, he took pupils. In the mean time, intending to pursue medicine as his profession, he applied himself to all the preparatory studies necessary for that art. Mathematics constituted one of these studies: and the prosecution of this science having obtained him the acquaintance of Mr. (afterwards bishop) Seth Ward, then of Emanuel college, they mutually assisted each other in their researches. Having met with some difficulties in Mr. Oughtred's "Clavis Mathematica," which appeared to them insuperable, they made a joint visit to the author, then at his living of Aldbury, in Surrey. Mr. Oughtred (See OUGHTRED) treated them with great politeness, being much gratified to see these ingenious young men apply so zealously to these studies, and in a short time fully resolved all their questions. They returned to Cambridge complete masters of that excellent treatise, and were the first that read lectures upon it there. In the ensuing civil wars, Mr. Scarborough became likewise a joint sufferer with his fellow-student for the royal cause, being ejected from his fellowship at Caius. Upon this reverse of fortune he withdrew to Oxford, and entering himself at Merton college, was incorporated A. M. of that university, 23d of June, 1646. The celebrated Dr. Harvey was then warden of that college, and being employed in writing his treatise "De Generatione Animalium," gladly accepted the assistance of Mr. Scarborough. The latter also became acquainted with sir Christopher Wren, then a gentleman

[1] Clark's Bibliog. Dict. vol. IV.—Baillet Jugemens.—Morhoff Polyhist.

commoner of Wadham college, and engaged him to translate "Oughtred's Geometrical Dialling" into Latin, which was printed in 1649.

Upon leaving Oxford, and taking the degree of doctor of physic, Dr. Scarborough settled in the metropolis, where he practised with great reputation. In the College of Physicians, of which he was a fellow, he was particularly respected as a man of uncommon talents; and, in 1658, by the special appointment of the president, he introduced, with an elegant Latin speech, the marquis of Dorchester for his admission into the college that year. In the mean time Dr. Scarborough began to read his highly celebrated anatomical lectures at Surgeons' Hall, which he continued for sixteen or seventeen years, and was the first who introduced geometrical and mechanical reasonings upon the muscles.

Such extraordinary merit did not escape the notice of king Charles II., who conferred on him the order of knighthood in 1669, and at the same time appointed him his principal physician. He was nominated to the same honourable office by his majesty's brother, which he held both before and after his accession to the throne; and he also served king William in the same capacity. He was likewise appointed physician to the Tower of London, and held that office till his death, which occurred about 1696. Sir Charles Scarborough was married and left a son, who was created doctor of civil law at Oxford, in August 1702. In 1705, this gentleman printed in folio, from his father's manuscript, "An English Translation of Euclid's Elements, with excellent explanatory notes." Sir Charles also wrote "A Treatise upon Trigonometry;" "A Compendium of Lily's Grammar;" and "An Elegy on Mr. Abraham Cowley."[1]

SCARRON (PAUL), an eminent burlesque French writer, was the son of Paul Scarron, a counsellor in parliament, and born at Paris in 1610. Although deformed, and of very irregular manners, his father designed him for an ecclesiastic, and he went to Italy for that purpose, in his twenty-fourth year, whence he returned equally unfit for his intended profession, and continued his irregularities until he lost the use of his limbs, and could only use his

[1] Biog. Brit. vol. VII.—Supplement.—Knight's Life of Colet.—Ath. Ox. vol. II. Cole's MS Athenæ Cantab. in Brit. Mus.

hands and tongue. This happened in his twenty-seventh year; but, melancholy as his condition was, his burlesque humour never forsook him: he was continually talking and writing in this strain; and his house became the rendezvous of all the men of wit. Afterwards, a fresh misfortune overtook him: his father, who had hitherto supplied his wants, incurred the displeasure of cardinal Richelieu, and was banished, and although Scarron presented an humble request to Richelieu, which from its humour pleased that minister, no answer appears to have been returned, and both Richelieu and his father died soon after. Scarron at length, helpless, and deformed as he was, conceived thoughts of marriage; and, in 1651, was actually married to mademoiselle d'Aubigné, afterwards the celebrated madam de Maintenon, who lodged near him, and was about sixteen years of age. Unequal as this match was, she had influence enough to produce some salutary change in his manners and habits, and her wit and beauty served to increase the good company which frequented his house. Scarron died in 1660, and within a few minutes of his death, when his acquaintance were about him all in tears, "Ah! my good friends," said he, "you will never cry for me so much as I have made you laugh."

He had a considerable fund of wit, but could never prevent it from running into buffoonery, which pervades his works to such a degree, that few men of taste or delicacy have been able to peruse them. They sunk into oblivion in the refined age of Louis XVI. and have never been effectually revived since. Yet his "Virgil Travestie" and his "Comical Romance" are occasionally read. The whole of his works were printed at Paris, in 1685, and at Amsterdam in 1737 and 1752, 10 vols. 12mo.[1]

SCHAAF (CHARLES), a learned German, was born at Nuys, in the electorate of Cologne, 1646; his father was a major in the army of the landgrave of Hesse Cassel. He was educated for the church at Duisbourg; and, having made the Oriental tongues his particular study, became professor of them in that university in 1677. In 1679 he removed to Leyden, to fill the same post for a larger stipend; and there continued till 1729, when he died of an apoplexy. He published some useful books in the Oriental way; as, 1. "Opus Aramæum, complectens Gram-

[1] Moreri.—Dict. Hist.—D'Israeli's Curiosities, vol. II.

maticam Chaldaicam & Syriacam," 1686, 8vo. 2. "Novum Testamentum Syriacum, cum versione Latina," 1708, 4to. The Latin version is that of Tremellius, retouched. Leusden laboured jointly with him in this work till death, which happened when they were got to Luke xv. 20; and Schaaf wrote the remainder by himself. At the end of it is subjoined, "Lexicon Syriacum Concordantiale." 3. "Epitome Grammaticæ Hebraicæ," 1716, 8vo. 4. "A Letter in Syriac of the bishop Mar Thomas, written from Malabar to the patriarch of Antioch, and a Latin version by himself," 1714, 4to. 5. "Sermo Academicus de Linguarum Orientalium scientia," an Inauguration-Speech. In 1711 he drew up, at the request of the curators of the academy at Leyden, a catalogue of all the Hebrew, Chaldee, Syriac, and Samaritan books and manuscripts in the library there; which was joined to the catalogue of that library, published in 1711.[1]

SCHALKEN (GODFREY), an ingenious painter, was born at Dort, in 1643. His father placed him first with Solomon Van Hoogstraten, and afterwards with Gerard Dow, from whom he caught a great delicacy of finishing; but his chief practice was to paint candle-lights. He placed the object and a candle in a dark room; and looking through a small hole, painted by day-light what he saw in the dark chamber. Sometimes he drew portraits, and came with that view to England, but found the business too much engrossed by Kneller, Closterman, and others. Yet he once drew king William; but, as the piece was to be by candle-light, he gave his majesty the candle to hold, till the tallow ran down upon his fingers. As if to justify this ill-breeding, he drew his own picture in the same situation. Delicacy was no part of his character: having drawn a lady who was marked with the small-pox, but had handsome hands, she asked him, when the face was finished, if she must not sit for her hands: "No," replied Schalken, "I always draw them from my house-maid." After carrying on his business for some time in England, he settled at the Hague, where he died in 1706. Some additional anecdotes of him may be found in our authority.[2]

SCHEELE (CHARLES WILLIAM), a very learned chemist, was born in 1742, at Stralsund in the capital of Swedish

[1] Bibl. German. vol. XXII.—Niceron, vol. XXXIX.—Chaufepié.
[2] Walpole's Anecdotes.

Pomerania, where his father was a tradesman. Having shown an inclination to learn pharmacy, he was bound apprentice to an apothecary at Gottenburg, with whom he lived eight years, and at his leisure hours contrived to make himself master of the science of chemistry, reading the best authors, and making such experiments as his confined means would permit. From Gottenburg, he went to Malmo, and two years after to Stockholm. In 1773 he went to Upsal, and resided for some time in the house of Mr. Loock. Here Bergman first found him, saw his merit and encouraged it, adopted his opinions, defended him with zeal, and took upon him the charge of publishing his treatises. Under this liberal patronage (for Bergman procured him also a salary from the Swedish academy), Scheele produced a series of discoveries which at once astonished and delighted the world. He ascertained the nature of manganese; discovered the existence and singular properties of oxymuriatic acid: and gave a theory of the composition of muriatic acid, which promises fair to be the true one. He discovered a new earth which was afterwards called barytes; and he determined the constituents of the volatile alkali. All these discoveries are related in one paper published about 1772. He discovered and ascertained the properties of many acids, the nature of plumbago and molybdena; analyzed fluor spar, which had eluded the searches of all preceding chemists; and determined the constituents of tungstate of lime. His two essays on the prussic acid are particularly interesting, and display the resources of his mind, and his patient industry, in a very remarkable point of view. His different papers on animal substances are particularly interesting, and replete with valuable and accurate information. On one occasion, in his treatise on fire, Scheele attempted the very difficult and general subject of combustion; but his attempt was not crowned with success. The acuteness, however, with which he treated it deserves our admiration; and the vast number of new and important facts, which he brought forward in support of his hypothesis, is truly astonishing, and perhaps could not have been brought together by any other man than Scheele. He discovered oxygen gas, and ascertained the composition of the atmosphere, without any knowledge of what had been previously done by Dr. Priestley. His views respecting the nature of atmospheric air were much more correct than those of

Priestley; and his experiments on vegetation and respiration, founded on those views, were possessed of considerable value. These and other discoveries which stamp the character of Scheele as a philosopher, are to be found generally in the transactions of the Royal Society of Stockholm. Dr. Beddoes published an English translation of most of his dissertations, with useful and ingenious notes. There is also an English translation of his dissertation on air and fire, with notes by Richard Kirwan, esq.

In 1777 he was appointed by the medical college to be apothecary at Koping; and in this situation he remained until his death, although it was often wished that he had obtained a more conspicuous situation. He is said to have been offered an annuity of 300*l.* if he would settle in England, and that his death only prevented his accepting it. On May 19, 1786, he was confined to his bed; on the 21st he bequeathed his whole property to the widow of his predecessor at Koping, whom, when his end was approaching, he married out of a principle of gratitude, and on the same day he died, aged only forty-four.

According to the report of his friends, the moral character of this ingenious man was irreproachable, and though his manners were reserved, and he mixed little in company, he was of a very friendly and communicative disposition. He attained high fame under very disadvantageous circumstances. He understood none of the modern languages, except the German and Swedish, so that he had not the benefit of the discoveries made by foreigners, unless by the slow and uncertain medium of translations. The important services, however, which he rendered to natural philosophy, entitled him to universal reputation, and he obtained it.[1]

SCHEFFER (JOHN), a learned German, was born at Strasburg in 1621, and probably educated there. He applied himself principally to the study of Greek and Latin antiquities, and of history; and made himself a tolerable verbal critic upon Latin and Greek authors. He was driven out of his own country by the wars; and, as Christina of Sweden was at that time the general patroness of all men of letters, he withdrew into her kingdom in 1648. He was made, the same year, professor of eloquence and politics

[1] Crell's Chemical Journal in Gent. Mag. vol. LIX.—Thomson's Hist. of the Royal Society.

at Upsal; afterwards, honorary professor royal of the law of nature and nations, and assessor of the royal college of antiquities; and, at length, librarian of the university of Upsal. He died in 1679, after having published a great number of works. Many of his pieces relate to Greek and Roman antiquities, and are to be found in the collection of Grævius and Gronovius. He wrote notes upon many ancient authors; upon Ælian, Phædrus, "Arriani Tactica," of which last he made also a Latin version; Petronius, Hyginus, Julius Obsequens, Justin, &c. He was one of those who stoutly defended the authenticity of that fragment of Petronius, pretended to have been found at Trau; which, however, is generally judged to be a forgery, and accordingly rejected by Burman and other critics.[1]

SCHEINER (CHRISTOPHER), a considerable mathematician and astronomer, was born at Mundeilheim in Schwaben, in 1575. He entered into the society of the Jesuits when he was twenty; and afterwards taught the Hebrew tongue and the mathematics at Ingolstadt, Friburg, Brisac, and Rome. At length, he became rector of the college of the Jesuits at Neisse in Silesia, and confessor to the archduke Charles. He died in 1650, at the age of seventy-five.

Scheiner was chiefly remarkable for being one of the first who observed the spots in the sun with the telescope, though not the very first; for his observations of those spots were first made, at Ingolstadt, in the latter part of 1611, whereas Galileo and Harriot both observed them in the latter part of the year before, or 1610. Scheiner continued his observations on the solar phenomena for many years afterwards at Rome, with great assiduity and accuracy, constantly making drawings of them on paper, describing their places, figures, magnitude, revolutions, and periods, so that Riccioli delivered it as his opinion that there was little reason to hope for any better observations of those spots. Des Cartes and Hevelius also say, that in their judgment, nothing can be expected of that kind more satisfactory. These observations were published in 1630, in one volume folio, under the title of "Rosa Ursina," &c. Almost every page is adorned with an image of the sun with spots. He wrote also several smaller pieces relating to mathematics and philosophy, the principal of which are,

[1] Gen. Dict.—Niceron, vol. XXXIX.

1. "Oculus, sive Fundamentum Opticum," &c.; which was reprinted at London, in 1652, in 4to. 2. "Sol Ecliptieus, Disquisitiones Mathematicæ." 3. "De Controversiis et Novitatibus Astronomicis." [1]

SCHELHAMMER (GONTHIER CHRISTOPHER), a celebrated German physician and philosopher, was born March 3, 1649, at Jena, and was son of Christopher Schelhammer, a learned professor of anatomy and surgery in that city, and at Keil, where he was also physician to the duke of Holstein. Gonthier died January 11, 1716, in his sixty-seventh year, leaving "Introductio in artem medicam," Hall. 1726, 4to, and a great number of valuable and learned works on physic, of which it is to be wished that a complete collection was published. He published also some botanical dissertations, and first described the peculiar change which, during germination, takes place in the cotyledon of palms. The Schelhammera, in botany, was so called in honour of him. His life, by Scheffelius, in Latin, Vismar, 1727, 8vo, is prefixed to the letters written to him by several of the literati. [2]

SCHEUCHZER (JOHN JAMES), an eminent physician and naturalist, was the son of a very learned physician of the same names at Zurich, where he was born, August 2, 1672. His father dying in the prime of life, he appears to have been left to the care of his mother, and his maternal grandfather. He was educated at Zurich under the ablest professors, of whom he has left us a list, but says that he might with great propriety add his own name to the number, as he went through the greater part of his studies with no other guide than his own judgment. In 1692 he commenced his travels, and remained some time at Altdorf, attending the lectures of Wagenseil, Hoffman, father and son, Sturm, &c. In 1693 he went to Utrecht, where he took his degree of doctor of physic in Jan. 1694, and in 1695 returned to Nuremberg and Altdorf to study mathematics under Sturm and Eimmart. To Sturm he addressed a learned letter on the generation of fossil shells, which he attempted to explain on mathematical principles; but, discovering the fallacy of this, he adopted the theory of our Dr. Woodward, whose work on the subject of the natural history of the earth he translated into Latin, and published at Zurich in 1704.

[1] Martin's Biog. Philos.—Hutton's Dict.
[2] Dict. Hist.—Rees's Cyclopædia, art. Schelhammera.

Returning to Zurich, before this period, he was appointed first physician of the city, with the reversion of the professorship of mathematics. He now began to write various dissertations on subjects of natural history, particularly that of Swisserland, and wrote a system of natural history in German, which he published in parts in the years 1705, 6, and 7, the whole forming three small 4to volumes. He published afterwards three more in 1716, 1717, and 1718, which complete the natural history of Swisserland, with the exception of the plants, of which he had formed an herbal of eighteen vast volumes in folio. His "Nova litteraria Helvetica" began in 1702, and were continued to 1715. In 1694 he began his tours on the Alps, which he repeated for many years, the result of which was published under the title of "Itinera Alpina," one volume of which was published at London in 1708, 4to, and four at Leyden in 1713. In the course of these journeys, he improved the geography of his country, by a small map of Toggenbourg, and by his map of Swisserland in four large sheets. Amidst all these pursuits, his official duties, and his extensive literary correspondence, he found leisure to gratify his taste for medallic history, and translated Jobert's work on that subject, which does not, however, appear to have been printed. In 1712, Leibnitz, being acquainted with his learning and fame, procured him an invitation from the czar, Peter the Great, to become his majesty's physician, but the council of Zurich induced him to decline the offer, by an additional salary. Some time afterward, he obtained a canonry; but, according to Méister, his colleagues had no very profound respect for him, of which he gives the following ludicrous proof: A favourite crane belonging to Dr. Scheuchzer one day made her escape, and the doctor was obliged to climb the roof of the house to recover her, which he did at no small risk. The canons are said to have declared on this occasion, that they would have given a pension to the crane, if the doctor had broke his neck. It appears that this disrespect was mutual. They considered Scheuchzer as an intruder, and he despised their ignorance in condemning the Copernican system, and the theory of Swammerdam, as profane and pernicious. He appears to have had a considerable hand in the political and ecclesiastical affairs of Zurich, and had at one time a sharp controversy on religion with a Jesuit of Lucerne, whom Meister describes as the Don Quixote of the Romish church.

In 1731 appeared his great work, "Physica sacra," in 4 vols. folio, which was immediately republished in French at Amsterdam, in both instances enriched with a profusion of fine plates illustrative of the natural history of the Bible. This had been preceded by some lesser works on the same subject, which were now incorporated. He did not long survive this learned publication, dying at Zurich about the end of June 1733. He was a member of many learned societies, of our Royal Society, and of those of Berlin, Vienna, &c. and carried on a most extensive correspondence with the principal literati of Europe. He left a well-chosen and numerous library, a rich museum of natural history, and a collection of medals. Besides the works we have incidentally noticed, he published, 1. "Herbarium Diluvianum," Zurich, 1709, reprinted and enlarged, at Leyden, 1723, folio. 2. "Piscium querelæ et vindiciæ," Zurich, 1708, 4to. 3. "Oratio de Matheseos usu in Theologia," ibid. 1711, 4to. 4. "Museum Diluvianum," ibid. 1716, 8vo. 5. "Homo diluvii testis," ibid. 1726, 4to. 6. "De Helvetii aeribus, aquis, locis, specimen," ibid. 1728, 4to. He also wrote in German, a treatise on the mineral waters of Swisserland, Zurich, 1732, 4to. In 1740, Klein published "Sciagraphia lithologica curiosa, seu lapidum figuratorum nomenclator, olim à Jo. Jac. Scheuchzero conscriptus, auctus et illustratus," 4to. Of his "Physica Sacra," we have noticed the first edition published at Augsburgh, 1731—1735, four vols. folio, or rather eight volumes in four, the text of which is in German; this edition is valued on account of its having the first impressions of the plates. The Amsterdam edition, 1732—38, 8 vols. has, however, the advantage of being in French, a language more generally understood, and has the same plates. Scheuchzer had a brother, professor of natural philosophy at Zurich, who died in 1737, and is known to all botanists by his laborious and learned "Agrostographia," so valuable for its minute descriptions of grasses. He had a son with whom we seem more interested, JOHN GASPAR SCHEUCHZER, who was born at Zurich in 1702, and after studying at home came over to England, and received the degree of M. D. at Cambridge, during the royal visit of George I. in 1728, and died at London April 13, 1729, only twenty-seven years old. He had much of the genius and learning of his family, and was a good antiquary, medallist, and natural historian. He translated into English Koempfer's history of Japan, 1727, 2 vols. folio, and

had begun a translation of Koempfer's travels in Muscovy, Persia, &c. but did not live to complete it. He wrote also a treatise on inoculation. Some part of the correspondence of this learned family is in the British Museum.[1]

SCHIAVONI (ANDREA), named Medula, an eminent artist, was born in 1522, at Sebenico, in Dalmatia. His parents, who were poor, placed him with a house-painter at Venice, where, at his leisure hours, he acquired a superior taste, by studying the etchings and compositions of Parmigiano and the works of Giorgione and Titian in the public buildings of the city. At length, Titian, being informed of his unfortunate situation and promising talents, took him under his care, and soon afterwards employed him in the library of St. Marco, where Schiavoni is said to have painted three entiré cielings. Feeling his strength, he ventured to paint, in competition with Tintoretto, a picture for the church of the Santa Croce, representing the visitation of the Virgin to Elizabeth; and though he did not equal his antagonist, yet he received a considerable share of applause. Schiavoni was accounted one of the finest colourists of the Venetian school, and to colouring sacrificed almost every other attribute of the art; yet his compositions are managed with great dexterity, and executed with astonishing freedom. Two of his most admired works are in the church of the Padri Teatini at Rimini, representing the Nativity and the Assumption of the Virgin, and his "Perseus and Andromeda," and the "Apostles at the Sepulchre," are in the royal collection at Windsor. He died at Venice in 1582, at the age of sixty.[2]

SCHIAVONETTI (LEWIS), a very ingenious artist, was born at Bassano, in the Venetian territory, April 1, 1765. His father was a stationer, who was enabled to give him a useful, but limited education. From his infancy he had a peculiar taste for drawing; and attained such proficiency, that an able painter, Julius Golini, to whom some of his productions were shewn, undertook to instruct him in that art. At the age of thirteen Lewis was put under his care, and the high opinion he had formed of the boy's genius was confirmed by the rapid progress he made, while his amiable disposition endeared him so much, that he loved him as his own son. After three years of useful instruction, he had the misfortune to lose this master, who expired in his arms.

[1] Moreri.—Meister's Hommes Illustres de Suisse.—Eloy, Dict. Hist. de Medecine.—Ayscough's Catalogue of MSS. [2] Argenville, vol. I.—Strutt's Dict.

Left to pursue his own course, he turned his views to Count Remaudini, whose extensive typographical and chalcographical concern is rendered more famous by the giving employment to Bartolozzi and Volpato; and the works of those artists gave fresh impulse to the youth's ardour for improvement. About this time he became acquainted with one Lorio, an indifferent engraver, with whom he worked about twelve months, when, finding he had exhausted his fund of instructions, he resolved to alter his situation. A copy of a holy family in the line manner, from Bartolozzi, after Carlo Maratta, gained him immediate employment from Count Remaudini, and attracted the notice of Mr. Suntach, an engraver and printseller in opposition to Remaudini. About this time came to Bassano a wretched engraver of architecture, but a man of consummate craft and address. He became acquainted with Schiavonetti at Mr. Suntach's, and was ultimately the means of bringing him to England, where he became acquainted with Bartolozzi, and lived in his house until he established himself on his own foundation; after which Schiavonetti cultivated his genius with a success that answered the expectations which were first formed of it, and conducted all his affairs with an uprightness and integrity that will cause his memory to be equally revered as a gentleman and an artist. He died at Brompton, June 7, 1810, in the forty-fourth year of his age; and on the 14th was buried in Paddington church-yard, with a solemnity worthy of his talents and character.

In his person, Mr. Schiavonetti was rather tall and well made, and his amiable modesty, equability of temper, and promptness to oblige, won the good will of all who saw and conversed with him. Many acts of his private life showed the excellence of his character; among others, as soon as he began to derive profit from his profession, he devoted a portion of it to the support of his relatives in Italy; and constantly remitted to his aged parent a stipend sufficient to ensure him comfort.

Some of his principal performances are, the "Madre Dolorosa," after Vandyke: the Portrait of that Master in the character of Paris: Michael Angelo's celebrated Cartoon of the Surprize of the Soldiers on the Banks of the Arno: a series of Etchings, from designs by Blake, illustrative of Blair's Grave: the Portrait of Mr. Blake, after Phillips, for the same work: the Landing of the British Troops in Egypt, from Loutherbourg; and the Etching of the Canterbury Pilgrimage, from Stothard's esteemed picture.

There is no circumstance which more forcibly shews Mr. Schiavonetti's power of delineation, than his print from the Cartoon, considering the disadvantages under which he produced it. He had neither the benefit of an original, or an authentic copy, but engraved after a copy painted by H. Howard, R. A. from Sangallo's copy of his own study of Michael Angelo's Cartoon. The work of the "Canterbury Pilgrims" being no farther advanced than the etched state, is another and still more striking example of his powers as a draughtsman; every line is expressive of the object it aims to represent. This is the last great work of Mr. Schiavonetti's hand. From his own avowal in conversation at various times since he undertook it, and even during his last illness, it was a performance on which he meant to concentrate all his powers, and to build his reputation. He had, however, others in view, particularly a portrait of the president of the Royal Society, from a picture by Mr. Phillips, and the splendid representation of the Stag Hunt, by Mr. West, in which Alexander III. king of Scotland was rescued from the fury of a stag by Colin Fitzgerald. Schiavonetti, in the opinion of his biographer, classes with Gerard Audran, with Edelinck, Strange, and Woollett. He not only possessed the powers of delineation, the harmony of lines, the union in tones and in a general effect, which severally distinguish these eminent men; but he added a brilliancy and playful movement to his productions, approaching more nearly to the free pencilling of the painter, than any thing that can be found in the performances of those artists.[1]

SCHIDONI, or rather SCHEDONE (BARTOLOMEO), was born at Modena in 1560. He is said to have acquired the principles of the art of painting in the school of the Caracci, but must have remained there a very short time, as it is difficult to meet with any traces of their style in his works. He afterwards studied, and with the greatest success, the works and manner of Corregio. When his early works came to be admired, Ranuccio, duke of Parma, took him into his service, and for this patron he painted several pictures, which were among the principal ornaments of the collection of the king of Naples, who was heir to the Farnese family. Sir Robert Strange counted in that palace and the city of Naples near fourscore pictures by this artist. There are but few in the other collections. In the cathe-

[1] Life by a brother artist, Cromer, in Gent. Mag. vol. LXXX.

dral of Modena there is an admirable picture of his, of S. Geminiano restoring a dead child to life; there are also a few at Parma, but in general they are seldom to be met with to purchase. In all he is the imitator of Corregio, and between their works some connoisseurs have found it difficult to distinguish, nor has any artist so successfully imitated him, either in the harmony of his colouring, his knowledge of light and shadow, or the graces he has diffused throughout many of his compositions. Schidoni is said to have been addicted to gaming, which wasted his substance, and disturbed his mind; and at last to have fallen a sacrifice to it, not being able to overcome the mortification of having one night lost more than he was able to pay. He died at the age of fifty-six, in 1616.[1]

SCHILLER (FREDERIC), a German writer, principally known in this country as a dramatist, was born Nov. 10, 1759, at Marbach, in the duchy of Wurtemberg, where his father was lieutenant in the service of the duke. While a boy, he was distinguished by uncommon ardour of imagination, which he never sought to limit or controul. When young, he was placed in the military school at Stuttgard, but disliked the necessary subordination. He was intended for the profession of surgery, and which he studied for some time; but from the freedom of his opinions, he was obliged to withdraw himself through apprehension of the consequences, and it is said that, at this time, he produced his first play, "The Robbers." This tragedy, though full of faults and pernicious extravagancies, was the admiration of all the youth of enthusiastic sentiments in Germany, and several students at Leipsic deserted their college, with the avowed purpose of forming a troop of banditti in the forests of Bohemia; but their first disorders brought on them a summary punishment, which restored them to their senses, and Schiller's biographer gravely tells us, that this circumstance added to his reputation. The tragedy certainly was quite adapted to the taste of Germany, was soon translated into several foreign languages, and the author appointed to the office of dramatic composer to the theatre of Manheim. For this he now wrote his "Cabal and Love," the "Conspiracy of Fiesco," and "Don Carlos," and published a volume of poems, which procured him a wife of good family and fortune. This lady fell in love with

[1] Pilkington.—Strutt.—Strange's Catalogue.

him from reading his works, and is said to have roused him from those habits of dissipation in which he had indulged, and to which he was in great danger of falling a victim. He was now patronized by the duke of Saxe-Weimar, who conferred on him the title of aulic counsellor, and nominated him to the professorship of history and philosophy at the university of Jena. He had previously written an account of the "Revolt of the Netherlands from the Spanish government," and he now set about composing his "History of the thirty Years' War in Germany," a work which has been much admired in his own country. At length he removed to Weimar, where the pension, as honorary professor from the duke, was continued to him; and produced the "History of the most memorable Conspiracies," and the "Ghost-Seer," which displayed the peculiar turn of his mind, and were much read. In the latter part of his life he conducted a monthly work published at Tubingen, and an annual poetical almanac, and composed a tragedy entitled "The Maid of Orleans." He was the author of other dramatic pieces, some of which are known, though imperfectly, in this country, through the medium of translation. He died at Weimar, May 9, 1805, and he was interred with great funeral solemnity. In his private character Schiller was friendly, candid, and sincere. In his youth he affected eccentricity in his manners and appearance, and a degree of singularity seems always to have adhered to him. In his works, brilliant strokes of genius are unquestionably to be found, but more instances of extravagant representation of passion, and violation of truth and nature. They enjoyed some degree of popularity here, during the rage for translating and adapting German plays for our theatres; and although this be abated, they have contributed to the degeneracy of dramatic taste, and have not produced the happiest effects on our poetry.[1]

SCHILTER (JOHN), an eminent jurist, was born at Pegaw in Misnia, Aug. 29, 1632, and studied at Leipsic and Naumberg, where in 1651, he removed for two years to Jena, and then completed his course at Leipsic. In 1655 he took the degree of doctor in philosophy, as he did the same in the faculty of law at Strasburgh some years after. He practised for some time as an advocate at Naumberg, where prince Maurice of Saxe made him keeper of his ar-

[1] Gent. Mag.—Rees's Cyclopædia.

chives, and intendant or director of the territory of Sul in the county of Henneberg. About 1686 he accepted an invitation to Strasburgh, where he was appointed counsellor and advocate of the state, and honorary professor of the academy. He died there, May 14, 1705, in the seventy-third year of his age. He wrote a great many volumes on subjects connected with antiquities and with his profession, the principal of which are, 1. "Codex juris Alemannici feudalis," 1696, 3 vols. 4to. 2. "Thesaurus antiquitatum Teutonicarum," 1728, 3 vols. fol. a posthumous publication, edited by Scherzius at Ulm. 3. "Institutiones Canonici," 1721, 8vo, in which he endeavours to reconcile the canon law to that in use among the protestant churches. 4. "Institutiones juris publici," 1696, 2 vols. 8vo, one of his first, and a very learned work.[1]

SCHMIDT (CHRISTOPHER), a learned German, was born May 11, 1740, at Nordheim, and studied law at Gottingen. In 1762 he visited St. Petersburgh in company with count Munich, in whose family he had been tutor for some time, but returned to his studies, and took his law degrees at Gottingen, whence he removed to Helmstadt. He was soon after appointed professor in the Caroline college at Brunswick, where he lectured on history, public law, and statistics until 1779, when the prince made him a counsellor and keeper of the archives at Wolfenbuttel. In 1784, the prince added the title of aulic counsellor. He died in 1801. In his visit to Russia he contracted a fondness for that country and its language, and employed much of his time on its history. This produced various works, published in German, "Letters on Russia," "Materials for a knowledge of the Constitution and Government of Russia," "An attempt towards a new introduction to the History of Russia," &c. &c. He published also "A manual of History," "Historical miscellanies," and "A History of Germany," which is spoken of as an eloquent and useful work.[2]

SCHMIDT (ERASMUS), an excellent Greek scholar, was born at Delitzch in Misnia, 1560, and became eminent for his skill in the Greek tongue and in the mathematics; both which, although they are accomplishments seldom found in the same person, he professed with great reputation for many years at Wittemberg, where he died in 1637. He

[1] Niceron, vol. II.—Moreri.—Dict. Hist.—Saxii Onomast.
[2] Dict. Hist.

published an edition of "Pindar" in 1616, 4to, with a Latin version and learned notes. While Heyne finds many defects in this edition, he honours the editor with the title of "Editorum Pindari facile princeps." He wrote notes also upon Lycophron, Dionysius Periegetes, and Hesiod; which last was published at Geneva in 1693; an excellent "Concordance to the Greek Testament," fol. the best edition of which is that of 1717; and a "Commentary on the New Testament," much esteemed, Argent. 1650, fol.[1]

SCHMIDT (JOHN ANDREW), a learned Lutheran divine, was born at Worms, in 1652. In his twenty-seventh year, he hurt his right arm with a fall so much, that he could never recover the use of it: he learned to write, however, so well with the left, as to be able to compose near a hundred publications, without the help of an amanuensis, but they are chiefly theses upon subjects of ecclesiastical history. One of his pieces is entitled "Arcana dominationis in rebus gestis Oliverii Cromwelli;" another is against a book, supposed to be Le Clerc's, with this title, "Liberii de sancto amore Epistolæ Theologicæ." He translated Pardie's "Elements of Geometry" out of French into Latin. He died in 1726; and his funeral oration was made by John Laurence Mosheim, who speaks very highly in his praise.[2]

SCHNEBBELIE (JACOB), was son of a native of Zurich, in Switzerland, lieutenant in the Dutch army at the memorable siege of Bergen-op-Zoom in 1747; when, after a gallant resistance of two months, it was, as generally believed, surprised by the French under marshal Lowendal. Upon quitting the service Mr. Schnebbelie came over to England, and settled in the business of a confectioner, in which capacity he had frequently the honour of attending on king George II. He afterwards opened a shop at Rochester, where one of his sons still resides; and the same profession his son Jacob (who was born Aug. 30, 1760, in Duke's Court, in the parish of St. Martin in the Fields) followed for some time, first at Canterbury, and afterwards at Hammersmith; till, nature pointing out to him the proper road to fame and credit, he quitted his shop and commenced self-taught teacher, at Westminster and other public schools, of the art of drawing, in which he made a proficiency which introduced him to the notice of many among the learned and the great. To the earl of Lei-

[1] Moreri.—Dict. Hist. [2] Moreri.

cester's notice he was first introduced by accidentally sketching a view in his park near Hertford, and was employed by him in taking some of the most picturesque landscapes about Tunbridge Wells, with a view to their publication for his benefit. At their noble president's express recommendation he was appointed draughtsman of the society of antiquaries; and filled that office with equal credit to himself and his patron. The merits of his pencil are too generally known and acknowledged to require any exaggerated eulogium. Happy in a quick eye and a discriminating taste, he caught the most beautiful objects in the happiest points of view; and for fidelity and elegance of delineation, may be ranked high among the list of first-rate artists. The works put forth on his own account are not numerous. In 1781 he intended to publish six views of St. Augustine's Monastery, to be engraved by Mr. Rogers, &c.; five of which were completed, and one small view of that religious house was etched by himself. In 1787 he etched a plate representing the Serpentine River, part of Hyde Park, with the house of earl Bathurst, a distant view of Westminster Abbey, &c. now the property and in the possession of Mr. Jukes, intended to be aquatinted for publication. Mr. Jukes purchased also from him several views of Canterbury cathedral, St. Augustine's monastery, &c. In March 1788 he published four views of St. Alban's town and abbey, drawn and etched by himself; which in the November following were published, aquatinted by F. Jukes. About the same time that he set on foot the "Antiquaries Museum," he became an associate with the late James Moore, esq. F. S. A. and Mr. Parkyns, in the "Monastic Remains*;" which, after five numbers had appeared, he relinquished to his coadjutors. The assistance he occasionally gave to "The Gentleman's Magazine," the smallest part of his merit, it will be needless to particularize; his masterly hand being visible on whatever it was exerted. It is of more consequence to his fame to point out the beauties of many of the plates in the second and third volumes of the "Vetusta Monumenta" of the Society of Antiquaries; and in the second volume of the "Sepulchral Monuments of Great Britain†," the far greater part of the numerous plates in which are after him; or in the very many drawings he had finished, and the sketches he

* See Gent. Mag. vol. LXI. pp. 743, 1118, 1207.

† In the preface to which he is gratefully commemorated.

had designed, for Mr. Nichols's "History of Leicestershire." He had completed also some views of King's college chapel at Cambridge, in a style worthy that most beautiful and most perfect of all our gothic buildings, and in a manner which had so far recommended him to royal notice, that, had his life been spared, there is no doubt but he would have been properly distinguished.

Mr. Schnebbelie was not contented with drawing the remains of antiquity; his close pursuits had made him a proficient in the study of our national antiquities, and a judge of the different styles of Gothic architecture and monuments. His description of the various places and buildings which he had examined were judicious and accurate, and discovered what attention he paid to them. An outline, if we may so call it, of Gothic architecture, had been suggested to him, to have been illustrated by drawings of the various parts; and he had actually begun to compile a work under the title of "Antique Dresses since the reign of William the Conqueror, collected from various works; with their authorities." It may be safely affirmed, that few artists have produced more specimens of their talents, in their particular departments, than Mr. Schnebbelie in the four last years of his life, which is the short space of time since he seriously took up the pursuit.

Thus much for his professional abilities. But he had qualities of still greater worth, the virtues of an excellent heart. Those only who knew him intimately, and more especially those who at any time have travelled with him when he has been employed as a draughtsman, can judge of the alacrity of zeal with which he has dispatched his labour, of the cheerful pleasantry with which he has relieved its toil, and of the ingenuous frankness of his natural disposition. On all these accounts his loss will not be easily made up to his friends; and to his family it is irreparable.

He died in Poland-street, Feb. 21, 1792, in the thirty-second year of his age, after an illness of six weeks, which commenced with a rheumatic fever, occasioned by too intense an application to his professional engagements, and terminated in a total debility of body; leaving an amiable widow and three children. Two sons and a daughter died during the last year of their father's life; and a son was born five days after his death. He was interred in the burying-ground belonging to a new chapel

then building for St. James's parish, in the road from Tottenham court to Hampstead.

The very small portion of time which elapsed after the talents of Mr. Schnebbelie became universally acknowledged, did not enable him to lay by much store for his surviving family, who received a handsome relief from the Society to which he was draughtsman.[1]

SCHOEPFLIN (JOHN DANIEL), a learned historian and antiquary, was born September 6, 1694, at Sulzbourg, a town in the margraviate of Baden Dourlach; his father, holding an honourable office in the margrave's court, died soon after in Alsace, leaving his son to the care of his mother. After ten years studying at Dourlach and Basil, he kept a public exercise on some contested points of ancient history with applause, and finished his studies in eight years more at Strasbourg. In 1717, he there spoke a Latin panegyric on Germanicus, that favourite hero of Germany, which was printed by order of the city. In return for this favour he spoke a funeral oration on M. Barth, under whom he had studied; and another on Kuhn, the professor of eloquence and history there, whom he was soon after elected to succeed in 1720, at the age of twenty-six. The resort of students to him from the Northern nations was very great, and the princes of Germany sent their sons to study law under him. The professorship of history at Francfort on the Oder was offered to him; the czarina invited him to another at St. Petersburg, with the title of historiographer royal; Sweden offered him the same professorship at Upsal, formerly held by Scheffer and Boecler, his countrymen; and the university of Leyden named him successor to the learned Vitriarius. He preferred Strasbourg to all. Amidst the succession of lectures public and private, he found time to publish an innumerable quantity of historical and critical dissertations, too many to be here particularised. In 1725 he pronounced a congratulatory oration before king Stanislaus, in the name of the university, on the marriage of his daughter to the king of France; and, in 1726, another on the birth of the dauphin, besides an anniversary one on the king of France's birthday, and others on his victories. In 1726 he quitted his professorship, and began his travels at the public expence. From

[1] Account drawn up by Mr. Gough for Mr. Schnebbelie's "Antiquaries Museum."

Paris he went to Italy, stayed at Rome six months, received from the king of the Two Sicilies a copy of the "Antiquities of Herculaneum," and from the duke of Parma the "Museum Florentinum." He came to England at the beginning of the late king's reign, and left it the day that Pere Courayer, driven out of Paris by theological disputes, arrived in London. He was now honoured with a canonry of St. Thomas, one of the most distinguished Lutheran chapters, and visited Paris a third time in 1728. Several dissertations by him are inserted in the "Memoirs of the academy of inscriptions and belles lettres;" one, ascribing the invention of moveable types to Guttenberg of Strasbourg, 1440, against Meerman.

In 1733, he narrowly escaped from a dangerous illness. He had long meditated one of those works, which alone, by their importance, extent, and difficulty, might immortalise a society, a "History of Alsace." To collect materials for this, he travelled into the Low Countries and Germany in 1738, and into Switzerland 1744. At Prague he found that the fragment of St. Mark's Gospel, so carefully kept there, is a continuation of that at Venice. The chancellor D'Aguesseau sent for him to Paris, 1746, with the same view. His plan was to write the History of Alsace, and to illustrate its geography and policy before and under the Romans, under the Franks, Germans, and its present governors; and, in 1751, he presented it to the king of France, who had before honoured him with the title of "Historiographer Royal and Counsellor," and then gave him an appointment of 2000 livres, and a copy of the catalogue of the royal library. He availed himself of this opportunity to plead the privileges of the Protestant university of Strasbourg, and obtained a confirmation of them. His second volume appeared in 1761; and he had prepared, as four supplements, a collection of charters and records, an ecclesiastical history, a literary history, and a list of authors who had treated of Alsace: the publication of these he recommended to Mr. Koch, his assistant and successor in his chair. Between these two volumes he published his "Vindiciæ Celticæ," in which he examines the origin, revolution, and language of the Celts. The "History of Baden" was his last considerable work, a duty which he thought he owed his country. He completed this history in seven volumes in four years; the first appeared in 1763, the last in 1766. Having by this history illustrated his

country, he prevailed upon the marquis of Baden to build a room, in which all its ancient monuments were deposited in 1763. He engaged with the elector palatine to found the academy of Manheim. He pronounced the inaugural discourse, and furnished the electoral treasury with antiques. He opened the public meetings of this academy, which are held twice a year, by a discourse as honorary president. He proved in two of these discourses, that no electoral house, no court in Germany, had produced a greater number of learned princes than the electoral house. In 1766, he presented to the elector the first volume of the "Memoirs of a Rising Academy," and promised one every two years.

A friend to humanity, and not in the least jealous of his literary property, he made his library public. It was the most complete in the article of history that ever belonged to a private person, rich in MSS. medals, inscriptions, figures, vases, and ancient instruments of every kind, collected by him with great judgment in his travels. All these, in his old age, he presented to the city of Strasbourg, without any other condition except that his library should be open both to foreigners and his own countrymen. The city, however, rewarded this disinterested liberality by a pension of a hundred louis. He was admitted to the debates in the senate upon this occasion, and there complimented the senate and the city on the favour they had shewn to literature ever since its revival in Europe. November 22, 1770, closed the fiftieth year of the professorship of Mr. S.; this was celebrated by a public festival: the university assembled, and Mr. Lobstein, their orator, pronounced before them a discourse in praise of this extraordinary man, and the whole solemnity concluded with a grand entertainment. Mr. S. seemed born to outlive himself. Mr. Ring, one of his pupils, printed his life in 1769. In 1771, he was attacked by a slow fever, occasioned by an obstruction in his bowels and an ulcer in his lungs, after an illness of many months. He died August 7, the first day of the eleventh month of his seventy-seventh year, sensible to the last. He was buried in the collegiate church of St. Thomas, the city, in his favour, dispensing with the law which forbids interment within its limits. [1]

[1] Gent. Mag. 1783, by Mr. Gough, apparently from Harles de Vitis Philologorum, vol. III. or from Ring's Life.

SCHOMBERG (ALEXANDER CROWCHER), a learned English clergyman, was born July 6, 1756, and educated at Southampton-school, where he laid the foundation of his classical learning, and displayed his taste in some juvenile performances which were much approved. He afterwards cultivated these attainments under Dr. Warton at Winchester-school, whence he removed to Magdalen-college, Oxford, of which he became M. A. in 1781, and fellow and tutor. Although formed to excel in polite literature, his inclination led him into other pursuits, and the whole œconomy of human life became the subject of his observation. The interests of nations, the relations of arts, the circuitous channels and the secret recesses of commerce, and the wide range of operations in manufactures and agriculture, were open to his intuition. His "Chronological View of the Roman Laws," published in 1785, was the introduction to a larger work, for which he had furnished himself with ample materials, by his study of juridical antiquities. Connected with this, was his "Treatise on the Maritime Laws of Rhodes," in which he clearly investigated the origin, and elegantly described the nature, of the maritime codes which bore an analogy to the Rhodian laws. During the intervals of his occupation as tutor of the college, he visited the principal seats of commerce and manufactures in England and on the continent. The result of these researches was given, in 1787, in his "Historical and Political Remarks on the Tariff of the Commercial Treaty with France," which proved the very enlightened progress he had made in the science of political œconomy. From that time he had, with minute attention, observed the effects of that famous treaty upon both nations; and he had made a considerable progress in printing a series of facts and collateral deductions, under the title of "Present State and Manufactures in France," when he was interrupted by an excruciating disorder, which proved fatal April 6, 1792, at Bath, whither he had gone in hopes of relief from the waters. He was a man of an amiable disposition, and greatly lamented by his friends. He had taken orders, but had no preferment in the church.[1]

SCHOMBERG (FREDERIC duke of), a distinguished general, was descended of a noble family in Germany, and was

[1] Gent. Mag. vol. LXII.

the son of count Schomberg, by his first wife, an English lady, daughter of the lord Dudley; which count was killed at the battle of Prague in Bohemia in 1620, together with several of his sons. The duke was born in 1608. He served first in the army of the United Provinces, and afterwards became the particular confident of William II. prince of Orange; in whose last violent actions he had so great a share, and particularly in the attempt upon Amsterdam, that, on the prince's death in 1650, he retired into France. Here he gained so high a reputation, that, next to the prince of Condé, and Turenne, he was esteemed the best general in that kingdom; though, on account of his firm adherence to the Protestant religion, he was not for a considerable time raised to the dignity of a marshal. In Nov. 1659 he offered his service to Charles II. for his restoration to the throne of England; and, the year following, the court of France being greatly solicitous for the interest of Portugal against the Spaniards, he was sent to Lisbon; and in his way thither passed through England, in order to concert measures with king Charles for the support of Portugal. Among other discourse which he had with that prince, he advised his majesty to set up for the head of the Protestant religion; which would give him a vast ascendant among the princes of Germany, make him umpire of all their affairs, procure him great credit with the protestants of France, and keep that crown in perpetual fear of him. He urged him likewise not to part with Dunkirk, the sale of which was then in agitation; since, considering the naval power of England, it could not be taken, and the possession of it would keep both France and Spain in a dependence upon his majesty.

In Portugal he performed such eminent services to that kingdom that he was created a grandee of it, by the title of count Mertola, with a pension of 5000*l.* to himself and his heirs. In 1673 he came over again into England, to command the army; but, the French interest being then very odious to the English, though he would at any other time of his life have been acceptable to them, he was at that crisis looked on as one sent over from France to bring our army under French discipline. Finding himself, therefore, obnoxious to the nation, and at the same time not loved by the court, as being found not fit for the designs of the latter, he soon returned to France. In June 1676, he was left by the king of France, upon his return to Paris,

with the command of his army in Flanders; and soon after obliged the prince of Orange to raise the siege of Maestricht, and was made a marshal of France. But, when the prosecution against those of the reformed religion was begun in that kingdom, he desired leave to return into his own country; which was denied him, and all the favour he could obtain was to go to Portugal. And, though he had preserved that nation from falling under the yoke of Castile, yet now, when he came thither for refuge, the inquisition represented that matter of giving harbour to an heretic so odiously to the king, that he was forced to send the marshal away. He went thence to England; and, passing through Holland, entered into a particular confidence with the prince of Orange; and, being invited by the elector of Brandenburgh to Berlin, was made governor of Prussia, and placed at the head of all the elector's armies. He was treated likewise by the young elector with the same regard that his father had shewn him; and, in 1688, was sent by him to Cleves, to command the troops which were raised by the empire for the defence of Cologne.

When the prince of Orange was almost ready for his expedition into England, marshal Schomberg obtained leave of the elector of Brandenbourg to accompany his highness in that attempt; and, after their arrival at London, he is supposed to have been the author of that remarkable stratagem for trying the affections of the people, by raising an universal apprehension over the kingdom of the approach of the Irish with fire and sword. Upon the prince's advancement to the throne of England, he was appointed master of the ordnance, and general of his majesty's forces; in April 1689, knight of the garter, and the same month naturalized by act of parliament; and, in May, was created a baron, earl, marquis, and duke of this kingdom, by the name and title of baron Teys, earl of Brentford, marquis of Harwich, and duke of Schomberg. The House of Commons likewise voted to him 100,000*l.* for the services which he had done; but he received only a small part of that sum, the king after his death paying his son 5000*l.* a year for the remainder. In Aug. 1689 he sailed for Ireland, with an army, for the reduction of that kingdom; and, having mustered all his forces there, and finding them to be not above 14,000 men, among whom there were but 2000 horse, he marched to Dundalk, where he posted himself; king James

being come to Ardee, within five or six miles of him, with above thrice his number. Schomberg, therefore, being disappointed of the supplies from England, which had been promised him, and his army being so greatly inferior to the Irish, resolved to keep himself on the defensive. He lay there six weeks in a rainy season; and his men, for want of due management, contracted such diseases that almost one half of them perished.

He was censured by some for not making a bold attempt; and such complaints were sent of this to king William, that his majesty wrote twice to him, pressing him on the subject. But the duke saw that the enemy was well posted and well provided, and had several good officers among them; and knew that, if he met with a check, his whole army, and consequently all Ireland, had been lost, since he could not have made a regular retreat. The surest method was to preserve his army; which would save Ulster, and although his conduct exposed him to the reproaches of some persons, better judges thought, that his management of this campaign was one of the greatest actions of his life. At the battle of the Boyne, July 1, 1690, he passed the river in his station, and immediately rallied and encouraged the French Protestants, who had been left exposed by the death of their commander, with this short harangue; "Allons, messieurs, voilà vos persécuteurs," pointing to the French Papists in the enemy's army. But these words were scarcely uttered, when a few of king James's guards, who returned full speed to their main body, after the slaughter of their companions, and whom the French refugees suffered to pass, thinking them to be of their own party, fell furiously upon the duke, and gave him two wounds over the head, which, however, were not mortal. Upon this, the French regiment acknowledged their error by committing a greater; for, firing rashly on the enemy, they shot him through the neck, of which wound he instantly died. He was buried in St. Patrick's cathedral, where the dean and chapter erected a small monument to his honour, at their own expence, with an elegant inscription by Dr. Swift, which is printed in the Dean's works.

Burnet tells us, that he was "a calm man, of great application and conduct, and thought much better than he spoke; of true judgment, of exact probity, and of an humble and obliging temper." And another writer observes, that he had a thorough experience of the world; knew

men and things better than any man of his profession ever did; and was as great in council as at the head of an army. He appeared courteous and affable to every person; and yet had an air of grandeur that commanded respect from all.

In king William's cabinet are the dispatches of the duke of Schomberg in Ireland to king William, which sir John Dalrymple has printed in the second volume of his memoirs; "because," he remarks, "they paint in lively colours the state of the army in that country; clear Schomberg of inactivity, which has been unjustly thrown upon him; and do honour to the talents of a man, who wrote with the elegant simplicity of Cæsar, and to whose reputation and conduct, next to those of king William, the English nation owes the revolution.[1]

SCHOMBERG (ISAAC), one of a family of physicians of some note in their day, was the son of Dr. Meyer Schomberg, a native of Cologne, a Jew, and, as it was said, librarian to some person of distinction abroad, which occupation he left, and came and settled in London, where he professed himself to be a physician; and, by art and address, obtained a lucrative situation amidst the faculty. In 1740 he had outstripped all the city physicians, and was in the annual receipt of four thousand pounds. He died March 4, 1761. This, his son, was born abroad, and at the age of two or three years was brought to England, where he received a liberal education, and afterwards studied at Leyden. After his return to London he set up in practice, but had a dispute with the college of physicians, as, we are told, his father had before him. The particulars of this dispute are not uninteresting in the history of the college.

After Dr. Schomberg had practised some years as a physician in London, he received a notice from the college of their intention to examine him in the usual form, and to admit him a licentiate. This notice he was thought to have treated with contempt; for, instead of submitting to the examination, he objected to the names of some persons who were to be examined at the same time, and behaved, it is said, with some haughtiness to those of the college who, he complained, had used him ill, in ordering him to be examined in such company. The college considering themselves the sole judges of what persons they should

[1] Birch's Lives.—Burnet's Own Times.—Swift's Works. See Index.

call upon, refused to attend to the doctor's objection, but examined the persons against whom he seemed most to except; but this not tending to make up the dispute, they proceeded to interdict the doctor from practice until he had given such satisfaction as his conduct required. In the mean time the doctor submitted to be examined, and in 1750 procured the degree of doctor of physic to be conferred on him by the university of Cambridge; and, thus supported, demanded his admittance a second time, not as a licenciate, but one of the body. This demand was refused to be complied with, and it was objected, that the doctor, though naturalized, could not hold the office of censor of the college, which was an office of trust; and this refusal brought the determination of the business to the decision of the lawyers. A petition was presented to the king, praying him, in the person of the lord chancellor, to exercise his visitatorial power over the college, and restore the licenciates to their rights, which, by their arbitrary proceedings, the president and fellows had for a succession of ages deprived them of. This petition came on to be heard at Lincoln's Inn hall, before the lord chief justice Willis, baron Smythe, and judge Wilmot, lords commissioners of the great seal; but the allegations therein contained not being established, the same was dismissed. This attack on the college was the most formidable it ever sustained.

In this dispute Dr. Schomberg was supposed to have employed his pen against his adversaries with considerable effect. It is certain he was well supported by his friends; one of whom, Moses Mendez, esq. exposed his opponents to ridicule, in a performance entitled "The Battiad," since reprinted in Dilly's Repository.

From this period Dr. Schomberg took his station in the medical profession, with credit and approbation, though without the success that inferior talents sometimes experienced. On the last illness of David Garrick, he was called in, and hailed, by his dying friend, in the affectionate terms of—"though last not least in our dear love." He survived Garrick but a short time, dying at his house in Conduit-street, the 4th of March, 1780; and the following character was given of him by one who seems to have known him well:

"His great talents and knowledge in his profession, were universally acknowledged by the gentlemen of the

faculty; and his tenderness and humanity recommended him to the friendship and esteem, as well as veneration, of his patients. He was endued with uncommon quickness and sagacity in discovering the sources, and tracing the progress, of a disorder; and though in general a friend to prudent regimen, rather than medicine, yet, in emergent cases, he prescribed with a correct and happy boldness equal to the occasion. He was so averse from that sordid avarice generally charged, perhaps often with great injustice, on the faculty, that many of his friends in affluent circumstances found it impossible to force on him that reward for his services which he had so fairly earned, and which his attendance so well merited. As a man he was sincere and just in his principles, frank and amiable in his temper, instructive and lively in conversation; his many singularities endearing him still further to his acquaintance, as they proceeded from an honest plainness of manner, and visibly flowed from a benevolent simplicity of heart. He was, for many days, sensible of his approaching end, which he encountered with a calmness and resignation, not easily to be imitated by those who now regret the loss of so good a man, so valuable a friend, and so skilful a physician."

Dr. Schomberg had a younger brother, RALPH SCHOMBERG, M. D. who first settled at Yarmouth as a physician, and published some works on professional subjects that indicated ability, and others from which he derived little reputation. Of the former kind are, 1. "Aphorismi practici, sive observationes medicæ," for the use of students, and in alphabetical order, 1750, 8vo. 2. "Prosperi Martiani Annotationes in cæcas prænotationes synopsis," 1751. 3. "Van Swieten's Commentaries" abridged. 4. "A Treatise of the Colica Pictonum, or Dry Belly-ache," 1764, 8vo. 5. "Duport de signis morborum libri quatuor," 1766. Of the latter, are some dramatic pieces of very little value, and 6. "An Ode on the present rebellion," 1746. 7. "An Account of the present rebellion," 1746. 8. "The Life of Mæcenas," 1767, 12mo, taken without acknowledgment from Meibomius. 9. "A critical Dissertation on the characters and writings of Pindar and Horace, in a letter to the right hon. the earl of B—," also a shameful instance of plagiarism from Blondell's "Comparison de Pindare et D'Horace." It would have been well if his pilferings had only been from books; but after he had removed to Bath, and practised there some years with considerable

success, he tried his skill upon the funds of a public charity, and, detection following, was obliged to make a precipitate retreat from Bath, and from public practice. He appears to have hid himself first at Pangbourn in Berkshire, and afterwards at Reading, where he died June 29, 1792. In the obituary he is called "Ralph Schomberg, *Esq.*"[1]

SCHONER (JOHN), a noted German philosopher and mathematician, was born at Carolostadt in 1477, and died in 1547, aged seventy. From his uncommon acquirements, he was chosen mathematical professor at Nuremberg when he was but a young man. He wrote a great many works, and was particularly famous for his astronomical tables, which he published after the manner of those of Regiomontanus, and to which he gave the title of *Resolutæ*, on account of their clearness. But, notwithstanding his great knowledge, he was, after the fashion of the times, much addicted to judicial astrology, which he took great pains to improve. The list of his writings is chiefly as follows: 1. "Three Books of Judicial Astrology." 2. "The astronomical tables named Resolutæ." 3. "De Usu Globi Stelliferi; De Compositione Globi Cœlestis; De Usu Globi Terrestris, et de Compositione ejusdem." 4. "Æquatorium Astronomicum." 5. "Libellus de Distantiis Locorum per Instrumentum et Numeros investigandis." 6. "De Compositione Torqueti." 7. "In Constructionem et Usum Rectanguli sive Radii Astronomici Annotationes." 8. "Horarii Cylindri Canones." 9. "Planisphærium, seu Meteoriscopium." 10. "Organum Uranicum." 11. "Instrumentum Impedimentorum Lunæ." All printed at Nuremberg, in 1551, folio. Of these, the large treatise of dialling rendered him more known in the learned world than all his other works besides, in which he discovers a surprising genius and fund of learning of that kind; but some have attributed this to his son.[2]

SCHONNING, SCHOENING, or SCHONING (GERRARD), a learned Norwegian, was born at Skatnæs, in Nordland, in 1722. He went in 1740 to the school of Drontheim, the rector of which conceived so high an opinion of his talents, as to assist him in carrying on his studies at

[1] Europ. Mag. for 1803.—Nichols's Bowyer.—Minutes of Proceedings of the Royal college of Physicians, relating to Dr. Isaac Schomberg, from Feb. 5, 1746, to Dec. 22, 1753, 8vo, 1754.

[2] Martin's Biog. Phil.—Hutton's Dictionary.—Freheri Theatrum.—Saxii Onomasticon.

Copenhagen, where in 1758, he was elected a member of the academy of sciences at Copenhagen. In 1764 he was appointed professor of history and eloquence at Sora, and received literary honours from various societies. In 1773, 1774, and 1775, he went on a tour, at the king's expence, through various parts of Norway, to examine the remains of antiquity, but was recalled to Copenhagen to be keeper of the archives, and in 1776 was appointed a member of the society formed for publishing Icelandic works from the collection of Arnas Magnæus. He died July 18, 1780. He is said to have passed his time and employed his thoughts entirely on his peculiar studies, having an utter aversion to theological controversy, and being equally partial to men of merit of all persuasions. His works are numerous, but many of them are academical dissertations. Among those of a more permanent form are "An Essay towards the ancient Geography of the Northern Countries, particularly Norway;" "Observations on the old Northern Marriages and Weddings;" "De Anni Ratione apud veteres Septentrionales;" "History of Norway from the foundation of the kingdom till the time of Harold Haarfager," 1771—1781, 4 vols. 4to, the last volume edited by Suhm; "Travels through Norway," &c. He was also the contributor of many papers to the Transactions of the Norwegian society, and of the academy of sciences at Copenhagen, on subjects of antiquity, bearing some relation to the northern nations.[1]

SCHOOCKIUS (MARTIN), a learned and very laborious writer, was born April 1, 1614, at Utrecht, and was successively professor of languages, rhetoric, history, natural philosophy, logic, and experimental philosophy in that city, at Deventer, Groningen, and lastly, at Francfort upon Oder, where he died in 1665, aged fifty-one. Schoockius delighted in singular subjects, and has left a prodigious number of works. Burman says he never knew a man who published so much and acquired so little fame in the learned world. Some of his works are critical, others on philosophy, divinity, history, and literature, chiefly in 12mo or 8vo, &c. The most known are, tracts on turfs, "De Turffis, seu de cespitibus Bituminosis;" "On Butter;" "On Antipathy to Cheese;" "On Eggs and Chickens;" "On Inundations;" "De Harengis, seu Haleci-

[1] Dict. Hist.

bus;" "De Signaturis fœtus;" "De Ciconiis;" "De Nihilo;" "De Sternutatione;" "De figmento legis Regiæ;" "De Bonis Ecclesiasticis et Canonicis," 4to; "De Statu Reipublicæ fœderati Belgii," &c. &c. He wrote also against Des Cartes, at the request of the famous Voëtius, with whom he was much connected. Some other pieces on singular subjects are in his "Exercitationes variæ," 1663, 4to, reprinted under the title of "Martini Themidis exercitationes," 1688, 4to, &c.[1]

SCHOOTEN (FRANCIS), professor of mathematics at Leyden about the middle of the seventeenth century, was a very acute proficient in that science. He published, in 1649, an edition of Descartes's geometry, with learned and elaborate annotations on that work, as also those of Beaume, Hudde, and Van Heauralt. Schooten published also two very useful and learned works of his own composition; "Principia Matheseos universalis," 1651, 4to; and "Exercitationes Mathematicæ," 1657, 4to.[2]

SCHOTT (ANDREW), a very learned German, to whom the republic of letters has been considerably indebted, was born at Antwerp, Sept. 12, 1552; and educated at Louvain. Upon the taking and sacking of Antwerp in 1577, he retired to Douay; and, after some stay there, went to Paris, where Busbequius received him into his house, and made him partner of his studies. Two years after, he went into Spain, and was at first at Madrid; then he removed to Alcala, and then in 1580 to Toledo, where his great reputation procured him a Greek professorship. The cardinal Gaspar Quiroga, abp. of Toledo, conceived at the same time such an esteem for him, that he lodged him in his palace, and entertained him as long as he remained in that place. In 1584, he was invited to Saragossa, to teach rhetoric and the Greek language; and, two years after, entered into the society of Jesuits, and was called by the general of the order into Italy to teach rhetoric at Rome. He continued three years there, and then returned to his own country, where he spent the remainder of a long life in study and writing books. He was not only well skilled in Latin and Greek learning, but had also in him a candour and generosity seldom to be found among the men of his order. He had an earnest desire to oblige all mankind, of

[1] Niceron, vol. XII.—Burman Traj. Erudit.—Nicolai's Vitæ Professorum Groningæ.

[2] Hutton's Dict. new edit. 1815.

what religion or country soever; and would freely communicate even with heretics, if the cause of letters could be served: hence protestant writers every where mention him with respect. He died at Antwerp Jan. 23, 1629, after having published a great number of books. Besides works more immediately connected with and relating to his own profession, he gave editions of, and wrote notes upon, several of the classics; among which were Aurelius Victor, Pomponius Mela, Seneca Rhetor, Cornelius Nepos, Valerius Flaccus, &c. He wrote the life of Francis di Borgia, and "Hispania illustrata," 4 vols. folio, but there are reasons for doubting whether the "Bibliotheca Hispana," 3 vols. in one, 4to, was a publication of his own; it seems rather to have been compiled from his MSS. He published, however, an edition of Basil's works, and is said to have translated Photius; but this has been thought to be so much below the abilities and learning of Schott, that some have questioned his having been the author of it.[1]

SCHOTT (GASPAR), a learned Jesuit, was born in 1608, in the diocese of Wurtzburg. His favourite studies were philosophy and mathematics, which he taught till his death. He passed several years at Palermo, whence he removed to Rome, where he contracted an intimacy with the celebrated Kircher, who communicated to him several of his observations on the arts and sciences. Schott was author of several works, of which the most remarkable are, 1, "Physica curiosa; sive Mirabilia Naturæ et artis," 1667, 4to. 2. "Magia naturalis et artificialis," 1657—59, 4 vols. 4to, reprinted in 1677. 3. "Technica curiosa," Norimberg, 1664, 4to, in which is found the first idea of the air-pump. 4. "Anatomia Physico-hydrostatica Fontium et Fluminum." 5. "Organum Mathematicum." In the various writings of this Jesuit are to be met with the germs of the greater part of modern experiments in physics. Complete sets of them should consist of 20 vols. but they are not easily procured, as they were almost entirely forgotten, till brought to notice in 1785 by the abbé Mercier, in his "Notice des ouvrages de Gaspar Schott."[2]

SCHREVELIUS (CORNELIUS), a Dutch commentator, was the son of Theodore Schrevelius, first rector of the school at Haerlem, the history of which city he published,

[1] Dupin.—Niceron, vol. XXVI.—Marchand in Peregrinus.—Foppen's Bibl. Belg.—Saxii Onomast.

[2] Dict. Hist.—Brunet Manuel du Libraire.

and afterwards rector of that of Leyden. He was born probably at the former place, and removed to Leyden with his father in 1625, who being then advanced in years resigned his office in favour of Cornelius in 1642. Cornelius appears before this to have studied and took his degrees in medicine, but his promotion to the school turned his attention to classical pursuits, in the course of which he published editions *variorum* of Hesiod, Homer, Claudian, Virgil, Lucan, Martial, Juvenal and Persius, Erasmus's colloquies, &c. none of which have been so fortunate as to obtain the approbation of modern critics. He applied, however, to lexicography with more success, and besides a good edition of the Greek part of Hesychius's Lexicon, published himself a Greek and Latin Dictionary, which has been found so useful to beginners, that perhaps few works of the kind have gone through so many editions. Those of this country, where it still continues to be printed, have been enlarged and improved by Hill, Bowyer, and others. Schrevelius died in 1667.[1]

SCHULTENS (ALBERT), a German divine, was born at Groningen, where he studied till 1706, and greatly distinguished himself by taste and skill in Arabic learning. He became a minister of Wassenar, and professor of the oriental tongues at Franeker. At length he was invited to Leyden, where he taught Hebrew and the oriental languages with reputation till his death, which happened in 1750. There are many works of Schultens, which shew profound learning and just criticism; as, "Commentaries upon Job and the Proverbs;" a book, entitled "Vetus et regia via Hebraizandi;" "A Treatise of Hebrew Roots," &c. He had a son John Jacob Schultens, who was professor of divinity and oriental languages at Leyden, in his room. This John Jacob was father to the subject of the following article.[2]

SCHULTENS (HENRY ALBERT), was born Feb. 15, 1749, at Herborn (where his father was at that time divinity-professor), and was educated at the university at Leyden, where he applied himself with great diligence to the Arabic, under his father's instructions, and those of Scheidius, who then lodged in his house. By his father's advice, he commenced his study of the eastern languages by

[1] Foppen Bibl. Belg.—Baillet Jugemens.—Moreri.
[2] Moreri.—Dict. Hist.

learning the Arabic, to which he applied during two years, before he began the Hebrew. This, among other reasons, may account for the preference which he always gave to the Arabic literature, and which was so great that he was often heard to wish that the duties of his station would allow him to devote the whole of his time to it. He, however, studied the Greek and Latin classics with the utmost diligence under Hemsterhuis, Rhunkenius, and Valkenaar. He also cultivated an acquaintance with the best modern writers, among whom he in general gave the preference to the English; he was remarkably fond of Pope; and of Shakspeare he was an enthusiastic admirer.

In 1772, when only in his twenty-third year, he published a work entitled "Anthologia Sententiarum Arabicarum," with a Latin translation and notes, of which sir William Jones testified his approbation. Soon after this Schultens went to England, in order to examine the Arabic MSS. in the Bodleian library, and resided for some time at Oxford, as a gentleman commoner of Wadham college. Here in less than three months during the short winter days, he transcribed Pocock's "Meidanius" with his translation and notes, a work which took up no less than 646 folio pages. The late professor White, in a letter to the father of Schultens, says of him: "It is impossible for any one to be more generally respected in this place, or indeed to be more deserving of it. His abilities, his amiable disposition, and his polite behaviour, recommend him strongly to all those among us who know him only by reputation, and endear him to all who are personally acquainted with him." The university testified its sense of his extraordinary merit, by conferring on him (in May 1773) the degree of M. A. by diploma. He also visited Cambridge, where he spent a fortnight; during which time he corrected several errors in the catalogue of Arabic manuscripts, and made several additions to it. In London he published a specimen of Pocock's "Meidanius." Dr. Morton offered to make him his assistant at the British Museum, and to secure to him the reversion of his own place; but the ambition of Schultens was to be a professor of Eastern languages; and as there was no probability of this appointment in England, he determined to return to Holland. Sir William Jones, whose friendship he assiduously cultivated, advised him to study the Persian, which he did with great diligence; but he complained that this pursuit was often interrupted by

other avocations, and that he was not able to devote so much time to it as he wished.

Soon after his arrival in the United Provinces, he was chosen professor of oriental languages in the academical school of Amsterdam, where he resided during five years, and enjoyed the esteem and friendship of a numerous acquaintance. Besides Latin lectures to the students, he delivered some in Dutch, on the Jewish antiquities and oriental history, which were much frequented and greatly admired. On the death of his father, in 1778, he was called to Leyden as his successor. In Nov. 1792, he was attacked by a malignant catarrhal fever that terminated in a consumption, of which he died in August 1793. Some time before his death, his physician found him reading the latter part of St. John's gospel, of which he expressed the warmest admiration, and added, "It is no small consolation to me, that, in the vigour of health, I never thought less highly of the character and religion of Christ, than I do now, in the debility of sickness. Of the truth and excellence of Christianity I have always been convinced, and have always, as far as human frailty would allow, endeavoured so to express this conviction that, in these my last hours, I might with confidence look forwards to a blessed immortality." Schultens, in his private character, was in every respect an amiable and worthy man.

As a teacher, professor Schultens had the happy talent of rendering the driest subjects plain and interesting to his pupils. This was particularly the case with the principles of the Hebrew grammar, an intimate and accurate knowledge of which he recommended as indispensably necessary to all who wished to understand the Old Testament in the original language. In translating and explaining the Bible, he preserved a judicious medium between those who thought the Hebrew text too sacred to be the subject of criticism; and those who, like Houbigant, without a sufficient acquaintance with the genius of the language, ventured on needless alterations. Hence he was much displeased with a work by professor Kocherus of Berne, entitled "Vindiciæ sacri textus Hebræi Esaiæ vatis, adversus R. Lowthi criticam;" concerning which he said, in a letter to Dr. Findlay, of Glasgow, "It violates the bounds of moderation and decency by the assertion that the text of Isaiah could not gain any thing by Dr. Lowth's conjectures. I am of a very different opinion. When at Oxford and

London, I was intimately acquainted with bishop Lowth, had an opportunity of knowing his excellent disposition, and am therefore much vexed that Kocherus, from his fiery zeal against innovation, should have been induced to treat him with severity, as if the bishop had been a rash and petulant critic." Schultens's sentiments on this subject are more fully expressed in some articles which he wrote for the "Bibliotheca Critica," published by Wyttenbach, particularly in the review of Kennicot's Bible. These judicious sentiments, together with his extensive abilities and knowledge of the subject, his eulogist observes, rendered him admirably qualified to have given a new version of the Old Testament. This at one time he designed, and nearly finished a translation of the book of Job, which was published after his death by Herman Muntinge, 1794, 8vo, but his sentiments of this portion of sacred writ are so much at variance with those of the most able and popular commentators, that we question if it will meet with general approbation.

Professor Schultens, though a very industrious student, published little besides the "Anthologia" already mentioned, and the following, "Pars versionis Arabicæ libri Colaili Wa Dimnah, sive Fabularum Bilpai;" a supplement to D'Herbelot's "Bibliotheque Orientale;" a Dutch translation of Eichorn on the literary merits of Michaelis; and three Latin orations. He at one time resumed his intended edition of Meidanius, the care of which he left to professor Schroeder, who published a volume 4to, under the title "Meidani proverbiorum Arabicorum pars. Latine vertit et notis illustravit H. A. Scultens. Opus posthumum," 1795. It ought to consist of two more volumes, but we know not that they have appeared.[1]

SCHULTETUS. See SCULTETUS.

SCHURMAN (ANNA MARIA A), a most learned German lady, was the daughter of parents who were both descended from noble Protestant families, and was born at Cologne, in 1607. She discovered from her infancy an uncommon facility in acquiring various accomplishments, as cutting with her scissors upon paper all sorts of figures, without any model, designing flowers, embroidery, music vocal and instrumental, painting, sculpture, and engraving; and is said to have succeeded equally in all these arts. Mr. Evelyn,

[1] Kantelaar's Eulogy, Amst. 1794, 8vo, in Month. Rev. vol. XV. N. S.

in his "History of Chalcography," has observed, that "the very knowing Anna Maria a Schurman is skilled in this art with innumerable others, even to a prodigy of her sex." Her hand-writing in all languages was inimitable; and some curious persons have preserved specimens of it in their cabinets. M. Joby, in his journey to Munster, relates, that he was an eye-witness to the beauty of her writing, in French, Greek, Hebrew, Syriac, and Arabic; and of her skill in drawing in miniature, and making portraits upon glass with the point of a diamond. She painted her own picture by means of a looking-glass; and made artificial pearls so like natural ones, that they could not be distinguished but by pricking them with a needle.

The powers of her understanding were not inferior to her skill in those arts: for at eleven, when her brothers were examined in Latin, she often whispered to them what they were to answer, though she was only a casual hearer of their lessons. Her father therefore began to instruct her more perfectly in that knowledge which made her so justly celebrated; and very soon the Latin, Greek, and Hebrew languages became so familiar to her, that she not only wrote, but spoke them, in a manner which surprised the most learned men. She made a great progress also in the Syriac, Chaldee, Arabic, and Ethiopic; and of the living languages, she understood and spoke readily, the French, English, and Italian. She was competently versed in geography, astronomy, philosophy, and the sciences, so as to be able to judge of them with exactness: but all these accomplishments yielded at last to divinity, and the study of the scriptures.

Her father, who had settled at Utrecht while she was an infant, and afterwards removed to Franeker for the more convenient education of his children, died there in 1623. His widow then returned to Utrecht, where Anna Maria continued her studies very intensely; which probably prevented her from marrying, as she might have done advantageously with Mr. Cats, pensionary of Holland, and a celebrated poet, who wrote verses in her praise when she was only fourteen. Her modesty, which was as great as her knowledge, would have kept her in obscurity, if Rivetus, Spanheim, and Vossius, had not made her merit known. Salmasius also, Beverovicius, and Huygens, maintained a literary correspondence with her; and, by shewing her letters, spread her fame into foreign countries. This pro-

cured her a correspondence with Balzac, Gassendi, Mersennus, Bochart, Conrart, and other eminent men; persons of the first rank paid her visits, and cardinal Richelieu likewise shewed her marks of his esteem. About 1650, a great alteration took place in her religious system. She performed her devotions in private, without frequenting any church, upon which it was reported that she was inclined to popery; but she attached herself to the famous mystic Labadie, and embracing his principles and practice, lived some time with him at Altena, in Holstein, and attended him at his death there in 1674. She afterwards retired to Wiewart, in Friseland, where the famous Penn, the Quaker, visited her in 1677; she died at this place in 1678. She took for her device these words of St. Ignatius: "Amor meus crucifixus est."

She wrote "De vitæ humanæ termino," Ultraj. 1639; "Dissertatio de ingenii muliebris ad doctrinam et meliores literas aptitudine," L. Bat. 1641, 12mo. These two pieces, with letters in French, Latin, Greek, and Hebrew, to her learned correspondents, were printed in 1648, under the title of "A. M. a Schurman Opuscula Hebræa, Græca, Latina, Gallica; prosaica & metrica;" enlarged in a 2d edition at Leyden, 1650, 12mo. She wrote afterwards, "Eukleria, seu melioris partis electio." This is a defence of her attachment to Labadie, and was printed at Altena in 1673, when she was with him.[1]

SCHURTZFLEISCH (Conrad Samuel), a learned German, was born December 1641, at Corback, in the county of Waldeck. Having taken a doctor's degree in philosophy at Wittemberg, in 1664, he returned to Corbac, where he taught during some time instead of his father, and then returning to Wittemberg, published a learned piece, entitled "Judicium de novissimis prudentiæ civilis scriptoribus," &c. under the assumed name of "Eubulus Théodatus Sartkmasius." In this little work, which consists but of a leaf and half, the author passes judgment very freely on fifteen German lawyers, or political writers, which raised him many enemies, and engaged him in a literary war, which produced a great number of pieces collected by Crusius, 8vo, under the title of "Acta Sarckmasiana," and even occasioned his being struck out from the list of

[1] Gen. Dict.—Niceron, vol. XXXIII.—Bullart's Academie des Sciences.—Burman Traject. Erudit.

doctors by the university of Wittemberg. He was, however, not only restored to that title two years after, but appointed professor of history, then of poetry, and at length of Greek. In 1700, Schurtzfleisch succeeded to the rhetorical chair, and became counsellor and librarian to the duke of Saxe-Weimar, and died July 7, 1708. He left a great number of learned works on history, poetry, criticism, literature, &c. the most celebrated of which are, "Disputationes historicæ civiles," Leipsic, 1699, 3 tom. 4to. Henry Leonard Schurtzfleisch, his brother, was also author of some works, among which is, "Historia Ensiferorum ordinis Teutonici," Wittemberg, 1701, 12mo.[1]

SCHWARTZ (BERTHOLET), who passes for being the discoverer of that fatal composition so well known by the name of gun-powder, was born at Friburg in Germany in the thirteenth century, and is said to have discovered this dangerous secret in prison, as he was making some chemical experiments. Albertus Magnus speaks of him as a Cordelier, and says that he invented some sorts of fire-arms. The discovery of this fatal secret has been attributed by some to the Chinese, and by others to our countryman, Roger Bacon: however, the use of artillery was introduced about the time of the battle of Crecy, 1346, and made an absolute change in the whole art of war; whether a beneficial one, has not yet been decided.[2]

SCIOPPIUS (GASPAR), a learned German writer, and one of the most arrogant and contentious critics of his time, was born about 1576; and studied first at Amberg, then at Heidelberg, afterwards at Altdorf, at the charges of the elector palatine. Having made a considerable stay at Ingolstadt, he returned to Altdorff, where he began to publish some of his works. Ottavia Ferrari, a celebrated professor at Padua, says, that he "published books when he was but sixteen, which deserved to be admired by old men;" some, however, of his early productions do not deserve this encomium. He took a journey into Italy; and, after he had been some time at Verona, returned into Germany, whence he went again into Italy, and published at Ferrara a panegyric upon the king of Spain and pope Clement VIII. In 1599, he embraced the Roman catholic religion, but had an extraordinary antipathy to the Jesuits; against whom, Baillet tells us, he wrote about thirty treatises under ficti-

[1] Niceron, vol. I.—Moreri. [2] Bullart's Academie des Sciences.—Moreri.

tious names. Nor was he more lenient to the Protestants, and solicited the princes to extirpate them by the most bloody means, in a book which he published at Pavia in 1619, under the title of "Gasp. Scioppii Consiliarii Regii Classicum belli sacri, sive, Heldus Redivivus." The following is the title of another, printed at Mentz in 1612, against Philip Mornay du Plessis; and which, as he tells us in the title-page, he sent to James I. of England, by way of new-year's gift: "Alexipharmacum Regium felli draconum et veneno aspidum sub Philippi Mornæi de Plessis nuper Papatus historiâ abdito appositum, et sereniss. Jacobo Magnæ Britanniæ Regi strenæ Januariæ loco muneri missum." He had before attacked the king of England, by publishing in 1611, two books with these titles: "Ecclesiasticus auctoritati Sereniss. D. Jacobi, &c. oppositus," and "Collyrium Regium Britanniæ Regi graviter ex oculis laboranti muneri missum:" that is, "An Eye-salve for the use of his Britannic majesty." In the first of these pieces he ventured to attack Henry IV. of France in a most violent manner; which occasioned his book to be burnt at Paris. He gloried, however, in this disgrace; and, according to his own account, had the farther honour of being hanged in effigy in a farce, which was acted before the king of England. He did not, however, always escape with impunity; for, in 1614, the servants of the English ambassador are said to have beaten him with great severity at Madrid. Of the wounds he received in this conflict, he, as usual, made his boasts, as he also did of having been the principal contriver of the Catholic league, which proved so ruinous to the Protestants in Germany. In his way through Venice in 1607, he had a conference with father Paul, whom he endeavoured by promises and threats to bring over to the pope's party; which, perhaps, with other circumstances, occasioned his being imprisoned there three or four days. After he had spent many years in literary contests, he applied himself to the prophecies of holy scripture, and flattered himself that he had discovered the true key to them. He sent some of these prophetical discoveries to cardinal Mazarine, who paid no attention to them. It has been said that he had thoughts at last of going back to the communion of Protestants; but this, resting upon the single testimony of Hornius, has not been generally believed. He died in 1649.

He was indisputably a very learned man; and, had his

moderation and probity been equal to his learning, might justly have been accounted an ornament to the republic of letters: his application to study, his memory, the multitude of his books, and his quickness of parts, are surprising. Ferrarius tells us that he studied day and night; that, during the last fourteen years of his life, he kept himself shut up in a little room, and that his conversation with those who went to visit him ran only upon learning; that, like another Ezra, he might have restored the holy scripture, if it had been lost, for that he could repeat it almost by heart; and that the number of his books exceeded the number of his years. He left behind him also several manuscripts, which, as Morhoff tells us, "remained in the hands of Picruccius, professor at Padua, and are not yet published, to the no small indignation of the learned world." He was nevertheless a man of a malignant and contentious spirit, and lived in continual hostility with the learned of his time, nor did he spare the best writers of ancient Rome, even Cicero himself, whose language he censured for improprieties and barbarisms. Niceron enumerates upwards of an hundred different publications by Scioppius, all of which are now fallen into oblivion, or only occasionally consulted. They are mostly polemical, on subjects of criticism, religious opinions, the Jesuits, Protestants, &c. many of them under the fictitious names of Nicodemus Macer, Oporinus Grubinius, Aspasius Crosippus, Holofernes Krigsoederus, and other barbarous assumptions.[1]

SCOPOLI (JOHN ANTHONY), an eminent naturalist, was born in 1725, at Cavalese, in the bishopric of Trent. He studied at Inspruck, and at twenty years old obtained the degree of licentiate in medicine, and afterwards was intrusted with the care of the hospitals of Trent, and of his native town Cavalese; but as this stage was too small for his ambition, he requested that his parents would permit him to go to Venice. In that city, under the auspices of Lotaria Lotti, he extended his knowledge of medicine, and added to it a more intimate acquaintance with pharmacy, botany, and natural history. On his return he traversed the mountains of Tirol and Carniola, where he laid the foundation of his "Flora" and "Entomologia Carniolica." In 1754 he accompanied count de Firmian, prince bishop, and afterwards cardinal, to Gratz, from whence he went to

[1] Niceron, vol. XXXV.—Gen. Dict.

Vienna to obtain a diploma to practice in the Austrian dominions. His examination is said to have been rigorous, and his thesis on a new method of classing plants to have been received with great regard. The friendship of Van Swieten, if in this instance it can be called friendship, procured him the office of first physician to the Austrian miners of Tirol. In this banishment he continued more than ten years; for it was only in 1766, after repeated solicitations, that he obtained the post of counsellor in the mining department, and professor of mineralogy at Schemnitz; but in this interval he produced his "Anni tres Historico-naturales," 1769 to 1771, 8vo. In this new office he was indefatigable in teaching, exploring new mines, composing different works on fossils, and improving the method of treating minerals; but after ten years' labour, he was not able to obtain the newly-established chair of natural history at Vienna; yet soon after his attempt, about the end of 1776, he was appointed professor of chemistry and botany at Pavia. In this situation he published some pharmaceutical essays, translated and greatly augmented Macquer's Dictionary, and explained the contents of the cabinet of natural history belonging to the university, under the title of "Deliciæ Floræ et Faunæ Insubricæ," the last part of which he did not live to complete. The president of the Linnæan society, who dedicated the *Scopolia* to his memory, informs us that, after some domestic chagrin, and much public persecution, he died at Pavia, May 8, 1788. He had been concerned with all the most eminent men of that university, Volta, Fontana, and others, in detecting the misconduct of their colleague, the celebrated Spallanzani, who had robbed the public museum. But the emperor, loth to dismiss so able a professor, contented himself with a personal rebuke at Vienna to the culprit, and his accusers were silenced, in a manner which was supposed to have caused the death of Scopoli. The survivors told their story, as explicitly as they durst, in a circular letter to the learned of Europe.[1]

SCOTT (DAVID), was born near Haddington, in East Lothian, 1675, and brought up to the law in Edinburgh; but never made any figure at the bar. Attached to the royal family of Stewart, he refused to take the oaths to the revolution-settlement, which brought him into many difficulties,

[1] Crit. Rev. vol. LXVII.—Rees's Cyclopædia art. Scopolia.

and sometimes imprisonment. He had no great knowledge of history; but an opinion of his own abilities induced him to write that of Scotland, which was published in 1727, in one volume folio. It is a performance of not much value. He died at Haddington, 1742, aged sixty-seven.[1]

SCOTT (DANIEL), a dissenting minister, was the son of a merchant in London, and was educated with Butler and Secker, afterwards eminent prelates in the church of England, under the learned Mr. Jones, at Tewkesbury, in Gloucestershire, from whose seminary he removed to Utrecht, in Holland, pursued his studies with indefatigable zeal, and took his degree of doctor of laws. While he was in this city, he changed his opinion concerning the mode of baptism, and became a baptist, but occasionally joined in communion with other denominations. On his return to England, he settled in London or Colchester, and devoted his time to various learned and useful treatises. In 1725 appeared his "Essay towards a Demonstration of the Scripture Trinity," without his name, which was for some time ascribed to Mr. James Pierce, of Exeter. In 1738, a second edition, with some enlargements, was sent out from the press, and in both editions the author's friends have laboured to prove that dishonourable methods were taken to prevent the spread of it. A new edition of this Essay, freed from the learned quotations with which it abounded, was printed, some years back, in 4to, and, without any dishonourable means, added very little to the Socinian cause. In 1741, he appeared to more advantage in "A New Version of St. Matthew's Gospel, with Critical Notes; and an Examination of Dr. Mill's Various Readings;" a very learned and accurate performance. At the persuasion of his dignified friends, Secker and Butler, to whom he dedicated his work, he published, in 1745, in two volumes, folio, an "Appendix to H. Stephen's Greek Lexicon;" a monument of his amazing diligence, critical skill, and precision. He lost several hundred pounds by this publication, and, by his close application to it for many years, broke his health and spirits. He was never married, and died suddenly, in a retirement near London, March 29, 1759.

His father, by his first wife, had a son, THOMAS Scott, a dissenting minister at Norwich, who published several occasional sermons, and died in 1746, leaving two sons, one

[1] Preceding edition of this Dict.

Thomas Scott, a dissenting minister at Ipswich, author of a poetical version of the Book of Job, a second edition of which was printed in 1774. This has been thought more valuable as a commentary than as a translation. His other son was Dr. JOSEPH NICOL Scott, who was first a dissenting minister, and published 2 vols. of sermons "preached in defence of all religion, whether natural or revealed." He was a strenuous opponent of the doctrine of eternal punishments. He afterwards practised physic in London, and died about 1774.[1]

SCOTT (GEORGE LEWIS), a learned member of the royal society, and of the board of longitude, was the eldest son of Mr. Scott, of Bristow, in Scotland, who married Miss Stewart, daughter of sir James Stewart, lord advocate of Scotland in the reigns of William III. and queen Anne. That lady was also his cousin-german, their mothers being sisters, and both daughters of Mr. Robert Trail, one of the ministers of Edinburgh, of the same family as the rev. Dr. William Trail, the learned author of the "Life of Dr. Robert Simson, professor of mathematics at Glasgow."

Mr. Scott, the father, with his family, lived many years abroad, in a public character; and he had three sons born while residing at the court of Hanover. The eldest of these was our author, George Lewis, named, in both these names, after his god-father, the elector, who was afterwards George I. George Lewis Scott was a gentleman of considerable talents and general learning; he was well-skilled also in the mathematical sciences *, for which he manifested at times a critical taste, as may be particularly seen in some letters which, in 1764, passed between him and and Dr. Simson, of Glasgow, and are inserted in Dr. Trail's account of "The Life and Writings of Dr. Simson." Mr. Scott was also the author of the "Supplement to Chambers's Dictionary," in 2 large folio volumes, which was much esteemed, and for which he received 1,500*l.* from the booksellers, a considerable price at the time of that publication. Mr. Scott was sub-preceptor, for the Latin language, to his present majesty when prince of Wales. After that he was

[1] From the preface to a new edition of "An Essay towards a demonstration of the Trinity," reprinted in 1778 or 1779.

* Dr. Burney, in the Cyclopædia, speaks of Dr. Scott as an excellent musician, and the author of some valuable articles on that subject, in the Supplement to Chambers's Dictionary.

appointed a commissioner of excise; a situation which his friends considered as not adequate to his past deserts, and inferior to what he probably would have had, but for the freedom of his political opinions. From some correspondence with Gibbon, to whom, in particular, he wrote an excellent letter of directions for mathematical studies, we may infer that he did not differ much from that gentleman in matters of religious belief. Mr. Scott died Dec. 1780. He was elected F. S. A. in 1736, and F. R. S. in 1737.

Mrs. Scott, his widow, survived him about fifteen years, and died at Catton, near Norwich, in Nov. 1795. She was sister to the late celebrated Mrs. Montagu, of Portman-square. From the pen of a very intelligent and equally candid writer, we have the following account of this lady: "She was an excellent historian, of great acquirements, extraordinary memory, and strong sense; and constantly employed in literary labours; yet careless of fame, and free from vanity and ostentation. Owing to a disagreement of tempers, she soon separated from her husband; but in every other relation of life she was, with some peculiarities, a woman of exemplary conduct, of sound principles, enlivened by the warmest sense of religion, and of a charity so unbounded, so totally regardless of herself, as to be almost excessive and indiscriminate. Her talents were not so brilliant, nor her genius so predominant, as those of her sister, Mrs. Montagu: but in some departments of literature she was by no means her inferior. When she left her husband she united her income with that of her intimate friend, lady Bab Montagu, the sister of lord Halifax, and they continued to live together to the death of the latter. From that period Mrs. Scott continually changed her habitation, for restlessness was one of her foibles. Her intercourse with the world was various and extensive; and there were few literary people of her day with whom she had not either an acquaintance or a correspondence. Yet when she died, not one of her contemporaries who knew her literary habits came forward to preserve the slightest memorial of her; and she went to her grave as unnoticed as the most obscure of those who have done nothing worthy of remembrance. Under these circumstances, the writer of this article trusts to a candid reception of this imperfect memoir, while he laments that Mrs. Scott herself shut out some of the best materials, by ordering all her papers and voluminous correspondence, which came into the hands of

her executrix, to be burnt; an order much to be lamented, because there is reason to believe, from the fragments which remain in other hands, that her letters abounded with literary anecdote, and acute observations on character and life. Her style was easy, unaffected, and perspicuous; her remarks sound, and her sagacity striking. Though her fancy was not sufficiently powerful to give the highest attraction to a novel, she excelled in ethical remarks, and the annals of the actual scenes of human nature. In dramatic effect, in high-wrought passion, and splendid imagery, perhaps she was deficient."

The following is given on the same authority, as an imperfect list of Mrs. Scott's works, all published at London, without her name, and one with a fictitious name, 1. "The History of Cornelia," a novel, 1750, 12mo. 2. "A Journey through every stage of Life," 1754, 2 vols. 12mo. 3. "Agreeable Ugliness; or, the triumph of the graces," &c. 1754, 12mo. 4. "The History of Gustavus Ericson, king of Sweden, with an introductory history of Sweden, from the middle of the twelfth century. By Henry Augustus Raymond, esq." 1761, 8vo. 5. "The History of Mecklenburgh," 1762, 8vo. 6. "A Description of Millenium Hall," second edition, 1764, 12mo. 7. "The History of sir George Ellison," 1776, 2 vols. 12mo. 8. "The test of Filial Duty," 1772, 2 vols. 12mo. 9. "Life of Theodore Agrippa D'Aubigne," 1772, 8vo.[1]

SCOTT (Dr. JOHN), a learned English divine, was son of Mr. Thomas Scott, a substantial grazier, and was born in the parish of Chippingham, in Wiltshire, in 1638. Not being intended for a literary profession, he served an apprenticeship in London, much against his will, for about three years; but, having an inclination as well as talents for learning, he quitted his trade and went to Oxford. He was admitted a commoner of New Inn in 1657, and made a great progress in logic and philosophy; but left the university without taking a degree, and being ordained, came to London, where he officiated in the perpetual curacy of Trinity in the Minories, and as minister of St. Thomas's in Southwark. In 1677 he was presented to the rectory of St. Peter Le Poor; and was collated to a prebend in St. Paul's cathedral in 1684. In 1685 he accumulated the degrees of bachelor and doctor in divinity, having be-

[1] Hutton's Dictionary, new edit.—Censura Literaria, vols. I. and II.—Sheffield's Life of Gibbon.—Gent. Mag. vol. LXVIII. and LXXV. where are some of Mrs. Scott's letters.

fore taken no degree in any other faculty. In 1691 he succeeded Sharp, afterwards archbishop of York, in the rectory of St. Giles in the Fields; and the same year was made canon of Windsor. Wood says that "he might soon have been a bishop, had not some scruples hindered him;" and Hickes has told us that he refused the bishopric of Chester, because he could not take the oath of homage; and afterwards another bishopric, the deanery of Worcester, and a prebend of the church of Windsor, because they were all places of deprived men. This, however, Dr. Isham attributes entirely to his growing infirmities. He died in 1694, and was buried in St. Giles's church; his funeral sermon was preached by Dr. Isham, and afterwards printed in 1695. In this sermon we are told that "he had many virtues in him of no ordinary growth: piety towards God; kindness, friendship, affability, sincerity, towards men; zeal and constancy in the discharge of the pastoral office; and, in a word, all those graces and virtues which make the good Christian and the good man." When popery was encroaching under Charles II. and James II. he was one of those champions who opposed it with great warmth and courage, particularly in the dedication of a sermon preached at Guildhall chapel, Nov. 5, 1683, to sir William Hooker, lord-mayor of London, where he declares that "Domitian and Diocesian were but puny persecutors and bunglers in cruelty, compared with the infallible cut-throats of the apostolical chair."

This divine wrote an excellent work, called "The Christian Life," which has been often printed, and much read. The first part was published 1681, in 8vo, with this title, "The Christian Life, from its beginning to its consummation in glory, together with the several means and instruments of Christianity conducing thereunto, with directions for private devotion and forms of prayer, fitted to the several states of Christians;" in 1685, another part, "wherein the fundamental principles of Christian duty are assigned, explained, and proved;" in 1686, another part, "wherein the doctrine of our Saviour's mediation is explained and proved." To these volumes of the "Christian Life" the pious author intended a continuation, had not long infirmity, and afterwards death, prevented him. This work is not now much read, although the ninth edition was published in 1729. Mr. Orton, in his "Letters to young Ministers," seems to recommend the first volume only.

Dr. Scott published two pieces against the papists: 1. "Examination of Bellarmine's eighth note concerning sanctity of doctrine." 2. "The texts examined, which papists cite out of the Bible concerning prayer in an unknown tongue." Both these pieces were printed together, Oct. 1688, while king James was upon the throne. He wrote also "Certain Cases of Conscience resolved, concerning the lawfulness of joining with forms of prayer in public worship," 1683, in two parts; which were both reprinted, and inserted in the second volume of a work entitled "A collection of Cases and other Discourses lately written to recover Dissenters to the Communion of the Church of England," 1685, 4to. His whole works, including sermons, &c. were published in 2 vols. fol. 1704.[1]

SCOTT (JOHN), a poet of considerable genius, and a very amiable man, was the youngest son of Samuel and Martha Scott, and was born January 9, 1730, in the Grange-Walk, in the parish of St. Mary Magdalen, Bermondsey. His father was a draper and citizen of London, a man of plain and irreproachable manners, and one of the society of the people called quakers, in which persuasion our poet was educated, and continued during the whole of his life, although not with the strictest attention to all the peculiarities of that sect. In the seventh year of his age he was put under the tuition of one John Clarke, a native of Scotland, who kept a school in Bermondsey-street, attended young Scott at his father's house, and instructed him in the rudiments of the Latin tongue. In his tenth year his father retired with his family, consisting of Mrs. Scott and two sons, to the village of Amwell in Hertfordshire, where, for some time, he carried on the malting trade. Here our poet was sent to a private day-school, in which he is said to have had few opportunities of polite literature, and those few were declined by his father from a dread of the small-pox, which neither he nor his son had yet caught. This terror, perpetually recurring as the disorder made its appearance in one quarter or another, occasioned such frequent removals as prevented his son from the advantages of regular education. The youth, however, did not neglect to cultivate his mind by such means as were in his power. About the age of seventeen he discovered an inclination to the study of poetry, with which he combined a

[1] Biog. Brit.—Ath. Ox. vol. II.

delight in viewing the appearances of rural nature. At this time he derived much assistance from the conversation and opinions of one Charles Frogley, a person in the humble station of a bricklayer, but who had improved a natural taste for poetry, and arrived at a considerable degree of critical discernment. This Mr. Scott thankfully acknowledged when he had himself attained a rank among the writers of his age, and could return with interest the praise by which Frogley had cheered his youthful attempts. The only other adviser of his studies, in this sequestered spot, was a Mr. John Turner, afterwards a dissenting preacher. To him he was introduced in 1753 or 1754, and, on the removal of Mr. Turner to London, and afterwards to Colleton in Devonshire, they carried on a friendly correspondence on matters of general taste.

Mr. Scott's first poetical essays were published in the Gentleman's Magazine, "the great receptacle for the ebullitions of youthful genius." Mr. Hoole, his biographer, has not been able to discover all the pieces inserted by him in that work, but has reprinted three of them, which are added to his works in the late edition of the English poets. With the taste of the public during his retirement at Amwell he could have little acquaintance. He had lived here about twenty years, at a distance from any literary society or information. His reading was chiefly confined to books of taste and criticism; but the latter at that time were not many nor very valuable. In the ancient or modern languages it does not appear that he made any progress. Mr. Hoole thinks he knew very little of Latin, and had no knowledge of either French or Italian. Those who know of what importance it is to improve genius by study, will regret that such a man was left, in the pliable days of youth, without any acquaintance with the noble models on which English poets have been formed. They will yet more regret, that the cause of this distance from literary society, the source of all generous and useful emulation, was a superstitious dread of the small-pox, already mentioned as obstructing his early studies, and which continued to prevail with his parents to such a degree, that although at the distance of only twenty miles, their son had been permitted to visit London but once in twenty years. His chief occupation, when not in a humour to study, was in cultivating a garden, for which he had

a particular fondness, and at length rendered one of the most attractive objects to the visitors of Amwell.

About the year 1760, he began to make occasional, though cautious and short visits to London; and in the spring of this year, published his "Four Elegies, Descriptive and Moral," epithets which may be applied to almost all his poetry. These were very favourably received, and not only praised by the public critics, but received the valuable commendations of Dr. Young, Mrs. Talbot, and Mrs. Carter, who loved poetry, and loved it most when in conjunction with piety. But for many years he abstained from farther publication, determined to put in no claims that were not strengthened by the utmost industry and frequent and careful revisal. This, probably, in some cases checked his enthusiasm, and gave to his longer poems an appearance of labour.

In 1761, during the prevalence of the small-pox at Ware, he removed to St. Margaret's, a small hamlet about two miles distant from Amwell, where, Mr. Hoole informs us, he became first acquainted with him, and saw the first sketch of his poem of Amwell, to which he then gave the title of "A Prospect of Ware and the Country adjacent." In 1766, he became sensible of the many disadvantages he laboured under by living in continual dread of the small-pox, and had the courage to submit to the operation of inoculation, which was successfully performed by the late baron Dimsdale. He now visited London more frequently, and Mr. Hoole had the satisfaction to introduce him, among others, to Dr. Johnson. "Notwithstanding the great difference of their political principles, Scott had too much love for goodness and genius, not to be highly gratified in the opportunity of cultivating a friendship with that great exemplar of human virtues, and that great veteran of human learning; while the doctor, with a mind superior to the distinction of party, delighted with equal complacency in the amiable qualities of Scott, of whom he always spoke with feeling regard."

In 1767, he married Sarah Frogley, the daughter of his early friend and adviser Charles Frogley. The bride was, previous to her nuptials, admitted a member of the society of quakers. For her father he ever preserved the highest respect, and seems to have written his Eleventh Ode with a view to relieve the mind of that worthy man from the

apprehension of being neglected by him. The connection he had formed in his family, however, was not of long duration. His wife died in childbed in 1768, and the same year he lost his father and his infant-child. For some time he was inconsolable, and removed from Amwell, where so many objects excited the bitter remembrance of all he held dear, to the house of a friend at Upton. Here, when time and reflection had mellowed his grief, he honoured the memory of his wife by an elegy in which tenderness and love are expressed in the genuine language of nature. As he did not wish to make a parade of his private feelings, a few copies only of this elegy were given to his friends, nor would he ever suffer it to be published for sale. It procured him the praise of Dr. Hawkesworth, and the friendship of Dr. Langhorne, who, about this time, had been visited by a similar calamity. His mother, it ought to have been mentioned, died in 1766; and, in 1769, he lost his friend and correspondent Mr. Turner.

In November 1770, he married his second wife, Mary de Horne, daughter of the late Abraham de Horne: "a lady whose amiable qualities promised him many years of uninterrupted happiness." During his visit in London, he increased his literary circle of friends by an introduction to Mrs. Montagu's parties. Among those who principally noticed him with respect, were lord Lyttelton, sir William Jones, Mr. Potter, Mr. Mickle, and Dr. Beattie, who paid him a cordial visit at Amwell in 1773, and again in 1781, and became one of his correspondents.

Although we have hitherto contemplated our author as a student and occasional poet, he rendered himself more conspicuous as one of those reflectors on public affairs who employ much of their time in endeavouring to be useful. Among other subjects, his attention had often been called to that glaring defect in human polity, the state of the poor; and having revolved the subject in his mind, with the assistance of many personal inquiries, he published in 1773 "Observations on the present state of the parochial and vagrant Poor." It is needless to add, that his advice in this matter was rather approved than followed. Some of his propositions, indeed, were incorporated in Mr. Gilbert's Bill, in 1782; but the whole was lost for want of parliamentary support.

In 1776 he published his "Amwell," a descriptive poem, which he had long been preparing, and in which he fondly

hoped to immortalize his favourite village. His biographer, however, has amply demonstrated the impossibility of communicating local enthusiasm by any attempt of this kind. The reflections occasionally introduced, and the historical or encomiastic digressions, are generally selected as the most pleasing passages in descriptive poetry; but all that is really descriptive, all that would remove us from the closet to the scene, is a hopeless attempt to do that by the pen which can only be done by the pencil.

At such intervals as our author could spare, he wrote various anonymous pamphlets and essays, on miscellaneous subjects, and is said to have appeared among the enemies of the measures of government who answered Dr. Johnson's "Patriot," "False Alarm," and "Taxation no Tyranny." On the commencement of the Rowleian controversy, he took the part of Chatterton, and was among the first who questioned the authenticity of the poems ascribed to Rowley. This he discussed in some letters inserted in the Gentleman's Magazine. Of course he was led to admire the wonderful powers of the young impostor, and in his XXIst ode pays a poetical tribute to his memory, in which, with others of his brethren at that time, he censures the unfeeling rich for depriving their country of a new Shakspeare or Milton.

These, however, were his amusements; the more valuable part of his time was devoted to such public business as is ever best conducted by men of his pure and independent character. He gave regular attendance at turnpike-meetings, navigation trusts, and commissions of land tax *, and proposed and carried various schemes of local improvement, particularly the fine road between Ware and Hertford, and some useful alterations in the streets of Ware. Among his neighbours he frequently, by a judicious interference or arbitration, checked that spirit of litigation which destroys the felicity of a country life. During the meritorious employments of his public and political life, it can only be imputed to him that in his zeal for the principles he espoused, he sometimes betrayed too great warmth; and in

* When once asked whether he was in the commission of the peace, he answered without hesitation that his principal objection to taking the oath, was the offence which it would give to *the Society*. His own opinion was, that an oath and an affirmative are substantially the same, and that the mode of appeal to the Searcher of hearts is of little consequence, though he certainly preferred the latter. Monthly Review, vol. VII. N. S. p. 237.

answering Dr. Johnson's pamphlets, it has been allowed that he made use of expressions which would better become those who did not know the worth of that excellent character.

In 1778, he published a work of great labour and utility, entitled "A Digest of the Highway and general Turnpike laws." In this compilation, Mr. Hoole informs us, all the acts of parliament in force are collected together, and placed in one point of view; their contents are arranged under distinct heads, with the addition of many notes, and an appendix on the construction and preservation of public roads, probably the only scientific treatise on the subject. A part of this work appeared in 1773, under the title of a "Digest of the Highway Laws." In the spring of 1782, he published what he had long projected, a volume of poetry, including his elegies, Amwell, and a great variety of hitherto unpublished pieces. On this volume it is evident he had bestowed great pains, and added the decorations of some beautiful engravings. A very favourable account was given of the whole of its contents in the Monthly Review; but the Critical having taken some personal liberties with the author, hinting that the ornaments were not quite suitable to the plainness and simplicity of a quaker, Mr. Scott thought proper to publish a letter addressed to the authors of that journal, in which he expostulated with them on their conduct, and defended his poetry. Every friend, however, must wish he had passed over their strictures in silence. His defence of his poetry betrays him into the error of which he complained, and we see far more of the conceited egotist than could have been supposed to belong to his simple and humble character.

After this contest, he began to prepare a work of the critical kind. He had been dissatisfied with some of Dr. Johnson's Lives of the Poets, and had amassed in the course of his own reading and reflection, a number of observations on Denham, Milton, Pope, Dyer, Goldsmith, and Thomson, which he sent to the press, under the title of "Critical Essays," but did not live to publish them. On the 25th of October 1783, he accompanied Mrs. Scott to London for the benefit of medical advice for a complaint under which she laboured at that time; but on the 1st of December, while at his house at Radcliff, he was attacked by a putrid fever, which proved fatal on the 12th of that month, and he was interred on the 18th in the Quaker burying-

ground at Radcliff. He had arrived at his fifty-fourth year, and left behind a widow and a daughter, their only child, then about six years old. His death was the more lamented as he was in the vigour of life, and had the prospect of many years of usefulness. "In his person he was tall and slender, but his limbs were remarkably strong and muscular: he was very active, and delighted much in the exercise of walking; his countenance was cheerful and animated." The portrait prefixed to his works is not a very correct likeness, nor was he himself satisfied with it.

His public and private character appears to have been in every respect worthy of imitation, but what his religious opinions were, except that he cherished a general reverence for piety, is somewhat doubtful. Professedly, he was one of the society called Quakers, but the paper which that society, or some of his relations, thought it necessary to publish after his death, seems to intimate that in their opinion, and finally in his own, his practice had not in all respects been consistent.

His "Critical Essays" were published in 1785 by Mr. Hoole, who prefixed a life written with much affection, yet with impartiality. As a poet, Mr. Scott seems to rank among those who possess genius in a moderate degree, who please by short efforts and limited inspirations, but whose talents are better displayed in moral reflection and pathetic sentiment than flights of fancy. His "Elegies," as they were the first, are among the best of his performances. Simplicity appears to have been his general aim, and he was of opinion that it was too little studied by modern writers. In the "Mexican prophecy," however, and in "Serim," there is a fire and spirit worthy of the highest school. His "Amwell" will ever deserve a distinguished place among descriptive poems, but it is liable to all the objections attached to descriptive poetry. His feeblest effort is the "Essay on Painting," a hasty sketch, in which he professed himself, and that not in very humble terms, to be the rival of Hayley. Upon the whole, however, the vein of pious and moral reflection, and the benevolence and philanthropy which pervade all his poems, will continue to make them acceptable to those who read to be improved, and are of opinion that pleasure is not the sole end of poetry.[1]

[1] Life by Mr. Hoole.—English Poets, 1810, new edit. 21 vols. 8vo.

SCOT (MICHAEL), of Balwirie, a learned Scotch author of the fifteenth century, made the tour of France and Germany, and was received with some distinction at the court of the emperor Frederick II. Having travelled enough to gratify his curiosity, he returned to Scotland, and gave himself up to study and contemplation. He was skilled in languages; and, considering the age in which he lived, was no mean proficient in philosophy, mathematics, and medicine. He translated into Latin from the Arabic, the history of animals by the celebrated physician Avicenna. He published the whole works of Aristotle, with notes, and affected much to reason on the principles of that great philosopher. He wrote a book concerning "The Secrets of Nature," and a tract on "The nature of the Sun and Moon," in which he shews his belief in the philosopher's stone. He likewise published what he called "Mensa Philosophica," a treatise replete with astrology and chiromancy. He was much admired in his day, and was even suspected of magic, and had Roger Bacon and Cornelius Agrippa for his panegyrists.[1]

SCOT (REYNOLDE), a learned English gentleman, was a younger son of sir John Scot, of Scot's-hall, near Smeeth in Kent, where he was probably born; and, at about seventeen, sent to Hart-hall, in Oxford. He retired to his native country without taking a degree, and settled at Smeeth; and, marrying soon after, gave himself up solely to reading, to the perusing of obscure authors, which had by the generality of scholars been neglected, and at times of leisure to husbandry and gardening. In 1576, he published a second edition, for we know nothing of the first, of "A perfect platform of a Hop-garden," &c. in 4to; and, in 1584, another work, which shewed the great depth of his researches, and the uncommon extent of his learning, entitled "The Discoverie of Witchcraft," &c. reprinted in 1651, 4to, with this title: "Scot's Discovery of Witchcraft; proving the common opinion of witches contracting with devils, spirits, familiars, and their power to kill, torment, and consume, the bodies of men, women, and children, or other creatures, by diseases or otherwise, their flying in the air, &c. to be but imaginary erroneous conceptions and novelties. Wherein also the practices of witchmongers, conjurors, inchanters, soothsayers, also the de-

[1] Encycl. Britannica.—Mackenzie's Lives.

lusions of astrology, alchemy, legerdemain, and many other things, are opened, that have long lain hidden, though very necessary to be known for the undeceiving of judges, justices, and juries, and for the preservation of poor people, &c. With a treatise upon the nature of spirits and devils," &c. In the preface to the reader he declares, that his design in this undertaking, was "first, that the glory of God be not so abridged and abased, as to be thrust into the hand or lip of a lewd old woman, whereby the work of the Creator should be attributed to the power of a creature: secondly, that the religion of the gospel may be seen to stand without such peevish trumpery: thirdly, that favour and Christian compassion be rather used, towards these poor souls, than rigour and extremity," &c.

A doctrine of this nature, advanced in an age when the reality of witches was so universally believed, that even the great bishop Jewel, touching upon the subject in a sermon before queen Elizabeth, could "pray God they might never practise farther than upon the subject," exposed the author to every species of obloquy and persecution; and accordingly Voetius, a foreign divine, informs us in his "Disput. Theolog." vol. III. p. 564, though Wood says nothing of it, that his book was actually burnt. It was also opposed, and, as it should seem, by great authority too: for, James I. in the preface to his "Demonologie," printed first at Edinburgh in 1597, and afterwards at London in 1603, observes, that he "wrote that book chiefly against the damnable opinions of Wierus and Scott; the latter of whom is not ashamed," the king says, "in public print to deny, that there can be such a thing as witchcraft, and so maintains the old error of the Sadducees in the denying of spirits," an inference which by no means follows from Scot's premises. Dr. John Raynolds, in his "Prælectiones upon the Apocrypha," animadverts on several passages in Scot's "Discovery;" Meric Casaubon treats him as an illiterate person; and Mr. Joseph Glanvil, one of the greatest advocates for witchcraft, affirms, that "Mr. Scot doth little but tell odd tales and silly legends, which he confutes and laughs at, and pretends this to be a confutation of the being of witches and apparitions: in all which his reasonings are trifling and childish; and, when he ventures at philosophy, he is little better than absurd." Scot did not live to see the full effects of his endeavours to abate the prejudices of the times, nor could this indeed be

the work of a single hand, contending against the king on the throne, many very learned men, almost the whole body of the people, and what was the last to yield, the statute-law of the land. His work, however, was reprinted in 1651, 4to, and in 1665, folio, with additions, and was translated into German.

This sensible, learned, upright, and pious man (for we know that he possessed the two first of these qualities, and he is universally allowed to have had also the two last) died in 1599, and was buried among his ancestors in the church at Smeeth.[1]

SCOT, alias ROTHERAM (THOMAS), a munificent benefactor to Lincoln college, Oxford, was born at Rotheram, in Yorkshire, from whence he took his name, but that of his family appears to have been Scot. He rose by his talents and learning to the highest ranks in church and state, having been successively fellow of King's college, Cambridge, master of Pembroke Hall, chancellor of that university, prebendary of Sarum, chaplain to king Edward IV. provost of Beverley, keeper of the Privy Seal, secretary to four kings, bishop of Rochester and Lincoln, archbishop of York, and lord chancellor. His buildings at Cambridge, Whitehall, Southwell, and Thorp, are eminent proofs of his magnificent taste and spirit.

He was promoted to the see of Lincoln in 1471, and we learn from his preface to his body of statutes, that a visit through his diocese, in which Oxford then was, proved the occasion of his liberality to Lincoln college. On his arrival there, in 1474, John Tristroppe, the third rector of that society, preached the visitation sermon from Psalm lxxx. 14, 15. "Behold and visit this vine, and the vineyard which thy right hand hath planted, &c." In this discourse, which, as usual, was delivered in Latin, the preacher addressed his particular requests to the bishop, exhorting him to complete his college, now imperfect and defective both in buildings and government. Rotheram is said to have been so well pleased with the application of the text and subject, that he stood up and declared that he would do what was desired. Accordingly, besides what he contributed to the buildings, he increased the number of fellows from seven to twelve, and gave them the livings of of Twyford in Buckinghamshire, and Long Combe in

[1] Ath. Ox. vol. I.—Oldys's Librarian, p. 213.—See his epitaph on Sir Thomas Scot, in Peck's Cromwell Collections, p. 28.—Gen. Dict.

Oxfordshire. He formed also in 1479, a body of statutes, in which, after noticing with an apparent degree of displeasure, that although Oxford was in the diocese of Lincoln, no college had yet made provision for the natives of that diocese, he enjoined that the rector should be of the diocese of Lincoln or York, and the fellows or scholars should be persons born in the dioceses of Lincoln and York, and one of Wells, with a preference, as to those from the diocese of York, to his native parish of Rotheram. This prelate died in 1500 at Cawood, and was buried in the Chapel of St. Mary, under a marble tomb which he had built.[1]

SCOUGAL (HENRY), an eminent Scotch divine, and second son of Patrick Scougal, bishop of Aberdeen, was born June 1650, at Salton, in East Lothian, where his father, the immediate predecessor of Bishop Burnet, was rector. His father, designing him for the sacred ministry, watched over his infant mind with peculiar care, and soon had the satisfaction of perceiving the most amiable dispositions unfold themselves, and his understanding rise at once into the vigour of manhood. Relinquishing the amusements of youth, young Scougal applied to his studies with ardour: and, agreeably to his father's wish, at an early period directed his thoughts to sacred literature. He perused the historical parts of the bible with peculiar pleasure, and then began to examine its contents more minutely. He was struck with the peculiarities of the Jewish dispensation, and felt an anxiety to understand why its rites and ceremonies were abolished. The nature and evidences of the Christian religion also occupied his mind. He perused sermons with much attention, committed to writing those passages which most affected him, and could comprehend and remember their whole scope. Nor was he inattentive to polite literature. He read the Roman classics, and made considerable proficiency in the Greek, Hebrew, and other oriental languages. He was also well versed in history and mathematics. His diversions were of a manly kind. After becoming acquainted with Roman history, he formed, in concert with some of his companions, a little senate, where orations of their own composition were delivered.

At the age of fifteen he entered the university, where

[1] Wood's Colleges and Halls.—Chalmers's Hist. of Oxford.

he behaved with great modesty, sobriety, and diligence. He disliked the philosophy then taught, and applied himself to the study of natural philosophy: and in consequence of this, when he was only about eighteen years of age, he wrote the reflections and short essays since published: which, though written in his youth, and some of them left unfinished, breathe a devotion, which shows that his mind was early impressed with the most important concerns of human life. In all the public meetings of the students he was unanimously chosen president, and had a singular deference paid to his judgment. No sooner had he finished his courses, than he was promoted to a professorship in the university of Aberdeen, where he conscientiously performed his duty in training up the youth under his care in such principles of religion and learning as might render them ornaments to church and state. When any divisions and animosities happened in the society, he was very instrumental in reconciling and bringing them to a good understanding. He maintained his authority among the students in such a way as to keep them in awe, and at the same time to gain their love and esteem. Sunday evenings were spent with his scholars in discoursing of, and encouraging religion in principle and practice. He allotted a considerable part of his yearly income for the poor; and many indigent families of different persuasions, were relieved in their difficulties by his bounty, although so secretly that they knew not whence their supply came.

Having been a professor of philosophy for four years, he was at the age of twenty-three admitted into holy orders, and settled at Auchterless, a small village about twenty miles from Aberdeen. Here his zeal and ability in his great Master's service were eminently displayed. He catechised with great plainness and affection, and used the most endearing methods to recommend religion to his hearers. He endeavoured to bring them to a close attendance on public worship, and joined with them himself at the beginning of it. He revived the use of lectures, looking upon it as very edifying to comment upon and expound large portions of scripture. In the twenty-fifth year of his age, he was appointed professor of divinity in the King's college, Aberdeen, which he at first declined, but when induced to accept it, he applied himself with zeal and diligence to the exercise of this office. After he had guarded his pupils against the common artifices of the Romish mis-

sionaries in making proselytes, he proposed two subjects for public exercise: the one, of the pastoral care, the other, of casuistical divinity.

The inward dispositions of this excellent man are best seen in his writings, to which his pious and blameless life was wholly conformable. His days, however, were soon numbered: in the twenty-seventh year of his age, he fell into a consumption, which wasted him by slow degrees: but during the whole time of his sickness he behaved with the utmost resignation, nor did he ever shew the least impatience. He died June 20, 1678, in the twenty-eighth year of his age, and was buried in King's college church, in Old Aberdeen. His principal work is entitled "The Life of God in the Soul of Man," which has undergone many editions, and has been thought alike valuable for the sublime spirit of piety which it breathes, and for the purity and elegance of its style. He left his books to the library of his college, and five thousand marks to the office of professor of divinity. He composed a form of morning and evening service for the cathedral church of Aberdeen, which may be seen in Orem's "Description of the Chanonry of Old Aberdeen," printed in No. 3 of the "Bibliotheca Topographica Britannica." His treatise on the "Life of God," &c. was first printed in his life-time by bishop Burnet about 1677, without a name, which the author's modesty studiously concealed. It went through several subsequent editions, and was patronised by the society for promoting Christian knowledge, and was reprinted in 1726 with the addition of "Nine discourses on important subjects," by the same author, and his funeral sermon, by Dr. G. G.[1]

SCRIBONIUS (Largus), a Roman physician, lived in the reign of Claudius, and is said to have accompanied this emperor in his campaign in Britain. He wrote a treatise "De Compositione Medicamentorum," which is very often quoted by Galen, but was pillaged by Marcellus the empiric, according to Dr. Freind. At a time when it was the practice of many physicians to keep their compositions secret, Scribonius published his, and expressed great confidence in their efficacy; but many of them are trifling, and founded in superstition, and his language is so inferior to that of his age, that some have supposed he wrote his

[1] Bibl. Topog. Britan.—and Encyclop. Britannica.

work in Greek, and that it was translated into Latin by some later hand: but Freind and others seem of a different opinion. The treatise of Scribonius has been several times reprinted, and stands among the "Medicæ Artis Principes" of Henry Stephens, 1567.[1]

SCRIMZEOR (HENRY), one of the most learned men of the sixteenth century, was born at Dundee in Scotland, in 1506, and after making great progress in the Greek and Latin languages at the grammar school of that place, studied philosophy at St. Andrew's university with equal success. He afterwards studied civil law at Paris and Bourges. At this latter city he became acquainted with the Greek professor, James Amiot, who recommended him to be tutor to two young gentlemen; and this served also to introduce him to Bernard Bornetel, bishop of Rennes, a celebrated political character, who invited Mr. Scrimzeor to accompany him to Italy. There he became acquainted with the most distinguished scholars of the country. The death of the noted Francis Spira * happened during his visit at Padua, and as the character and conduct of this remarkable person at that time engaged the attention of the world, Mr. Scrimzeor is said to have collected memoirs of him, which, however, does not appear in the catalogue of his works.

After he had stored his mind with the literature of foreign countries, and satisfied his curiosity as a traveller, it was his intention to have revisited Scotland; but, on his journey homeward, through Geneva, the syndics and other magistrates requested him to set up the profession of philosophy in that city; promising a suitable compensation. He accepted the proposal, and established the philosophical

* Francis Spira was a lawyer of great reputation at Cittadella in the Venetian State, at the beginning of the sixteenth century. He had imbibed the principles of the Reformation, and was accused before John de la Casa, archbishop of Benevento, the pope's nuncio at Venice. He made some concessions, and asked pardon of the papal minister for his errors. But the nuncio insisted upon a public recantation. Spira was exceedingly averse to this measure; but at the pressing instances of his wife and his friends, who represented to him, that he must lose his practice and ruin his affairs by persisting against it, he at last complied. Shortly after he fell into a deep melancholy, lost his health, and was removed to Padua for the advice of physicians and divines; but his disorders augmented. The recantation, which he said he had made from cowardice and interest, filled his mind with continual horror and remorse, and no means being found to restore either his health or peace of mind, he fell a victim to his miserable situation in 1548.—Collier's *Dict.* art. Spira. There have been many editions of a "Life of Spira" published in England and Scotland, as a "warning to apostates."

[1] Freind's Hist. of Physic.—Eloy Dict. Hist.

chair; but after he had taught for some time at Geneva, a fire broke out in his neighbourhood, by which his house was consumed, and he himself reduced to great distress. At this time flourished at Augsburg that famous mercantile family, the Fuggers. Ulric Fugger, its then representative, a man possessed of prodigious wealth, and a munificent patron of learned men, having heard of the misfortune which had befallen Mr. Scrimzeor, immediately sent him a pressing invitation to accept an asylum beneath his roof till his affairs could be re-established. Mr. Scrimzeor, gladly availing himself of such a hospitable kindness, lost no time in going to Germany.

Whilst residing at Augsburg with Mr. Fugger, he was much employed in augmenting his patron's library by vast collections, purchased from every corner of Europe, particularly manuscripts of the Greek and Latin authors. He also composed many works of great learning and ingenuity, whilst he continued in a situation so peculiarly agreeable to the views and habits of a scholar; and when he was desirous of returning to Geneva to print them, Fugger recommended him, for this purpose, to the very learned Henry Stephens, one of his pensioners.

Immediately on his arrival at Geneva, 1563, he was earnestly solicited by the magistrates to resume the chair of philosophy. With this he complied, and notwithstanding the dedication of much of his time to the study of physics, he, two years afterwards, instituted a course of lectures in the civil law, and had the honour of being its first professor at Geneva. Being now settled here, he intended to have printed his various works, but a suspicion which Henry Stephens entertained, that it was his intention to set up a rival press at Geneva, occasioned great dissentions between them. The result of the dispute was, that almost all Scrimzeor's publications were posthumous. Among them are critical and explanatory notes upon Athenæus's "Deipnosophists," published by Isaac Casaubon at Leyden in 1600, but without distinguishing his own notes from those of Scrimzeor; also a commentary and emendations of Strabo, which were published in Casaubon's edition of that geographer, 1620, but likewise without acknowledging the assistance he derived from Scrimzeor. Scrimzeor collated different manuscripts of all the works of Plutarch, probably with a view to an edition of that author; and also the ten books of Diogenes Laertius on the lives of the phi-

losophers. His corrected text of this author, with notes full of erudition, came into Casaubon's possession, and is supposed to have contributed much to the value of his edition of Laertius, printed at Paris in 1593. The works of Phornutus and Palæphatus were also among the collations of Mr. Scrimzeor. To the latter of these authors he made such considerable additions that the work became partly his own. The manuscripts of both these were for some time preserved in the library of sir Peter Young, after that of his uncle Scrimzeor, which was brought into Scotland in 1573, had been added to it. What became of this valuable bequest at the death of the former, is not known. Our learned philologer left also behind him, in manuscript, the orations of Demosthenes, Æschines, and Cicero, and the Ecclesiastical History of Eusebius, all carefully collated; and among his literary remains was a collection of his Latin epistles. But of the many performances which had exercised his pen, it does not appear that any were published by himself but his translation of "Justinian's Novels" into Greek. This was printed at Paris in 1558, and again with Holoander's Latin version at Antwerp in 1575. This work has been highly extolled both for the purity of its language and the accuracy of its execution. He wrote also a Latin translation of "The Basilica," or Basilics, a collection of Roman Laws, which the Eastern emperors Basil and Leo, who reigned in the fifth century, commanded to be translated into Greek, and which preserved their authority till the dissolution of the Eastern empire.

Almost the whole of his life, although he arrived at old age, was spent in his library. The time of his death is uncertain; but it appears most likely, from a comparison of different accounts, that it happened very near the expiration of 1571, or at the beginning of the succeeding year, about the sixty-sixth year of his age. He died in the city of Geneva.[1]

SCRIVERIUS, or SCHRYVER (PETER), a considerable philologer and poet, was born at Harlem in 1576. He was educated at Harlem and at Leyden, where he read law in his early days, but devoted himself afterwards to a private and studious life, which ended April 30, 1660, in the eighty-fourth year of his age. His works are; "Ba-

[1] Mackenzie's Scotch Writers, vol. II.—Life by Mr. Lettice, in Europ. Mag. for 1795.

tavia illustrata." "Bataviæ comitumq. omnium Historia." "Miscellanea Philologica." "Carmina Latina & Belgica." "Populare Hollandiæ Chronicon." "Collectanea Veterum Tragicorum." He likewise corrected the copy of "Vegetius," and enlarged and wrote notes upon Aquilius's "Chronicon Geldricum;" and was the author or editor of various other works, classical and historical.[1]

SCUDERI (GEORGE DE), a French writer of eminence in his day, was descended from an ancient and noble family of Apt in Provence, and born at Havre-de-Grace in 1603. He spent part of his youth at Apt, and afterwards came and settled at Paris, where at first he subsisted by the efforts of his pen, particularly in poetry, and dramatic pieces, none of which are now in any estimation, and we may, therefore, be spared the trouble of giving their titles. In 1627 he published observations upon the "Cid" of Corneille, with a view of making his court to cardinal Richelieu, who was absurdly envious of that great poet, and did every thing he could to oppose the vast reputation and success of the "Cid:" and by his influence alone enabled even such a man as Scuderi "to balance," as Voltaire says, "for some time, the reputation of Corneille." Scuderi was received a member of the academy in 1650. He had before been made governor of the castle of Notre-Dame de la Garde, in Provence; and although this was a situation of very little profit, Scuderi, who was still more vain than indigent, gave a pompous description of it in a poem, which drew upon him the raillery of Chapelle and Bachaumont. Scuderi died at Paris, May 14, 1667, leaving a name now better known than his works.[2]

SCUDERI (MAGDELEINE DE), sister of the preceding, and his superior in talents, was born at Havre-de-Grace in 1607, and became very eminent for her wit and her writings. She went early to Paris, where she gained admission into the assemblies of learning and fashion. Having recourse, like her brother, to the pen, she gratified the taste of the age for romances, by various productions of that kind, which were very eagerly read, and even procured her literary honours. The celebrated academy of the Ricovrati at Padua complimented her with a place in their society; and some great personages showed their regard

[1] Foppen Bibl. Belg.—Saxii Onomast.
[2] Moreri.—Dict. Hist.—Niceron, vol. XV.—Voltaire's Siecle de Louis XIV.

by presents, and other marks of esteem. The prince of Paderborn, bishop of Munster, sent her his works and a medal; and Christina of Sweden often wrote to her, settled on her a pension, and sent her her picture. Cardinal Mazarin left her an annuity by his will: and Lewis XIV. in 1683, at the solicitation of M. de Maintenon, settled a good pension upon her, which was punctually paid. His majesty also appointed her a special audience to receive her acknowledgments, and paid her some very flattering compliments. She had an extensive correspondence with men of learning and wit: and her house at Paris was the rendezvous of all who would be thought to patronize genius. She died in 1701, aged 94; and two churches contended for the honour of possessing her remains, which was thought a point of so much consequence, that nothing less than the authority of the cardinal de Noailles, to whom the affair was referred, was sufficient to decide it. She was a very voluminous writer as well as her brother, but of more merit; and it is remarkable of this lady, that she obtained the first prize of eloquence founded by the academy. There is much common-place panegyric upon her in the "Menagiana," from the personal regard Menage had for her: but her merits are better settled by Boileau, in the "Discours" prefixed to his dialogue entitled "Les Hero des Roman." Her principal works are, "Artamene, ou le Grand Cyrus," 1650, 10 vols. 8vo; "Clelie," 1660, 10 vols. 8vo; "Celanire, ou la Promenade de Versailles," 1693, 12mo; "Ibrahim, ou l'Illustre Bassa," 1641, 4 vols. 8vo; "Almahide, ou l'Esclave Reine," 1660, 8 vols. 8vo; "Celine," 1661, 8vo; "Mathilde d'Aguilar," 1667, 8vo; "Conversations et Entretiens," 10 vols. &c. These last conversations are thought the best of Mad. Scuderi's works, but there was a time when English translations of her prolix romances were read. What recommended them to the French public was the traits of living characters which she occasionally introduced.[1]

SCULTETUS (ABRAHAM), an eminent protestant divine, was born at Grumberg in Silesia, Aug. 24, 1556, and after having studied there till 1582, was sent to Breslaw to continue his progress in the sciences. He was recalled soon after, his father, who had lost all his fortune in the fire of Grunberg, being no longer able to maintain him at

[1] Niceron, vol. XV.—Dict. Hist.

the college, and therefore intending to bring him up to some trade. The young man was not at all pleased with such a proposal; and looked out for the place of a tutor, which he found in the family of a burgomaster of Freistad, and this gave him an opportunity of hearing the sermons of Melancthon and of Abraham Bucholtzer. In 1584 he took a journey into Poland, and went to Gorlitz in Lusatia the year following, and resided there above two years, constantly attending the public lectures, and reading private lectures to others. He employed himself in the same manner in the university of Wittemberg in 1588 and 1589, and afterwards in that of Heidelberg till he was admitted into the church in 1594. He officiated in a village of the palatinate for some months; after which he was sent for by the elector palatine to be one of his preachers. In 1598 he was appointed pastor of the church of St. Francis at Heidelberg, and two years after was made a member of the ecclesiastical senate. He was employed several times in visiting the churches and schools of the palatinate, and among these avocations wrote some works, which required great labour. He attended the prince of Anhalt to the war at Juliers in 1610, and applied himself with great prudence and vigilance to the re-settlement of the affairs of the reformed church in those parts. He attended Frederic V. prince palatine into England in 1612, and contracted an acquaintance with the most learned men of that kingdom, but Wood speaks of his having resided some time at Oxford in 1598. He took a journey to Brandenburg in 1614, the elector John Sigismond, who was about renouncing Lutheranism, being desirous of concerting measures with him with respect to that change; and on his return to Heidelberg he accepted the place of court-preacher, which he relinquished when appointed professor of divinity in 1618. He was deputed soon after to the synod of Dort, where he endeavoured at first to procure a reconciliation of the contending parties; but finding nothing of that kind was to be expected, he opposed vigorously the doctrines of the Arminians. He preached at Francfort the year following during the electoral diet held there, his master having appointed him preacher to the deputies whom he sent thither. He also attended that prince in his journey into Bohemia; and retiring into Silesia after the fatal battle of Prague, resolved to return to Heidelberg in order to discharge the functions of his pro-

fessorship there; but the fury of the war having dispersed the students, he went to Bretten, and afterwards to Schorndorf in the country of Wirtemberg, whence he removed to Embden in August 1622. The king of Bohemia his master had consented that the city of Embden should offer Scultetus the place of preacher, but he did not enjoy it very long; for he died October the 24th, 1625.

The principal works of this learned divine, who, as Freher says, was reckoned another Chrysostom, are, 1. "Confutatio disputationis Baronii de baptismo Constantini," Neost. 1607, 4to. 2. "Annales Evangelii per Europam 15 Seculi renovati, Decad. 1 et 2," Heidelberg, 1618, 8vo. In these annals of the reformation he has shown himself a very candid and credible historian. 3. "Axiomata concionandi," Han. 1619, 8vo. 4. "Observationes in Pauli Epistolas ad Timotheum, Titum, et Philemonem." 5. "Medulla Patrum," 1634, 4to. So indefatigable was his application, that he wrote the following lines over his study door;

Amice: quisquis huc venis,
Aut agito paucis, aut abi:
Aut me laborantem adjuva.[1]

SCULTETUS, or SCULTZ (JOHN), a distinguished surgeon, was born in 1595, at Ulm, and studied medicine at Padua, where he took his degrees in that faculty in 1621. On his return to his native city, he practised with great reputation for twenty years, until being called to Stutgard to a patient, he was there attacked with a fit of apoplexy, which terminated his life December 1, 1645. He appears to have practised surgery extensively, and with great boldness in the operations of bronchotomy, of the trephine, and for empyema. His principal work is entitled "Armamentarium Chirurgicum, 43 tabulis ære incisis ornatum;" and was published after his death, at Ulm, in 1653. It subsequently passed through many editions, and was translated into most of the European languages.[2]

SCYLAX, an ancient mathematician and geographer, was a native of Caryanda, in Caria, and is noticed by Herodotus, and by Suidas, who, however, has evidently confounded different persons of the same name. There is a Periplus which still remains, bearing the name of Scylax, and which is a brief survey of the countries along the shores

[1] Freheri Theatrum.—Gen. Dict. [2] Eloy Dict. Hist. de Medicine.

of the Mediterranean and Euxine seas, together with part of the western coast of Africa surveyed by Hanno; but it seems doubtful to what Scylax it belongs. This Periplus has come down to us in a corrupted state: it was first published from a palatine MS by Hoeschelius and others in 1600. It was afterwards edited by Isaac Vossius in 1639; by Hudson in 1698, and by Gronovius in 1700.[1]

SCYLITZA, or SCYLITZES (JOHN), called also CUROPALATES, from an office he held in the household of the emperor of that name, was a Greek historian, known for his abridgment of history from the death of Nicephorus Logothetes, in 811, to the deposition of Nicephorus Botoniates, in 1081. This history, from 1067, is the same as that of Cedrenus, which has raised a doubt whether Cedrenus or Scylitza was the original author. Scylitza is thought to have been a native of Lesser Asia, and a prefect of the guards before he attained the dignity of curopalates. A Latin translation of his history entire, was published at Venice in 1570; and the part concerning which there is no dispute was printed in Greek and Latin conjointly with that author, at Paris, in 1647.[2]

SEBA (ALBERT), an apothecary of Amsterdam, who died in 1736, prepared a splendid description, with plates, of his own museum, in four large folio volumes, which came out between 1734 and 1765. His three latter volumes were posthumous publications. Many Cape plants are here engraved, and amongst them one of the genus *Sebea*, so called in honour of him. Yet Seba does not deserve to rank as a scientific botanist; nor did Linnæus, who knew him, and by whose recommendation he employed Artedi to arrange his fishes, ever think him worthy to be commemorated in a genus. If, however, we compare him with numbers who have been so commemorated, he will not appear to so much disadvantage; for as a collector he stands rather high.[3]

SEBASTIAN. See PIOMBO.

SECKENDORF (VITUS LOUIS DE), a very learned German, was descended from ancient and noble families; and born at Aurach, a town of Franconia, Dec. 20, 1626. He made good use of a liberal education, and was not only a master of the French, Latin, Greek, and Hebrew languages, but had also some skill in mathematics and the sciences.

[1] Mr. Dewhurst in Athenæum, vol. IV.
[2] Vossius de Hist. Græc.—Cave, vol. II.—Fabric. Bibl. Græc.
[3] Rees's Cyclopædia.

The great progress he made in his youth coming to the ears of Ernest the pious, duke of Saxe-Gotha, this prince sent for him from Cobourg, where he then was, to be educated with his children. After remaining two years at Gotha, he went, in 1642, to Strasburg; but returned to Gotha in 1646, and was made honorary librarian to the duke. In 1651, he was made aulic and ecclesiastical counsellor; and, in 1663, a counsellor of state, first minister, and sovereign director of the consistory. The year after, he went into the service of Maurice, duke of Saxe-Zeist, as counsellor of state and chancellor; and was no less regarded by this new master than he had been by the duke of Saxe-Gotha. He continued with him till his death, which happened in 1681; and then preferred a life of retirement, during which he composed a great many works; but Frederic III. elector of Brandenburg, again brought him into public life, and made him a counsellor of state and chancellor of the university of Halle, dignities which he did not enjoy long, for he died at Halle Dec. 18, 1692, in the sixty-sixth year of his age. He was twice married, but had only one son, who survived him. Besides his knowledge of languages, he was learned in law, history, divinity; and is also said to have been a tolerable painter and engraver. Of his numerous writings, that in most estimation for its utility, was published at Francfort, 1692, 2 vols. folio, usually bound up in one, with the title, "Commentarius Historicus & Apologeticus de Lutheranismo, sive de Reformatione Religionis ductu D. Martini Lutheri in magna Germania, aliisque regionibus, & speciatim in Saxonia, recepta & stabilita," &c. This work, which is very valuable on many accounts, and particularly curious for several singular pieces and extracts that are to be found in it, still holds its reputation, and is referred to by all writers on the reformation.[1]

SECKER (THOMAS), an eminent English prelate, was born in 1693, at a small village called Sibthorpe, in the vale of Belvoir, Nottinghamshire. His father was a Protestant dissenter, a pious, virtuous, and sensible man, who, having a small paternal fortune, followed no profession. His mother was the daughter of Mr. George Brough, of Shelton, in the county of Nottingham, a substantial gentleman farmer. He received his education at several private schools in the country, being obliged by various acci-

[1] Niceron, vol. XXIX.—Moreri.—Saxii Onomast.

dents to change his masters frequently; yet at the age of nineteen he had not only made a considerable progress in Greek and Latin, and read the best and most difficult writers in both languages, but had acquired a knowledge of French, Hebrew, Chaldee, and Syriac, had learned geography, logic, algebra, geometry, conic sections, and gone through a course of lectures on Jewish antiquities, and other points preparatory to the study of the Bible. At the same time, in one or other of these academies, he had an opportunity of forming an acquaintance with several persons of great abilities. Among the rest, in the academy of Mr. Jones at Tewkesbury, he laid the foundation of a strict friendship with Mr. Joseph Butler, afterwards bishop of Durham.

Mr. Secker had been designed by his father for orders among the dissenters. With this view, his studies were directed chiefly, and very assiduously, to divinity, but not being able to decide upon certain doctrines, or determine absolutely what communion he should embrace, he resolved to pursue some profession, which should leave him at liberty to weigh these things more maturely in his thoughts, and therefore, about the end of 1716, he applied himself to the study of physic, both at London and Paris. During his stay at Paris, he kept up a constant correspondence with Mr. Butler, who was now preacher at the Rolls. Mr. Butler took occasion to mention his friend Mr. Secker, without his knowledge, to Mr. Edward Talbot, who promised, in case he chose to take orders in the church of England, to engage the bishop, his father, to provide for him. This was communicated to Mr. Secker, in a letter, about the beginning of May 1720. He had not at that time come to any resolution of quitting the study of physic, but he began to foresee many obstacles to his pursuing that profession: and having never discontinued his application to theology, his former difficulties, both with regard to conformity, and some other doubtful points, had gradually lessened, as his judgment became stronger, and his reading and knowledge more extensive. It appears also from two of his letters from Paris, both of them prior to the date of Mr. Butler's communication above mentioned, that he was greatly dissatisfied with the divisions and disturbances which at that particular period prevailed among the dissenters. In this state of mind Mr. Butler's unexpected proposal found him, and after deliberating carefully on the subject

of such a change for upwards of two months, he resolved to embrace the offer, and for that purpose quitted France about July 1720.

Mr. Talbot died a few months after his arrival in England, but not without recommending Mr. Secker, Mr. Benson, and Mr. Butler, to his father's notice. Mr. Secker having, notwithstanding this loss, determined to persevere in his new plan, and it being judged necessary by his friends that he should have a degree at Oxford, and he being informed that if he should previously take the degree of doctor in physic at Leyden, it would probably help him in obtaining the other, he went thither for that purpose, and took his degree at Leyden, March 7, 1721, and as a thesis wrote and printed a dissertation de *medicina statica*. On his return, he entered himself, April 1, a gentleman commoner of Exeter college, Oxford, about a year after which he obtained the degree of B. A. without any difficulty, in consequence of a recommendatory letter from the chancellor. In Dec. 1722, bishop Talbot ordained him deacon, and not long after priest in St. James's church, where he preached his first sermon, March 28, 1723. In 1724, the bishop gave him the rectory of Houghton le Spring, and this valuable living enabling him to settle in the world, in a manner agreeably to his inclinations, he married Oct. 28, 1725, Miss Catherine Benson, sister to bishop Benson. At the earnest desire of both, Mrs. Talbot, widow to his friend Mr. Edward Talbot, and her daughter, consented to live with them, and the two families from that time became one.

At Houghton Mr. Secker applied himself with alacrity to all the duties of a country clergyman, omitting nothing which he thought could be of use to his flock. He brought down his conversation and his sermons to the level of their understandings; visited them in private, catechised the young and ignorant, received his country neighbours and tenants kindly and hospitably, and was of great service to the poorer sort by his skill in physic, which was the only use he ever made of it. Though this place was in a very remote part of the world, yet the solitude of it perfectly suited his studious disposition, and the income arising from it bounded his ambition. Here he would have been content to live and die: here, as he has often been heard to declare, he spent some of the happiest hours of his life: and it was no thought or choice of his own that removed

him to a higher and more public sphere. But Mrs. Secker's health, which was thought to have been injured by the dampness of the situation, obliged him to think of exchanging it for a more healthy one. On this account he procured an exchange of Houghton for a prebend of Durham, and the rectory of Ryton, in 1727; and for the two following years he lived chiefly at Durham, going over every week to officiate at Ryton, and spending there two or three months together in the summer. In July 1732, the duke of Grafton, then lord chamberlain, appointed him chaplain to the king. For this favour he was indebted to bishop Sherlock, who having heard him preach at Bath, thought his abilities worthy of being brought forward into public notice. From that time an intimacy commenced betwixt them, and he received from that prelate many solid proofs of esteem and friendship. This preferment produced him also the honour of a conversation with queen Caroline. Mr. Secker's character was now so well established, that on the resignation of Dr. Tyrwhit, he was instituted to the rectory of St. James's, May 18, 1733, and in the beginning of July went to Oxford to take his degree of doctor of laws, not being of sufficient standing for that of divinity. On this occasion he preached his celebrated Act sermon, on the advantages and duties of academical education, which was printed at the desire of the heads of houses, and quickly passed through several editions. The queen, in a subsequent interview, expressed her high opinion of this sermon, which was also thought to have contributed not a little to his promotion to the bishopric of Bristol; to which he was consecrated Jan. 19, 1735.

Dr. Secker immediately set about the visitation of his diocese, confirmed in a great many places, preached in several churches, sometimes twice a day, and from the information received in his progress, laid the foundation of a parochial account of his diocese, for the benefit of his successors. Finding at the same time, the affairs of his parish of St. James's in great disorder, he took the trouble, in concert with a few others, to put the accounts of the several officers into a regular method. He also drew up for the use of his parishioners that course of "Lectures on the Church Catechism," which have since been so often reprinted. "The sermons," says bishop Porteus, "which he set himself to compose were truly excellent and original. His faculties were now in their full vigour, and he had an audience to

speak before that rendered the utmost exertion of them necessary. He did not, however, seek to gratify the higher part by amusing them with refined speculations or ingenious essays, unintelligible to the lower part, and unprofitable to both; but he laid before them all, with equal freedom and plainness, the great Christian duties belonging to their respective stations, and reproved the follies and vices of every rank amongst them without distinction or palliation." He was certainly one of the most popular preachers of his time, and though, as his biographer observes, his sermons may not now afford the same pleasure, or produce the same effects in the closet, as they did from the pulpit, accompanied as they then were with all the advantages of his delivery, yet it will plainly appear that the applause they met with was founded no less on the matter they contained, than the manner in which they were spoken.

On the translation of Dr. Potter to the archbishopric of Canterbury, Dr. Secker was translated to the bishopric of Oxford, in May 1737. When the unfortunate breach happened between the late king and the prince of Wales, his highness having removed to Norfolk-house, in the parish of St. James's, attended divine service constantly at that church. Two stories are told of this matter, which, although without much foundation, served to amuse the public for a while. The one was, that the first time the prince made his appearance at church, the clerk in orders, Mr. Bonney, began the service with the sentence, "I will arise and go to my father," &c.—The other, that Dr. Secker preached from the text, "Honour thy father and thy mother," &c.—Dr. Secker had the honour of baptizing all his highness's children except two, and though he did not attend his court, which was forbidden to those who went to the king's, yet on every proper occasion he behaved with all the submission and respect due to his illustrious rank. In consequence of this, his influence with the prince being supposed much greater than it really was, he was sent, by the king's direction, with a message to his royal highness; which not producing the effects expected from it, he had the misfortune to incur his majesty's displeasure, who had been unhappily persuaded to think that he might have done more with the prince than he did, though indeed he could not. For this reason, and because he sometimes acted with those who opposed the court, the king did not speak to him for a great number of years. The whole of Dr.

Secker's parliamentary conduct appears to have been loyal, manly, and independent. His circular letter to his clergy, and his sermon on the subject of the rebellion in 1745, rank among the best and most efficacious documents of the kind which that melancholy event produced. In the spring of 1748 his wife died, to whom he had now been married upwards of twenty years.

In December 1750, he was promoted to the deanery of St. Paul's, in exchange for the rectory of St. James's and the prebend of Durham. Having now more leisure both to prosecute his own studies, and to encourage those of others, he gave Dr. Church considerable assistance in his "first and second Vindication of the Miraculous powers," against Dr. Middleton, and in his "Analysis of Lord Bolingbroke's Works," which appeared a few years afterwards. He likewise assisted archdeacon Sharpe in his controversy with the Hutchinsonians, which was carried on to the end of the year 1755.

During the whole time that he was dean of St. Paul's, he attended divine service constantly in that cathedral twice every day, whether in residence or not; and in concert with the three other residentiaries, established the custom of always preaching their own turns in the afternoon, or exchanging with each other only, which, excepting the case of illness, or extraordinary accidents, was very punctually observed. He also introduced many salutary regulations in the financial concerns of the church, the keeping of the registers, &c. &c. In the summer months he resided constantly at his episcopal house at Cuddesden, the vicinity of which to Oxford rendered it very pleasing to a man of his literary turn. His house was the resort of those who were most distinguished for academical merit, and his conversation such as was worthy of his guests, who always left him with a high esteem of his understanding and learning. And though in the warm contest in 1754, for representatives of the county (in which it was scarce possible for any person of eminence to remain neuter), he openly espoused that side which was thought most favourable to the principles of the revolution; yet it was without bitterness or vehemence, without ever departing from the decency of his profession, the dignity of his station, or the charity prescribed by his religion.

His conduct as a prelate was in the strictest sense of the word, exemplary. In his charges, he enjoined no duty,

and imposed no burthen, on those under his jurisdiction, which he had not formerly undergone, or was not still ready, as far as became him, to undergo. He preached constantly in his church at Cuddesden every Sunday morning, and read a lecture on the catechism in the evening; (both which he continued to do in Lambeth chapel after he became archbishop) and in every other respect, within his own proper department, was himself that devout, discreet, disinterested, laborious, conscientious pastor, which he wished and exhorted every clergyman in his diocese to become. At length such distinguished merit prevailed over all the political obstacles to his advancement; and on the death of archbishop Hutton, he was appointed by the king to succeed him in the diocese of Canterbury, and was accordingly confirmed at Bow-church on April 21, 1758. The use he made of this dignity very clearly shewed that rank, and wealth, and power, had in no other light any charms for him, than as they enlarged the sphere of his active and industrious benevolence.

In little more than two years after his grace's promotion to the see of Canterbury, died the late George II. Of what passed on that occasion, and of the form observed in proclaiming our present sovereign (in which the archbishop of course took the lead), his grace has left an account in writing. He did the same with regard to the subsequent ceremonials of marrying and crowning their present majesties, which in consequence of his station he had the honour to solemnize, and in which he found a great want of proper precedents and directions. He had before, when rector of St. James's, baptized the new king (who was born in Norfolk-house, in that parish) and he was afterwards called upon to perform the same office for the greatest part of his majesty's children; a remarkable, and perhaps unexampled concurrence of such incidents in the life of one man.

As archbishop of Canterbury, Dr. Secker considered himself as the natural guardian, not only of that church over which he presided, but of learning, virtue, and religion at large; and, from the eminence on which he was placed, looked round with a watchful eye on every thing that concerned them, embracing readily all opportunities to promote their interests, and opposing, as far as he was able, all attempts to injure them. Men of real genius or extensive knowledge, he sought out and encouraged. Even those of humbler talents, provided their industry was great,

and their intentions good, he treated with kindness and condescension. Both sorts he would frequently employ in undertakings suited to their respective abilities, and rewarded them in ways suited to their respective wants. He assisted them with books, promoted subscriptions to their works, contributed largely to them himself, talked with them on their private concerns, entered warmly into their interests, used his credit for them with the great, and gave them preferments of his own. He expended upwards of 300*l.* in arranging and improving the MS library at Lambeth. And having observed with concern, that the library of printed books in that palace had received no accessions since the time of archbishop Tenison, he made it his business to collect books in all languages from most parts of Europe, at a very great expence, with a view of supplying that chasm; which he accordingly did, by leaving them to the library at his death.

All designs and institutions that tended to advance good morals and true religion he patronized with zeal and generosity. He contributed largely to the maintenance of schools for the poor, to rebuilding or repairing parsonage-houses and places of worship, and gave at one time no less than 500*l.* towards erecting a chapel in the parish of Lambeth, to which he afterwards added near 100*l.* more. To the society for promoting Christian knowledge he was a liberal benefactor; and to that for propagating the gospel in foreign parts, of which he was the president, he paid much attention, was constant at the meetings of its members, and superintended their deliberations with consummate prudence and temper. He was sincerely desirous to improve to the utmost that excellent institution, and to diffuse the knowledge and belief of Christianity as wide as the revenues of the society, and the extreme difficulty of establishing schools and missions amongst the Indians, and of making any effectual and durable impressions of religion on their uncivilized minds, would admit. But Dr. Mayhew, of Boston in New England, having in an angry pamphlet accused the society of not sufficiently answering these good purposes, and of departing widely from the spirit of their charter, with many injurious reflections interspersed on the church of England, and the design of appointing bishops in America, his grace on all these accounts thought himself called upon to confute his invectives, which he did in a short anonymous piece, entitled "An Answer to Dr. May-

hew's Observations on the charter and conduct of the Society for propagating the Gospel," London, 1764, reprinted in America. The strength of argument, as well as fairness and good temper, with which this answer was written, had a considerable effect on all impartial men; and even on the doctor himself, who plainly perceived that he had no common adversary to deal with; and could not help acknowledging him to be "a person of excellent sense, and of a happy talent at writing; apparently free from the sordid illiberal spirit of bigotry; one of a cool temper, who often shewed much candour, was well acquainted with the affairs of the society, and in general a fair reasoner." He was therefore so far wrought upon by his "worthy answerer," as to abate much in his reply of his former warmth and acrimony. But as he still would not allow himself to be "wrong in any material point," nor forbear giving way too much to reproachful language and ludicrous misrepresentations, he was again animadverted upon by the late Mr. Apthorpe, in a sensible tract, entitled, "A Review of Dr. Mayhew's Remarks," &c. 1765. This put an end to the dispute. The doctor, on reading it, declared he should not answer it, and the following year he died.

It appeared evidently in the course of this controversy that Dr. Mayhew, and probably many other worthy men amongst the Dissenters, both at home and abroad, had conceived very unreasonable and groundless jealousies of the church of England, and its governors; and had, in particular, greatly misunderstood the proposal for appointing bishops in some of the colonies. The nature of that plan is fully explained in bishop Porteus's life of our archbishop, to which we refer. The question is now of less importance, for notwithstanding the violent opposition to the measure, when Dr. Secker espoused it, no sooner did the American provinces become independent states, than application was made to the English bishops by some of those states to consecrate bishops for them according to the rites of the church of England, and three bishops were actually consecrated in London some years ago: one for Pennsylvania, another for New York, and a third for Virginia.

Whenever any publications came to the archbishop's knowledge that were manifestly calculated to corrupt good morals, or subvert the foundations of Christianity, he did his utmost to stop the circulation of them; yet the wretched

authors themselves he was so far from wishing to treat with any undue rigour, that he has more than once extended his bounty to them in distress. And when their writings could not properly be suppressed (as was too often the case) by lawful authority, he engaged men of abilities to answer them, and rewarded them for their trouble. His attention was everywhere. Even the falsehoods and misrepresentations of writers in the newspapers, on religious or ecclesiastical subjects, he generally took care to have contradicted: and when they seemed likely to injure, in any material degree, the cause of virtue and religion, or the reputation of eminent and worthy men, he would sometimes take the trouble of answering them himself. One instance of this kind, which does him honour, and deserves mention, was his defence of Bishop Butler, who, in a pamphlet, published in 1767, was accused of having died a papist.

The conduct which he observed towards the several divisions and denominations of Christians in this kingdom, was such as shewed his way of thinking to be truly liberal and catholic. The dangerous spirit of popery, indeed, he thought should always be kept under proper legal restraints, on account of its natural opposition, not only to the religious, but the civil rights of mankind. He therefore observed its movements with care, and exhorted his clergy to do the same, especially those who were situated in the midst of Roman catholic families: against whose influence they were charged to be upon their guard, and were furnished with proper books or instructions for the purpose. He took all opportunities of combating the errors of the church of Rome, in his own writings; and the best answers that were published to some bold apologies for popery were written at his instance, and under his direction.

With the dissenters his grace was sincerely desirous of cultivating a good understanding. He considered them, in general, as a conscientious and valuable class of men. With some of the most eminent of them, Watts, Doddridge *, Leland, Chandler, and Lardner, he maintained an

* The biographers of eminent dissenters, with all their prejudices against the hierarchy, seem never to exult more than when they can produce the correspondence of a distinguished prelate. But the editor of "Dr. Doddridge's Letters," in his zeal, has produced two letters from archbishop Secker to that divine, forgetting that he was not *archbishop* until several years after Doddridge's death.

intercourse of friendship or civility. By the most candid and considerate part of them he was highly reverenced and esteemed: and to such among them as needed help he shewed no less kindness and liberality than to those of his own communion.

Nor was his concern for the Protestant cause confined to his own country; he was well known as the great patron and protector of it in various parts of Europe: from whence he had frequent applications for assistance, which never failed of being favourably received. To several foreign Protestants he allowed pensions, to others he gave occasional relief, and to some of their universities was an annual benefactor.

In public affairs, his grace acted the part of an honest citizen, and a worthy member of the British legislature. From his entrance into the House of Peers, his parliamentary conduct was uniformly upright and noble. He kept equally clear from the extremes of factious petulance and servile dependence: never wantonly thwarting administration from motives of party zeal or private pique, or personal attachment, or a passion for popularity: nor yet going every length with every minister, from views of interest or ambition. He seldom, however, spoke in parliament, except where the interests of religion and virtue seemed to require it: but whenever he did, he spoke with propriety and strength, and was heard with attention and deference. Though he never attached himself blindly to any set of men, yet his chief political connections were with the late duke of Newcastle, and lord chancellor Hardwicke. To these he owed principally his advancement: and he lived long enough to shew his gratitude to them or their descendants.

During more than ten years that Dr. Secker enjoyed the see of Canterbury, he resided constantly at his archiepiscopal house at Lambeth. A few months before his death, the dreadful pains he felt had compelled him to think of trying the Bath waters: but that design was stopped by the fatal accident which put an end to his life. His grace had been for many years subject to the gout, which, in the latter part of his life, returned with more frequency and violence, and did not go off in a regular manner, but left the parts affected for a long time very weak, and was succeeded by pains in different parts of the body. About a year and a half before he died, after a fit

of the gout, he was attacked with a pain in the arm, near the shoulder, which having continued about twelve months, a similar pain seized the upper and outer part of the opposite thigh, and the arm soon became easier. This was much more grievous than the former, as it quickly disabled him from walking, and kept him in almost continual torment, except when he was in a reclining position. During this time he had two or three fits of the gout: but neither the gout nor the medicines alleviated these pains, which, with the want of exercise, brought him into a general bad habit of body.

On Saturday July 30, 1768, he was seized, as he sat at dinner, with a sickness at his stomach. He recovered before night: but the next evening, while his physicians were attending, his servants raising him on his couch, he suddenly cried out that his thigh-bone was broken. He lay for some time in great agonies, but when the surgeons arrived, and discovered with certainty that the bone was broken, he was perfectly resigned, and never afterwards asked a question about the event. A fever soon ensued: on Tuesday he became lethargic, and continued so till about five o'clock on Wednesday afternoon, when he expired with great calmness, in the seventy-fifth year of his age. On examination, the thigh-bone was found to be carious about four inches in length, and at nearly the same distance from its head. He was buried, pursuant to his own directions, in a covered passage, leading from a private door of the palace to the north door of Lambeth church: and he forbade any monument or epitaph to be placed over him.

In person, Dr. Secker was tall and comely: in the early part of his life slender, and rather consumptive: but as he advanced in years, his size increased, yet never to a degree of corpulency that was disproportionate or troublesome. His countenance was open, ingenuous, and expressive.

By his will, he appointed Dr. Daniel Burton, and Mrs. Catherine Talbot (daughter of the Rev. Mr. Edward Talbot), his executors; and left thirteen thousand pounds in the three per cent. annuities to Dr. Porteus and Dr. Stinton his chaplains, in trust, to pay the interest thereof to Mrs. Talbot and her daughter during their joint lives, or the life of the survivor; and, after the decease of both those ladies, eleven thousand to be transferred to the following charitable purposes:

To the society for propagation of the gospel in foreign parts, for the general uses of the society, 1000*l.*; to the same society, towards the establishment of a bishop or bishops in the king's dominions in America, 1000*l.*; to the society for promoting Christian knowledge, 500*l.*; to the Irish protestant working schools, 500*l.*; to the corporation of the widows and children of the poor clergy, 500*l.*; to the society of the stewards of the said charity, 200*l.*; to Bromley college in Kent, 500*l.*; to the hospitals of the archbishop of Canterbury, at Croydon, St. John at Canterbury, and St. Nicholas Harbledown, 500*l.* each; to St. George's and London hospitals, and the lying-in-hospital in Brownlow-street, 500*l.* each; to the Asylum in the parish of Lambeth, 400*l.*; to the Magdalen-hospital, the Lock-hospital, the Small-pox and Inoculation-hospital, to each of which his grace was a subscriber, 300*l.* each; to the incurables at St. Luke's hospital, 500*l.*; towards the repairing or rebuilding of houses belonging to poor livings in the diocese of Canterbury, 2000*l.*

Besides these donations, he left 1000*l.* to be distributed amongst his servants; 200*l.* to such poor persons as he assisted in his life-time; 5000*l.* to the two daughters of his nephew Mr. Frost; 500*l.* to Mrs. Secker, the widow of his nephew Dr. George Secker, and 200*l.* to Dr. Daniel Burton. After the payment of those and some other smaller legacies, he left his real and the residue of his personal estate to Mr. Thomas Frost of Nottingham. The greatest part of his very noble collection of books he bequeathed to the Archiepiscopal library at Lambeth, the rest betwixt his two chaplains and two other friends. To the manuscript library in the same palace, he left a large number of very learned and valuable MSS. written by himself on a great variety of subjects, critical and theological. His well-known catechetical lectures, and his MS sermons he left to be revised by his two chaplains, Dr. Stinton and Dr. Porteus, by whom they were published in 1770. His options he gave to the archbishop of Canterbury, the bishop of London, and the bishop of Winchester for the time being, in trust, to be disposed of by them (as they became vacant) to such persons as they should in their consciences think it would have been most reasonable for him to have given them, had he been living.

The life prefixed to his works was written by Dr. Porteus, the late very amiable and much admired bishop of

London, and reprinted separately by his lordship in 1797, in consequence of bishop Hurd's having, in his life of Warburton, "judged it expedient to introduce into his life of bishop Warburton, such observations on the talents, learning, and writings of archbishop Secker, as appeared, both to Dr. Porteus and to many other of his grace's friends extremely injurious to his literary character, and the credit of his numerous and useful publications; and therefore highly deserving of some notice from those who loved him in life, and revered him after death." These observations are indeed fully refuted in this excellent piece of biography, as well as the other slanders which the steady and upright conduct of archbishop Secker drew upon him from persons notoriously disaffected to religion and the church; and time, which never fails to do ample justice to such characters as his, has almost effaced the remembrance of them. Yet, as some have lately attempted to revive the calumny, and suppress the refutation, we have given some references in the note on this subject, not without confidence that archbishop Secker's character will suffer little while he has a Porteus for his defender, and a Hollis, a Walpole, a Blackburn, and a Wakefield for his accusers.[1]

SECOUSSE (DENIS FRANCIS), a French historian, was born January 8, 1691, at Paris. He began to study the law in obedience to his father's desire, who was an able advocate; but losing both his parents shortly after, he quitted the bar, for which he had not the least taste, and devoted himself wholly to the belles lettres, and French history. His unwearied application to books, which no other passion interrupted, soon made him known among the learned; and he was admitted into the academy of inscriptions in 1723, and chosen by chancellor d'Aguesseau five years after, to continue the great collection of statutes, made by the French kings, which M. de Laurier had begun. As Secousse possessed every talent necessary for such an important undertaking, the volumes which he published were received with universal approbation. He died at Paris, March 15, 1754, aged sixty-three, leaving a library, the largest and most curious, in French history, that any private person had hitherto possessed. His works are, the continuation of the collection of statutes before mentioned,

[1] Life by Porteus.—Gent. Mag. vols. LVIII. LXVIII.—See also Index.—Many of his Letters are in Kippis's Life of Lardner, Butler's life of Bishop Hildesley, Doddridge's Letters, &c. &c.

to the ninth volume inclusively, which was printed under the inspection of M. de Villevault, counsellor to the court of aids, who succeeded M. Secousse, and published a table, forming a tenth volume, and since, an eleventh and twelfth. Secousse also wrote many dissertations in the memoirs of the academy of inscriptions; editions of several works, and of several curious pieces; "Memoirs for the History of Charles the Bad," 2 vols. 4to.[1]

SECUNDUS, JOHN. See EVERARD.

SEDAINE (MICHAEL JOHN), a French dramatic writer, was born at Paris, June 4, 1719. Abandoned by his friends, he was, at the age of thirteen, obliged to quit his studies, in which he was little advanced, and to practise a trade for his subsistence. He was first a journeyman, and then a master mason, and architect; which businesses he conducted with uncommon probity. Natural inclination led him to cultivate literature, and particularly the drama, for which he wrote various small pieces and comic operas, the most popular of which were, "Le Déserteur;" and "Richard Cœur de Lion." All of them met with great success, and still continue to be performed, but the French critics think that his poetry is not written in the purest and most correct style, and that his pieces appear to more advantage on the stage than in the closet. He possessed, however, a quality of greater consequence to a dramatic writer—the talent of producing stage effect. He was elected into the French academy, in consequence of the success of his "Richard Cœur de Lion," and was intimately connected with all the men of letters, and all the artists of his time. He died in May 1797, aged seventy-eight.[1]

SEDGWICK (OBADIAH), a nonconformist divine, was born at Marlborough in Wiltshire, in 1600, and educated first at Queen's college, and then at Magdalen-hall, Oxford. After taking his degrees in arts, he was ordained, and became chaplain to lord Horatio Vere, whom he accompanied into the Netherlands. After his return, he went again to Oxford, and was admitted to the reading of the sentences in 1629. Going then to London he preached at St. Mildred's, Bread-street, until interrupted by the bishop, and in 1639 became vicar of Coggeshall in Essex, where he continued three or four years. The commencement of the rebellion allowing men of his sentiments un-

[1] Dict. Hist.

constrained liberty, he returned to London, and preached frequently before the parliament, inveighing with extreme violence against the church and state: to the overthrow of both, his biographers cannot deny that he contributed his full share, in the various characters of one of the assembly of divines, a chaplain in the army, one of the triers, and one of the ejectors of those who were called "ignorant and scandalous ministers."—In 1646 he became preacher at St. Paul's, Covent-garden, where he appears to have continued until the decay of his health, when he retired to Marlborough, and died there in January 1658. As a divine, he was much admired in his day, and his printed works had considerable popularity. The principal of them are, "The Fountain opened," 1657; "An exposition of Psalm xxiii." 1658, 4to; "The Anatomy of Secret Sins," 1660; "The Parable of the Prodigal," 1660; "Synopsis of Christianity," &c. &c.—He had a brother, JOHN, an adherent to the parliamentary cause, and a preacher, but of less note; and another brother JOSEPH, who became batler in Magdalen college in 1634, and B. A. in 1637, and then went to Cambridge, where he took his master's degree, and was elected fellow of Christ's college. After the restoration he conformed, and was beneficed in the church; in 1675 he was made prebendary of Lincoln, and was also rector of Fisherton, where he died Sept. 22, 1702, in the seventy-fourth year of his age, leaving a son John Sedgwick, who succeeded him in the prebend, and was vicar of Burton Pedwardine in Lincolnshire, where he died in 1717.[1]

SEDLEY, or SIDLEY (SIR CHARLES), a dramatic and miscellaneous writer, was the son of sir John Sedley, of Aylesford in Kent, by a daughter of sir Henry Savile, and was born about 1639. At seventeen, he became a fellow-commoner of Wadham college in Oxford; but, taking no degree, retired to his own country, without either traveling, or going to the inns of court. At the restoration he came to London, and commenced wit, courtier, poet, and man of gallantry. As a critic, he was so much admired, that he became a kind of oracle among the poets; and no performance was approved or condemned, till sir Charles Sedley had given judgment. This made king Charles jestingly say to him, that Nature had given him a patent to be

[1] Ath. Ox. vol. II.—Brooks's Puritans.—Wood's MS papers in Bibl. Ashmol.—Willis's Cathedrals.

Apollo's viceroy; and lord Rochester placed him in the first rank of poetical critics. With these accomplishments, he impaired his estate by profligate pleasures, and was one of that party of debauchees whom we have already mentioned in our account of Sackville lord Buckhurst, who having insulted public decency, were indicted for a riot, and all severely fined; sir Charles in 500*l.* The day for payment being appointed, sir Charles desired Mr. Henry Killigrew and another gentleman, both his *friends*, to apply to the king to get it remitted; which they undertook to do; but at the same time varied the application so far as to beg it for themselves, and they made Sedley pay the full sum.

After this affair, his mind took a more serious turn; and he began to apply himself to politics. He had been chosen to serve for Romney in Kent, in the parliament which begun May 8, 1661, and continued to sit for several parliaments after. He was extremely active for the revolution, which was at first thought extraordinary, as he had received favours from James II. but those were cancelled by that prince's having taken his daughter into keeping, whom he created countess of Dorchester. This honour by no means satisfied sir Charles, who, libertine as he had been, considered his daughter's disgrace as being thereby made more conspicuous. Still his wit prevailed over his resentment, at least in speaking on the subject; for, being asked, why he appeared so warm for the revolution, he is said to have answered, "From a principle of gratitude; for, since his majesty has made my daughter a countess, it is fit I should do all I can to make his daughter a queen." He died Aug. 20, 1701.

His works were printed in 1719, 2 vols. 8vo; and consist of plays, translations, songs, prologues, epilogues, and small occasional pieces. His poems are generally of the licentious kind, and do not afford great marks of genius, and his dramas are quite forgotten. Pope, according to Spence, thought him very insipid, except in some of his little love-verses. Malone thinks he was the *Lisideius* of Dryden's "Essay on dramatic poetry," and Dryden certainly shewed his respect for him by dedicating to him his "Assignation."[1]

SEDULIUS (Cælius, or Cæcilius), a priest and poet, either Irish or Scotch, of the fifth century, is recorded as

[1] Ath. Ox. vol. II.—Biog. Brit.—Malone's Dryden, vol. I, p. 64; II. p. 34, 371.—Spence's Anecdotes, MS.

the writer of an heroic poem, called "Carmen Paschale," divided into five books. The first begins with the creation of the world, and comprehends the more remarkable passages of the Old Testament. The next three describe the life of Jesus Christ. This performance has been highly commended by Cassiodorus, Gregorius Turrinensis, and others. Sedulius afterwards wrote a piece on the same subjects in prose. The poem was printed by Aldus in the collection of sacred poets, in 1502. It is also in Maittaire's "Corp. Poet." and has since been published by itself, with learned notes, by Arntzenius, 1761, 8vo, and by Arevalé at Rome, 1794, 4to.[1]

SEED (JEREMIAH), an English divine, who was born at Clifton, near Penrith, in Cumberland, of which place his father was rector, had his school-education at Lowther, and his academical at Queen's college, in Oxford. Of this society he was chosen fellow in 1732. The greatest part of his life was spent at Twickenham, where he was assistant or curate to Dr. Waterland. In 1741, he was presented by his college to the living of Enham in Hampshire, at which place he died in 1747, without ever having obtained any higher preferment, which he amply deserved. He was exemplary in his morals, orthodox in his opinions, had an able head, and a most amiable heart. A late romantic writer against the Athanasian doctrines, whose testimony we choose to give, as it is truth extorted from an adversary, speaks of him in the following terms: "Notwithstanding this gentleman's being a contender for the Trinity, yet he was a benevolent man, an upright Christian, and a beautiful writer; exclusive of his zeal for the Trinity, he was in every thing else an excellent clergyman, and an admirable scholar. I knew him well, and on account of his amiable qualities very highly honour his memory; though no two ever differed more in religious sentiments." He published in his life-time, "Discourses on several important Subjects," 2 vols. 8vo; and his "Posthumous Works, consisting of sermons, letters, essays, &c." in 2 vols. 8vo, were published from his original manuscripts by Jos. Hall, M. A. fellow of Queen's college, Oxford, 1750. They are all very ingenious, and full of good matter, but abound too much in antithesis and point.[2]

[1] Vossius de Poet. Lat.—Cave, vol. I.—Mackenzie's Scotch writers, vol. I.
[2] Supplement to the first edition of this Dict. published in 1767.

SEGERS, or SEGHERS (GERARD), an eminent painter, was born at Antwerp in 1589. Under the instructions of Henry van Balen, and Abraham Janssens, he had made considerable progress in the art before he went to Italy. On his arrival at Rome, he became the disciple of Bartolommeo Manfredi; and from him adopted a taste for the vigorous style of Michael Angelo Caravaggio, to which he added somewhat of the tone and colour he had brought with him from his native country; producing the powerful effect of candle-light, though often falsely applied in subjects which appertain to the milder illumination of the day. He at length accepted the invitation of cardinal Zapara, the Spanish ambassador at Rome, to accompany him to Madrid, where he was presented to the king, and was engaged in his service, with a considerable pension. After some years he returned to Flanders, and his fellow-citizens were impatient to possess some of his productions; but they who had been accustomed to the style of Rubens and Vandyke, were unable to yield him that praise to which he had been accustomed, and he was obliged to change his manner, which he appears to have done with facility and advantage, as many of his latter pictures bear evident testimony. His most esteemed productions are, the principal altar-piece in the church of the Carmelites at Antwerp, the subject of which is the marriage of the virgin; and the adoration of the magi, the altar-piece in the cathedral of Bruges. The former is much after the manner of Rubens. Vandyke painted his portrait among the eminent artists of his country, which is engraved by Pontius. He died in 1651, aged sixty-two.—His son DANIEL, who was born at Antwerp in 1590, was a painter of fruit and flowers, which he, being a Jesuit, executed at his convent at Rome. He appears, indeed, to have painted more for the benefit of the society to which he had attached himself, than for his private advantage: and when he had produced his most celebrated picture, at the command of the prince of Orange, it was presented to that monarch in the name of the society, which was munificently recompensed in return. He frequently painted garlands of flowers, as borders for pictures, which were filled up with historical subjects by the first painters. He died at Antwerp in 1660, aged seventy.[1]

[1] Argenville, vol. III.—Pilkington.—Sir J. Reynolds's Works.—Rees's Cyclopædia.

SEGNI (BERNARD), an early Italian writer, was born at Florence about the close of the fifteenth century. He was educated at Padua, where he became an accomplished classical scholar, but appears afterwards to have gone into public life, and was employed in various embassies and negociations by duke Cosmo, of Florence. He wrote an excellent history of Florence from 1527 to 1555, which, however, remained in MS. until 1723, when it appeared, together with a life of Niccolo Capponi, gonfalonier of Florence, Segni's uncle. He likewise translated Aristotle's Ethics. "L'Etica d'Aristotele, tradotta in volga Fiorentino," Florence, 1550, 4to, a very elegant book; and "Dell' Anima d'Aristotele," 1583, also the Rhetoric and Poetics of the same author, &c. He died in 1559.[1]

SEGRAIS (JOHN RENAUD DE), a French poet, was born at Caen in 1624, and first studied in the college of the Jesuits there. As he grew up, he applied himself to French poetry, and was so successful as to be enabled to rescue himself, four brothers, and two sisters, from the unhappy circumstances in which the extravagance of a father had left them. In his twentieth year he met with a patron who introduced him to Mad. de Montpensier, and this lady appointed him her gentleman in ordinary, in which station he remained many years, until obliged to quit her service, for opposing her marriage with count de Lauzun. He immediately found a new patroness in Mad. de la Fayette, who admitted him into her house, and assigned him apartments. Her he assisted in her two romances, "The princess of Cleves" and "Zaida." After seven years, he retired to his own country, with a resolution to spend the rest of his days in solitude; and there married his cousin, a rich heiress, about 1679. Mad. de Maintenon invited him to court, as tutor to the duke of Maine: but he did not choose to exchange the independence of a retired life for the precarious favours of a court, and therefore continued where he was. He was admitted of the French academy in 1662; and was the means of re-establishing that of Caen. He died at this place, of a dropsy, in 1701. He was very deaf in the last years of his life, but was much courted for the sake of his conversation, which was replete with such anecdotes as the polite world had furnished him with. A great number of these are to be

[1] Tiraboschi.—Haym Bibl. d'Ital.

found in the "Segraisiana;" which was published many years after his death, with a preface by Mr. de la Monnoye; the best edition of it is that of Amsterdam, 1723, 12mo.

The prose writings of Segrais, though for the most part frivolous enough, yet have great merit as to their style, which may be considered as a standard. Of this kind are his "Nouvelles Françoises;" but he was chiefly admired for his poems, which consist of "Diverses Poesies," printed at Paris in 1658, 4to; "Athis," a pastoral; and a translation of Virgil's Georgics and Æneid. Of his eclogues, and particularly of his translation of Virgil, Boileau and D'Alembert speak very highly, but his Virgil is no longer read.[1]

SEJOUR. See DIONIS.

SELDEN (JOHN), one of the most learned men of the seventeenth century, was the son of John Selden, a yeoman, by Margaret his wife, only daughter of Mr. Thomas Baker of Rushington, descended from the family of the Bakers in Kent. He was born Dec. 16, 1584, at a house called the Lacies at Salvinton, near Terring in Sussex, and educated at the free-school at Chichester, where he made a very early progress in learning. In 1598, at fourteen years of age, as some say, but according to Wood, in 1600, he was entered of Hart-hall, Oxford, where under the tuition of Mr. Anthony Barker (brother to his schoolmaster at Chichester) and Mr. John Young, both of that hall, he studied about three years, and then removed to Clifford's Inn, London, for the study of the law, and about two years afterwards exchanged that situation for the Inner Temple. Here he soon attained a great reputation for learning, and acquired the friendship of sir Robert Cotton, sir Henry Spelman, Camden, and Usher. In 1606, when only twenty-two years of age, he wrote a treatise on the civil government of Britain, before the coming in of the Normans, which was esteemed a very extraordinary performance for his years. It was not printed, however, until 1615, and then very incorrectly, at Francfort, under the title "Analectων Anglo-Britannicων libri duo, de civile administratione Britanniæ Magnæ usque ad Normanni adventum," 4to. Nicolson is of opinion that these "Analecta" do not so

[1] Niceron, vol. XVI.—Segraisiana.—D'Alembert's Hist. of the Members of the French Academy.

clearly account for the religion, government, and revolutions of state among our Saxon ancestors, as they are reported to do. It was an excellent specimen, however, of what might be expected from a youth of such talents and application.

In 1610 he printed at London, his "Jani Anglorum facies altera," 8vo, reprinted in 1681, and likewise translated into English by Dr. Adam Littleton, under his family name of Redman Westcot, 1683, fol. It consists of all that is met with in history concerning the common and statute law of English Britany to the death of Henry II. Selden had laid the foundation in a discourse which he published the same year and in the same form, entitled "England's Epinomis;" and this is also in Dr. Littleton's volume, along with two other tracts, "The Original of Ecclesiastical Jurisdiction of Testaments," and "The Disposition or administration of Intestate goods," both afterwards the production of Selden's pen. In the same year, 1610, he published his "Duello, or single combat;" and in 1612, notes and illustrations on Drayton's "Poly-Olbion," folio. He seems to have been esteemed for his learning by the poets of that time; and although he had no great poetical turn himself, yet in 1613 he wrote Greek, Latin, and English verses on Browne's "Britannia's Pastorals," and contributed other efforts of the kind to the works of several authors, which appear to have induced Suckling to introduce him in his "Session of the Poets," as sitting "close by the chair of Apollo."

In 1614 he published a work which has always been praised for utility, his "Titles of Honour," Lond. 4to, with an encomiastic poem by his friend Ben Jonson. It was reprinted with additions in 1631, fol. and again in 1671, and translated into Latin by Simon John Arnold, Francfort, 1696. Nicolson remarks that "as to what concerns our nobility and gentry, all that come within either of those lists will allow, that Mr. Selden's Titles of Honour ought first to be perused, for the gaining of a general notion of the distinction of a degree from an emperor down to a country gentleman." In 1616 appeared his notes on sir John Fortescue's work "De laudibus legum Angliæ," and sir Ralph's Hengham's "Sums," Lond. 8vo. In 1617 he drew up a dissertation upon the state of the Jews formerly living in England, for the use of Purchas, who printed it, although, as Selden complained, very defectively, in his

"Pilgrimage." In the same year he published his very learned work, "De Diis Syriis syntagmata duo." This is not only a treatise on the idolatry of the ancient Syrians, but affords a commentary on all the passages in the Old Testament, where mention is made of any of the heathen deities. This first edition (Lond. 8vo.) being out of print, Ludovicus de Dieu printed an edition at Leyden in 1629, which was revised and enlarged by Selden. Andrew Beyer afterwards published two editions at Leipsic, in 1668 and 1672, with some additions, but, according to Le Clerc, of little importance. Le Clerc offers also some objections to the work itself, which, if just, imply that Selden had not always been judicious in his choice of his authorities, nor in the mode of treating the subject. It contributed, however, to enlarge the reputation which he already enjoyed both at home and abroad.

In his next, and one of his most memorable performances, he did not earn the fame of it without some danger. This was his "Treatise of Tythes," the object of which was to prove that tithes were not due by divine right under Christianity, although the clergy are entitled to them by the laws of the land. This book was attacked by sir James Sempill in the Appendix to his treatise entitled "Sacrilege sacredly handled," London, 1619, and by Dr. Richard Tillesley, archdeacon of Rochester, in his "Animadversions upon Mr. Selden's History of Tithes," London, 1621, 4to. Selden wrote an answer to Dr. Tillesley, which being dispersed in manuscript, the doctor published it with remarks in the second edition of his "Animadversions," London, 1621, 4to, under this title, "Animadversions upon Mr. Selden's History of Tithes, and his Review thereof. Before which (in lieu of the two first chapters purposely prætermitted) is premised a catalogue of 72 authors before the yeare 1215, maintaining the Jus divinum of Tythes, or more, to be paid to the Priesthood under the Gospell." Selden's book was likewise answered by Dr. Richard Montague in his "Diatribe," London, 1621, 4to; by Stephen Nettles, B. D. in his "Answer to the Jewish Part of Mr. Selden's History of Tythes," Oxford, 1625; and by William Sclater in his "Arguments about Tithes," London, 1623, in 4to. Selden's work having been reprinted in 1680, 4to, with the old date put to it, Dr. Thomas Comber answered it in a treatise entitled, "An Historical Vindication of the Divine Right of Tithes, &c." London, 1681, in 4to.

This work also excited the displeasure of the court, and the author was called before some of the lords of the high commission, Jan. 28, 1618, and obliged to make a public submission, which he did in these words: "My good Lords, I most humbly acknowledge my errour, which I have committed in publishing the 'History of Tithes,' and especially in that I have at all, by shewing any interpretation of Holy Scriptures, by meddling with Councils, Fathers, or Canons, or by what else soever occures in it, offered any occasion of argument against any right of maintenance 'Jure divino' of the Ministers of the Gospell; beseeching your Lordships to receive this ingenuous and humble acknowledgment, together with the unfeined protestation of my griefe, for that through it I have so incurred both his Majestie's and your Lordships' displeasure conceived against mee in behalfe of the Church of England." We give this literally, because some of Mr. Selden's admirers have asserted that he never recanted any thing in his book. The above is at least the *language* of recantation; yet he says himself in his answer to Dr. Tillesley, "I confesse, that I did most willingly acknowledge, not only before some Lords of the High Commission (not in the High Commission Court) but also to the Lords of his Majesty's Privy Council, that I was most sorry for the publishing of that History, because it had offended. And his Majesty's most gracious favour towards me received that satisfaction of the fault in so untimely printing it; and I profess still to all the world, that I am sorry for it. And so should I have been, if I had published a most orthodox Catechism, that had offended. But what is that to the doctrinal consequences of it, which the Doctor talks of? Is there a syllable of it of less truth, because I was sorry for the publishing of it? Indeed, perhaps by the Doctor's logic there is; and just so might he prove, that there is the more truth in his animadversions, because he was so glad of the printing them. And because he hopes, as he says, that my submission hath cleared my judgment touching the right of tithes: what dream made him hope so? There is not a word of tithes in that submission more than in mentioning the title; neither was my judgment at all in question, but my publishing it; and this the Doctor knows too, as I am assured." Selden, therefore, if this means any thing, was not sorry for what he had written, but because he had published it, and he was sorry he had published it, because it gave offence to the court and to the clergy.

In 1621, king James having, in his speech to the parliament, asserted that their privileges were originally grants from the crown, Selden was consulted by the House of Lords on that question, and gave his opinion in favour of parliament; which being dissolved soon after, he was committed to the custody of the sheriff of London, as a principal promoter of the famous protest of the House of Commons, previous to its dissolution. From this confinement, which lasted only five weeks, he was released by the interest of Dr. Andrews, bishop of Winchester, and returned to his studies, the first fruits of which were, a learned epistle prefixed to Vincent's "Discovery of errors in two editions of the Catalogue of Nobility by Ralph Brooke," Lond. 1622, and the year following his "Spicilegium in Eadmeri sex libros Historiarum," fol.

Although he had already been consulted by parliament on account of his knowledge of constitutional antiquities, he had not yet obtained a seat in that assembly; but in 1623 he was chosen a member for Lancaster, and in the parliament called in 1625, on the accession of Charles I. he was chosen for Great Bedwin in Wiltshire, and now took an active part in opposition to the measures of the court *. In 1626 he was chosen of the committee for

* In Trinity term, 1624, he was chosen reader of Lyon's-Inn, but refused to perform that office. In the register of the Inner Temple is the following passage: "Whereas an order was made at the Bench-Table this term, since the last parliament, and entered into the butt'ry-book in these words; *Jovis* 21 *die Octobris* 1624. *Memorandum*, that whereas John Selden, esq. one of the utter barristers of this house, was in Trinity term last, chosen reader of Lyon's-Inn by the gentlemen of the same house, according to the order of their house, which he then refused to take upon him, and perform the same, without some sufficient cause or good reason, notwithstanding many courteous and fair persuasions and admonitions by the masters of the bench made to him; for which cause he having been twice convented before the masters of the bench, it was then ordered, that there should be a *ne recipiatur* entered upon his name, which was done accordingly; and in respect the bench was not then full, the farther proceedings concerning him were respited until this term. Now this day being called again to the table, he doth absolutely refuse to read. The masters of the bench, taking into consideration his contempt and offence, and for that it is without precedent, that any man elected to read in chancery has been discharged in like case, much less has with such wilfulness refused the same, have ordered, that he shall presently pay to the use of this house the sum of 20*l.* for his fine, and that he stand and be disabled ever to be called to the bench, or to be a reader of this house. Now at this parliament the said order is confirmed; and it is further ordered, that if any of this house, which hereafter shall be chosen to read in chancery, shall refuse to read, every such offender shall be fined, and be disabled to be called to the bench, or to be a reader of this house." However, in Michaelmas term 1632, it was ordered, that Mr. Selden "shall stand enabled and be capable of any preferment in the House, in such a manner as other utter

drawing up articles of impeachment against the duke of Buckingham, and was afterwards appointed one of the managers for the House of Commons on his trial. In 1627 he opposed the loan which the king endeavoured to raise, and although he seldom made his appearance at the bar, pleaded in the court of King's Bench for Hampden, who had been imprisoned for refusing to pay his quota of that loan. After the third parliament of Charles I. in which he sat for Lancaster, had been prorogued, he retired to Wrest in Bedfordshire, a seat belonging to the earl of Kent, where he finished his edition of the "Marmora Arundelliana," Lond. 1629, 4to, reprinted by Prideaux, with additions at Oxford, in 1676, folio, and by Maittaire, at London, 1732, in folio.

In the next session of parliament he continued his activity against the measures of the court, to which he had made himself so obnoxious, that after that parliament was dissolved, he was committed to the Tower by an order of the Privy-council, where he remained about eight months, and as he then refused to give security for his good behaviour, he was removed to the King's Bench prison, but was allowed the rules. It was about this time that he wrote his piece "De successionibus in bona defuncti, secundum leges Hebræorum," Lond. 1634, 4to; and another, "De successione in pontificatum Hebræorum libri duo," reprinted at Leyden, 1638, 8vo, and Francfort, by Beckman, 1673, 4to, with some additions by the author. In May 1630 he was removed to the Gate-house at Westminster; and in consequence of this removal, he found means to obtain so much indulgence, as to pass the long vacation in Bedfordshire; but when his habeas corpus was brought, as usual, in Michaelmas term ensuing, it was refused by the court, and the judges complaining of the illegality of his removal to the Gate-house, he was remanded to the King's-bench, where he continued till May 1631, when he was admitted to bail, and bailed from term to term, until he petitioned the king, in July 1634, and was finally released by the favour of archbishop Laud and the lord treasurer. During his confinement, having been always much attached to the study of Jewish antiquities, he wrote his treatises, "De Jure naturali et gentium, juxta disciplinam Hebræorum,"

atter barristers of this House are to all intents and purposes, any former act of parliament to the contrary notwithstanding; and accordingly he was called to the bench Michaelmas following."

and his "Uxor Hebraica," on the marriages, divorces, &c. of the ancient Hebrews. In 1633 he was one of the committee appointed for preparing the mask exhibited by the gentlemen of the Inns of Court, before the king and queen on Candlemas night, in order to show their disapprobation of Prynne's book against stage-plays, called "Histriomastix:" so various were Selden's pursuits, that he could even superintend mummery of this kind, while apparently under the displeasure of the court. His next publication, however, effectually reconciled the court and ministers.

During king James's reign, Selden had been ordered by his majesty to make such collections as might shew the right of the crown of England to the dominion of the sea, and he had undertaken the work, but, in resentment for being imprisoned by James, declined the publication. An occasion offered now in which it might appear to advantage. In 1634, a dispute having arisen between the English and Dutch concerning the herring-fishery upon the British coast, to which the Dutch laid claim, and had their claims supported by Grotius, who, in his "Mare liberum" contended that fishing on the seas was a matter of common right, Selden now published his celebrated treatise of "Mare Clausum," Lond. 1635, fol. In this he effectually demonstrated, from the law of nature and nations, that a dominion over the sea may be acquired: and from the most authentic histories, that such a dominion has been claimed and enjoyed by several nations, and submitted to by others, for their common benefit: that this in fact was the case of the inhabitants of this island, who, at all times, and under every kind of government, had claimed, exercised, and constantly enjoyed such a dominion, which had been confessed by their neighbours frequently, and in the most solemn manner. This treatise, in the publication of which Selden is said to have been encouraged by archbishop Laud, greatly recommended him to the court, and was considered as so decisive on the question, that a copy of it was placed among the records of the crown, in the exchequer, and in the court of admiralty. This work was reprinted in 1636, 8vo. An edition also appeared in Holland, 12mo, with the title of London, but was prohibited by the king, because of some additions, and a preface by Boxhornius. It was translated into English, by the noted Marchamont Needham, 1652, fol. with some additional evidence and discourses, by special

command, and a dedication of eighteen pages, addressed to "The supreme authoritie of the nation and parliament of the Commonwealth of England," which is of course not prefixed to the translation by J. H. Gent. published after the restoration in 1663. Nicolson observes, that when Selden wrote this book, he was not such an inveterate enemy to the prerogative doctrine of ship-money, as afterwards: for he professedly asserts, that in the defence of their sovereignty at sea, our kings constantly practised the levying great sums on their subjects without the concurrence of their parliaments. The work having been attacked by Peter Baptista Burgus, Selden published in 1653, 4to, a treatise in its defence, with rather a harsh title, "Vindiciæ secundum integritatem existimationis suæ per convitium descriptione MARIS CLAUSI petulantissimum et mendacissimum MARIS LIBERI, &c."

In 1640, Selden published another of those works which were the fruit of his researches into Jewish antiquities, already noticed under the title "De Jure Naturali et Gentium juxta disciplinam Hebræorum," folio. Puffendorff applauds this work highly; but his translator Barbeyrac observes, that "besides the extreme disorder and obscurity which are justly to be censured in his manner of writing, he does not derive his principles of nature from the pure light of reason, but merely from the seven precepts given to Noah; and frequently contents himself with citing the decisions of the Rabbins, without giving himself the trouble to examine whether they be just or not." Le Clerc says, that in this book Selden "has only copied the Rabbins, and scarcely ever reasons at all. His rabbinical principles are founded upon an uncertain Jewish tradition, namely, that God gave to Noah seven precepts, to be observed by all mankind; which, if it should be denied, the Jews would find a difficulty to prove: besides, his ideas are very imperfect and embarrassed." There is certainly some foundation for this; and what is said of his style may be more or less applied to all he wrote. He had a vast memory and prodigious learning; which impeded the use of his reasoning faculty, perplexed and embarrassed his ideas, and crowded his writings with citations and authorities, to supply the place of argument.

In this same year, 1640, Selden was chosen member for the university of Oxford, and that year and the following continued to oppose the measures of the court, but his con-

duct may to some appear unsteady. In truth, he attempted what in those days was impossible, to steer a middle course. He supported the republican party in the measures preparatory to the sacrifice of the earl of Strafford, but was not one of their Committee for managing the impeachment, and his name was even inserted in a list of members, posted up in Old Palace Yard by some party zealots, and branded with the appellation of "enemies of justice." On the subject of church-government, although he seems to have entertained some predilection for the establishment, yet he made no effort to prevent its fall, at all commensurate to his knowledge and credit. In the debates on the question whether bishops sat in parliament as barons and peers of the realm, or as prelates, he gave it as his opinion that they sat as neither, but as representatives of the clergy; and this led to the expulsion of them from parliament. Afterwards we find him concurring with other members of the House of Commons in a protestation that they would maintain the protestant religion according to the doctrine of the church of England, and would defend the person and authority of the king, the privileges of parliament, and the rights of the subject. In the prosecution of archbishop Laud, Selden was among those who were appointed to draw up articles of impeachment against him, an office which must have produced a severe contest between his private feelings and his public duties.

Notwithstanding all this, the royalists were unwilling to believe that a man so learned and so well informed as Selden could be seriously hostile, and there were even some thoughts of taking the great seal from the lord keeper Littleton, and giving it to him. Clarendon tells us, that lord Falkland and himself, to whom his majesty referred the consideration of this measure, "did not doubt of Mr. Selden's affection to the king; but withal they knew him so well, that they concluded he would absolutely refuse the place, if it were offered to him. He was in years, and of a tender constitution: he had for many years enjoyed his ease, which he loved; was rich, and would not have made a journey to York, or have lain out of his own bed, for any preferment, which he had never affected." But in all probability his majesty's advisers saw that his want of firmness, and his love of safety, were the real impediments. When the king found him opposing in parliament the commission of array, he desired lord Falk-

land to write to Selden on the subject, who vindicated his conduct on that point, but declared his intention to be equally hostile to the ordinance for the militia, which was moved by the factious party, and which he justly declared to be without any shadow of law, or pretence of precedent, and most destructive to the government of the kingdom. Accordingly he performed his promise, but this remarkable difference attended his efforts, that his opposition to the commission of array did the king great injury among many of his subjects, while the ordinance which armed the parliamentary leaders against the crown was carried: and, according to Whitelocke, Selden himself was made a deputy-lieutenant under it. There was an equally remarkable difference in the treatment he received for this double opposition. The king and his friends, convinced that he acted honestly, bore no resentment against him; but the popular leaders, most characteristically, inferred from this, that he must be hostile to their cause, and made vain endeavours to induce Waller to implicate him in the plot which he disclosed in 1643. Nor was his exculpation sufficient: for he was obliged, by an oath, to testify his hostility against the traitorous and horrible plot for the subversion of the parliament and state.

In 1643, he was appointed one of the lay-members to sit in the assembly of divines at Westminster, in which, his admirers tell us, he frequently perplexed those divines with his vast learning; and, as Whitelocke relates, "sometimes when they had cited a text of scripture to prove their assertion, he would tell them, 'perhaps in your little pocket-bibles with gilt leaves,' which they would often pull out and read, 'the translation may be thus;' but the Greek and the Hebrew signify thus and thus; and so would totally silence them." This anecdote, which has often been repeated to Selden's praise, may afford a proof of his wit, such as it was; but as a reflection on the divines of that assembly, it can do him no credit, many of them certainly understanding the original languages of the Bible as well as himself. It was in truth, as an able critic has observed, a piece of wanton insolence.

It is now necessary to revert to his publications, which were seldom long interrupted by his political engagements. In 1642, he published "A brief discourse concerning the power of peers and commons in parliament in point of judicature," 4to, which some have, however, ascribed to

sir Simonds D'Ewes. It was followed by "A discourse concerning the rights and privileges of the subjects, in a conference desired by the lords in 1628," Lond. 1642, 4to; "Privileges of the Baronage of England, when they sit in parliament," ibid. 1642, and 1681, 8vo; and an edition of Eutychius's "Origines," with a translation and notes, Lond. 4to, under this title, "Eutychii Ægyptii, Patriarchæ orthodoxorum Alexandrini, Ecclesiæ suæ origines ex ejusdem Arabico, nunc primum edidit ac versione et commentario auxit Joannes Seldenus." Pocock (see POCOCK, Vol. XXV. p. 91) inserted this work in his edition of the annals of Eutychius, which he translated at the desire of Mr. Selden, at whose expence they were printed at Oxford, in 1656, 4to. Mr. Selden's book has been animadverted upon by several writers, particularly Abraham Ecchellensis, John Morin, and Eusebius Renaudot.

In 1643, he afforded every proof of his adherence to the republican party, by taking the covenant; and the same year, was by the parliament appointed keeper of the records in the Tower. In 1644, he was elected one of the twelve commissioners of the admiralty; and nominated to the mastership of Trinity-college, in Cambridge, which he did not think proper to accept. In this year, he published his treatise "De Anno civili et Calendario Judaico," 4to. In 1646, the parliament was so sensible of his services that they voted him the sum of 5000*l.* in consideration of his sufferings. What these were we have already related. In 1647, he published his learned "Dissertation annexed to (a book called) Fleta," which he discovered in the Cottonian library. A second edition was published in 1685, but in both are said to be many typographical errors. In 1771, R. Kelham Esq. published a translation with notes. This work contains many curious particulars relating to those ancient authors on the laws of England, Bracton, Britton, Fleta, and Thornton, and shews what use was made of the imperial law in England, whilst the Romans governed here, at what time it was introduced into this nation, what use our ancestors made of it, how long it continued, and when the use of it totally ceased in the king's courts at Westminster.

Selden continued to sit in Parliament after the murder of the king, and was the means of doing some good to learning, by his own reputation and influence in that respect. He preserved archbishop Usher's library from

being sold, and rendered considerable services to the university of Oxford, taking all occasions, as in the cases of Pocock and Greaves, to moderate the tyranny of the parliamentary visitors, and often affording a generous protection to other eminent men who were about to be ejected for their adherence to the king. He also was instrumental in preserving the books and medals at St. James's, by persuading his friend Whitelocke to accept the charge of them. Of his conduct while the death of the king was pending, we have no account; at that critical period, he retired, it is said, as far as he could: and it is certain that he refused to gratify Cromwell by writing an answer to the Eikon Basilike. In 1650, he published his first book, "De Synedriis et præfecturis Hebræorum," 4to; the second appeared in 1653, and the third after his death, in 1655. Many passages in this work have been animadverted upon by several eminent writers, especially what relates to excommunication. Dr. Hammond, in particular, has examined Selden's notion concerning the power of binding and loosing, in his treatise concerning "The power of the Keys." In 1652, he contributed a preface to the "Decem Scriptores Historiæ Anglicanæ," printed at London that year, in folio.

In the beginning of 1654 his health began to decline, and he began to see the emptiness of all human learning; and owned, that out of the numberless volumes he had read and digested, nothing stuck so close to his heart, or gave him such solid satisfaction as a single passage out of St. Paul's Epistle to Titus, ii. 11, 12, 13, 14. On Nov. 10 of that year, he sent to his friend Bulstrode Whitelocke, in order to make some alterations in his will, but when he came he found Selden's weakness to be so much increased, that he was not able to perform his intention *. He died Nov. 30, in the seventieth year of his age, in White Friars, at the house of Elizabeth, countess of Kent, with whom he had lived some years in such intimacy, that they were re-

* His letter may be subjoined, as the last memorial of this great man.

"My Lord,

"I am a most humble suitor to your Lordship, that you will be pleased, that I might have your presence for a little time to-morrow or next day. Thus much wearies the most weak hand and body of Your Lordship's

"Most humble Servant,

"J. Selden.

"White-Friers, Nov. 10, 1654."

"I went to him," says Mr. Whitelocke, "and was advised with about settling his estate, and altering his will, and to be one of his executors; but his weakness so increased, that his intentions were prevented."

ported to be man and wife *, and Dr. Wilkins supposes, that the wealth, which he left at his death, was chiefly owing to the generosity of that countess: but there is no good reason for either of these surmises. He was buried in the Temple church, where a monument was erected to him; and abp. Usher preached his funeral sermon. He left a most valuable and curious library to his executors, Matthew Hale, John Vaughan, and Rowland Jewks, esqs. which they generously would have bestowed on the society of the Inner Temple, if a proper place should be provided to receive it: but, this being neglected, they gave it to the university of Oxford. Selden, himself, had originally intended it for Oxford, and had left it so in his will †, but was offended because when he applied for a manuscript in the Bodleian library, they asked, according to usual custom, a bond of 1000*l.* for its restitution. This made him declare, with some passion, that they should never have his collection. The executors, however, considered that they were executors of his will and not of his passion, and therefore destined the books, amounting to 8000 volumes, for Oxford, where a noble room was added to the library for their reception. Burnet says, this collection was valued at some thousands of pounds, and was believed to be one of the most curious in Europe. It is supposed that sir Matthew Hale gave some of Selden's MSS respecting law to Lincoln's-Inn library, as there is nothing of that kind among what were sent to the Bodleian; and a few Mr. Selden gave to the library of the college of physicians.

Selden was a man of extensive learning, and had as much skill in the Hebrew and Oriental languages as perhaps any man of his time, Pocock excepted. Grotius, over whom he triumphed in his "Mare clausum," styles him "the glory

* Aubrey says he married the countess when a widow, but we know of no other authority for this. Aubrey says also that he never would own the marriage until after her death, and then upon some law account.

† In Mr. Nichols's "Literary Anecdotes," it is said that "Selden had sent his library to Oxford in his life-time, but hearing that they had lent out a book without a sufficient caution, he sent for it back again. After his death, it continued some time at the Temple, where it suffered some diminution: at last the executors, &c. &c. sent the whole to Oxford." We know not on what authority this report is given, but it is contradictory to every other evidence. The account in the text appears to be the true one. See the terms on which Selden's library was sent to Oxford in a note on A. Wood's Life, 1772, p. 131. Wood and Barlow assisted in ranging the books, in opening some of which, Wood tells us, they found several pairs of spectacles, "and Mr. Thomas Barlow gave A. W. a pair, which he kept in memorie of Selden to his last day."

of the English nation." He was knowing in all laws, human and divine, yet did not greatly trouble himself with the practice of law: he seldom appeared at the bar, but sometimes gave counsel in his chamber. "His mind also," says Whitelocke, "was as great as his learning; he was as hospitable and generous as any man, and as good company to those he liked." Wilkins relates, that he was a man of uncommon gravity and greatness of soul, averse to flattery, liberal to scholars, charitable to the poor; and that, though he had a great latitude in his principles with regard to ecclesiastical power, yet he had a sincere regard for the church of England. Baxter remarks, that "he was a resolved serious Christian, a great adversary, particularly, to Hobbes's errors;" and that sir Matthew Hale affirmed, "how he had seen Selden openly oppose Hobbes so earnestly, as either to depart from him, or drive him out of the room." But the noblest testimony in his favour is that of his intimate friend the earl of Clarendon, who thus describes him in all parts of his character: "Mr. Selden was a person," says he, "whom no character can flatter, or transmit in any expressions equal to his merit and virtue. He was of such stupendous learning in all kinds and in all languages, as may appear from his excellent and transcendant writings, that a man would have thought he had been entirely conversant among books, and had never spent an hour but in reading or writing; yet his humanity, courtesy, and affability, was such, that he would have been thought to have been bred in the best courts, but that his good-nature, charity, and delight in doing good, and in communicating all he knew, exceeded that breeding. His style in all his writings seems harsh, and sometimes obscure; which is not wholly to be imputed to the abstruse subjects of which he commonly treated, out of the paths trod by other men, but to a little undervaluing the beauty of a style *, and too much propensity to the language of antiquity: but in his conversation he was the most clear discourser, and had the best faculty in making hard things easy, and present to the understanding, of any man that hath been known." His lordship also used to say, that "he valued himself upon nothing more than upon having had Mr. Selden's acquaintance, from the time he was very young; and held it with

* Selden's style is particularly laboured and uncouth, and from his MSS it appears that he was fastidious, and made many alterations and erasures before he could please himself.

great delight as long as they were suffered to continue together in London: and he was very much troubled always when he heard him blamed, censured, and reproached for staying in London, and in the parliament, after they were in rebellion, and in the worst times, which his age obliged him to do; and how wicked soever the actions were, which were every day done, he was confident he had not given his consent to them, but would have hindered them if he could with his own safety, to which he was always enough indulgent. If he had some infirmities with other men, they were weighed down with wonderful and prodigious abilities and excellences in the other scale." The political part of Selden's life, is that which the majority of readers will contemplate with least pleasure; but on this it is unnecessary to dwell. The same flexibility of spirit, which made him crouch before the reprehension of James I. disfigured the rest of his life, and deprived him of that dignity and importance which would have resulted from his standing erect in any place he might have chosen. Clarendon seems to have hit the true cause of all, in that anxiety for his own safety to which, as he says, "he was always indulgent enough."

Several other works of his were printed after his death, or left in manuscript. 1. "God made man. A Tract proving the nativity of our Saviour to be on the 25th of December," Lond. 1661, 8vo, with his portrait. This was answered in the first postscript to a treatise entitled "A brief (but true) account of the certain Year, Month, Day, and Minute of the birth of Jesus Christ," Lond. 1671, 8vo, by John Butler, B. D. chaplain to James duke of Ormonde, and rector of Litchborow, in the diocese of Peterborough. 2. "Discourse of the office of Lord Chancellor of England," London, 1671, in fol. printed with Dugdale's catalogue of lord chancellors and lord keepers of England from the Norman conquest. 3. Several treatises, viz. "England's Epinomis;" already mentioned, published 1683, in fol. by Redman Westcot, alias Littleton, with the English translation of Selden's "Jani Anglorum Facies altera." 4. "Table talk: being the discourses or his sense of various matters of weight and high consequence, relating especially to Religion and State," London, 1689, 4to, published by Richard Milward, amanuensis to our author. Dr. Wilkins observes, that there are many things in this book inconsistent with Selden's great learning, principles, and character.

It has, however, acquired popularity, and still continues to be printed, as an amusing and edifying manual. 5. "Letters to learned men;" among which several to archbishop Usher are printed in the collection of letters at the end of Parr's life of that prelate; and two letters of his to Mr. Thomas Greaves were first published from the originals by Thomas Birch, M. A. and F. R. S. in the life prefixed to Birch's edition of the "Miscellaneous works of Mr. John Greaves," Lond. 1737, in two volumes, 8vo. 6. "Speeches, Arguments, Debates, &c. in Parliament." 7. He had a considerable hand in, and gave directions and advice towards, the edition of "Plutarch's Lives," printed in 1657, with an addition of the year of the world, and the year of our Lord, together with many chronological notes and explications. His works were collected by Dr. David Wilkins, and printed at London in three volumes fol. 1726. The two first volumes contain his Latin works, and the third his English. The editor has prefixed a long life of the author, and added several pieces never published before, particularly letters, poems, &c. In 1675 there was printed at London in 4to, "Joannis Seldeni Angli Liber de Nummis, &c. Huic accedit Bibliotheca Nummaria." But this superficial tract was not written by our author, but by Alexander Sardo of Ferrara, and written before Selden was born, being published at Mentz, 1575, in 4to. The "Bibliotheca Nummaria" subjoined to it was written by father Labbe the Jesuit.[1]

SELKIRK (ALEXANDER), whose adventures have given rise to the popular romance of Robinson Crusoe, was born at Largo, in Fifeshire, in Scotland, about 1676, and was bred a seaman. He left England in 1703, in the capacity of sailing-master of a small vessel, called the Cinque-Ports-Galley, Charles Pickering captain; and in the month of September, the same year, he sailed from Cork, in company with another ship of 26 guns and 120 men, called the St. George, commanded by captain William Dampier, intended to cruise against the Spaniards in the South sea. On the coast of Brasil, Pickering died, and was succeeded in the command by lieutenant Stradling. They proceeded round Cape Horn to the island of Juan Fernandez, whence they were driven by the appearance of two French ships of

[1] Biog. Brit.—Gen. Dict.—Life by Wilkins.—Usher's Life and Letters.—Letters of eminent Persons, 1813, 3 vols. 8vo.—Twells's Life of Pocock, p. 43 and 53.—Aikin's Lives of Selden and Usher.—Brit. Crit. vol. XLI.

36 guns each, and left five of Stradling's men on shore, who were taken off by the French. Hence they sailed to the coast of America, where Dampier and Stradling quarrelled, and separated by agreement. This was in the month of May 1704; and in the following September, Stradling came to the island of Juan Fernandez, where Selkirk and his captain having a quarrel, he determined to remain there alone. But when the ship was ready to sail, his resolution was shaken, and he desired to be taken on board; but now the captain refused his request, and he was left with his clothes, bedding, a gun, and a small quantity of powder and ball, some trifling implements, and a few books, with certain mathematical and nautical instruments. Thus left sole monarch of the island, with plenty of the necessaries of life, he found himself at first in a situation scarcely supportable; and such was his melancholy, that he frequently determined to put an end to his existence. It was full eighteen months, according to his own account, before he could reconcile himself to his lot. At length his mind became calm, and fully reconciled to his situation: he grew happy, employed his time in building and decorating his huts, chasing the goats, whom he soon equalled in speed, and scarcely ever failed of catching them. He also tamed young kids, and other animals, to be his companions. When his garments were worn out, he made others from the skins of the goats, whose flesh served him as food. His only liquor was water. He computed that he had caught, during his abode in the island, about 1000 goats, half of which he had suffered to go at large, having first marked them with a slit in the ear. Commodore Anson, who went there 30 years after, found the first goat which they shot, had been thus marked; and hence they concluded that it had been under the power of Selkirk. Though he constantly performed his devotions at stated hours, and read aloud, yet when he was taken from the island, his language, from disuse of conversation, had become scarcely intelligible. In this solitude he remained four years and four months, during which only two incidents occurred which he thought worthy of record. The first was, that pursuing a goat eagerly, he caught at the edge of a precipice, of which he was not aware, and he fell over to the bottom, where he lay some time senseless; but of the exact space of time in which he was bereaved of his active powers he could not form an accurate estimate. When, however, he came to

himself, he found the goat lying under him dead. It was with difficulty that he could crawl to his habitation, and it was not till after a considerable time that he entirely recovered from his bruises. The other event was the arrival of a ship, which he at first supposed to be French, but, upon the crew's landing, he found them to be Spaniards, of whom he had too great a dread to trust himself in their hands. They, however, had seen him, and he found it extremely difficult to make his escape. In this solitude Selkirk remained until the 2d of February, 1709, when he saw two ships come to the bay, and knew them to be English. He immediately lighted a fire as a signal, and he found, upon the landing of the men, that they were two privateers from Bristol, commanded by captains Rogers and Courtney. These, after a fortnight's stay at Juan Fernandez, embarked, taking Selkirk with them, and returned by way of the East Indies to England, where they arrived on the 1st of October, 1711; Selkirk having been absent eight years. The public curiosity being much excited, he, after his return, drew up some account of what had occurred during his solitary exile, which he put into the hands of Defoe, who made it the foundation of his well-known work, entitled "Robinson Crusoe." The time and place of Selkirk's death are not on record. It is said, that so late as 1798, the chest and musket, which Selkirk had with him on the island, were in possession of a grand nephew, John Selkirk, a weaver in Largo, North Britain. Such are the particulars of this man's history as recorded in "The Englishman," No. 26, and elsewhere, but what credit is due to it, we do not pretend to say.[1]

SENAC (JOHN), a distinguished French physician, was born in Gascony about the close of the seventeenth century, and is said to have been a doctor of the faculty of physic of Rheims, and a bachelor of that of Paris; which last degree he obtained in 1724 or 1725. He was a man of profound erudition, united with great modesty, and became possessed, by his industry in the practice of his profession, of much sound medical knowledge. His merits obtained for him the favour of the court, and he was appointed consulting physician to Louis XV. and subsequently succeeded Chicoyneau in the office of first physician to that monarch. He was also a member of the royal

[1] Sinclair's Statistical Reports of Scotland.—Chalmers's Life of Defoe, &c.

academy of sciences at Paris, and of the royal society of Nancy. He died in December 1770, at the age of about seventy-seven years.

This able physician left some works of great reputation, particularly his "Traité de la Structure du Cœur, de son Action, et de ses Maladies," Paris, 1749, in two volumes, 4to. An essay "De reconditâ febrium intermittentium et remittentium naturâ," Amst. 1759, is generally ascribed to Senac. He also published an edition of Heister's Anatomy, Paris, 1724, and afterwards "Discours sur la Méthode de Franco, et sur celle de M. Rau touchant l'Operation de la Taille," 1727. "Traité des Causes, des Accidens, et de la Cure de la Peste," 1744. A work under the assumed name of Julien Morison, entitled "Lettres sur la Choix des Saignées," 1730, was from his pen; but the "Nouveau Cours de Chymie suivant les Principes de Newton et de Stahl," Paris, 1722 and 1737, has been attributed by mistake to Senac; it was in fact a compilation of notes taken at the lectures of Geoffroy by some students, and is unworthy of his pen.

His son GABRIEL SENAC DE MEILHAN possessed political talents which promoted him in the reigns of Louis XV. and XVI. to the places of master of the requests, and intendant for several provinces. On the breaking out of the revolution, he left France, and was received at some of the German courts with distinction. He afterwards went to St. Petersburgh, where Catherine II. gave him a pension of 6000 roubles, and wished him to write the annals of her reign. On her death he removed to Vienna, where he died Aug. 16, 1803. He published, "Memoires d'Anne de Gonzague," "Consideration sur les Richesses et le Luxe;" a translation of Tacitus; and some political works on the revolution, with two volumes 8vo, of "Oeuvres philosophiques et litteraires."[1]

SENAULT (JOHN FRANCIS), an eloquent French divine, was born in 1601, at Paris, and was the son of Peter Senault, secretary to the council of the League. He entered young into the congregation of the oratory, then newly established by cardinal de Berulle, and was one of the most celebrated preachers and best directors of his time. He preached with uncommon reputation during forty years, at Paris, and in the principal cities of France, and wrote

[1] Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.—Dict. Hist.

several books on pious and moral subjects, which were much esteemed by pious catholics. He appears to have been a disinterested man, for he refused some considerable pensions, and two bishoprics, but was elected general of the oratory in 1662. He died August 3, 1672, at Paris, aged seventy-one. His principal works are, "A Paraphrase on the Book of Job," 8vo; "L'Usage des Passions," 12mo; "L'Homme Chrétien," 4to; "L'Homme criminel," 4to; "Le Monarque, ou les Devoirs du Souverain," 12mo; "Panegyrics on the Saints," 3 vols. 8vo; and the Lives of several persons illustrious for their piety, &c. It was this father, says L'Avocat, who banished from the pulpit that empty parade of profane learning, and that false taste, by which it was degraded, and who introduced a strong, sublime, and majestic eloquence, suited to the solemnity of our mysteries, and to the truths of our holy religion.[1]

SENECA (LUCIUS ANNÆUS), an eminent Stoic philosopher, was born at Cordubà in Spain, the year before the beginning of the Christian æra, of an equestrian family, which had probably been transplanted thither in a colony from Rome. He was the second son of Marcus Annæus Seneca, commonly called the rhetorician, whose remains are printed under the title of "Suasoriæ & Controversiæ, cum Declamationum Excerptis;" and his youngest brother Annæus Mela (for there were three of them) was memorable for being the father of the poet Lucan. He was removed to Rome, while he was yet in his infancy, by his aunt, who accompanied him on account of the delicacy of his health. There he was educated in the most liberal manner, and under the best masters. He learned his eloquence from his father; but preferring philosophy to the declamations of the rhetoricians, he put himself under the stoics Attalus, Sotion, and Papirius Fabianus, of whom he has made honourable mention in his writings. It is probable too, that he travelled when he was young, since we find in several parts of his works, particularly in his "Quæstiones Naturales," some correct and curious observations on Egypt and the Nile. But these pursuits did not at all correspond with that scheme of life which his father designed; and to please him, Seneca engaged in the business of the courts, with considerable success, although he was rather an argumentative than an eloquent pleader. As

[1] Dict. Hist. de L'Avocat.

soon as he arrived at manhood, he aspired to the honours of the state, and became questor, prætor, and, as Lipsius will have it, even consul, but the particulars of his public life are not preserved.

In the first year of Claudius, when Julia, the daughter of Germanicus, was accused of adultery by Messalina (a woman very unworthy of credit), and banished, Seneca was involved both in the charge and the punishment, and exiled to Corsica, where he lived eight years; happy, as he told his mother, in the midst of those things which usually make other people miserable. Here he wrote his books "Of Consolation," addressed to his mother Helvia, and to his friend Polybius. But, as Brucker remarks, it may be questioned whether stoic ostentation had not some share in all this, for we find him, in another place, expressing much distress on account of his misfortune, and courting the emperor in a strain of servile adulation, little worthy of so eminent a philosopher. When Agrippina was married to Claudius, upon the death of Messalina, she prevailed with the emperor to recall Seneca from banishment; and afterwards procured him to be tutor to her son Nero, and Afranius Burrhus, a prætorian præfect, was joined with him in this important charge. These two preceptors executed their trust with perfect harmony, and with some degree of success; Burrhus instructing his pupil in the military art, and inuring him to wholesome discipline; and Seneca furnishing him with the principles of philosophy, and the precepts of wisdom and eloquence; and both endeavouring to confine their pupil within the limits of decorum and virtue. While these preceptors united their authority, Nero was restrained from indulging his natural propensities; but after the death of Burrhus, the influence of Seneca declined, and the young prince began to disclose that depravity which afterwards stained his character with eternal infamy. Still, however, Seneca enjoyed the favour of his prince, and after Nero was advanced to the empire, he long continued to load his preceptor with honours and riches. Seneca's houses and walks were the most magnificent in Rome, and he had immense sums of money placed out at interest in almost every part of the world. Suilius, one of his enemies, says, that during four years of imperial favour, he amassed the immense sum of 300,000 sestertiæ, or 2,421,875*l.* of our money.

All this wealth, however, together with the luxury and

effeminacy of a court, are said not to have produced any improper effect upon the temper and disposition of Seneca. He continued abstemious, correct in his manners, and, above all, free from flattery and ambition. "I had rather," said he to Nero, "offend you by speaking the truth, than please you by lying and flattery." It is certain that while he had any influence, that is, during the first five years of Nero's reign, that period had always been considered as a pattern of good government. But when Poppæa and Tigellinus had insinuated themselves into the confidence of the emperor, and hurried him into the most extravagant and abominable vices, he naturally grew weary of his master, whose life must indeed have been a constant rebuke to him. When Seneca perceived that his favour declined at court, and that he had many accusers about the prince, who were perpetually whispering in his ears his great riches, his magnificent houses, his fine gardens, and his dangerous popularity, he offered to return all his opulence and favours to the tyrant, who, however, refused to accept them, and assured him of the continuance of his esteem; but the philosopher knew his disposition too well to rely on his promises, and as Tacitus relates, "kept no more levees, declined the usual civilities which had been paid to him, and, under a pretence of indisposition or engagement, avoided as much as possible to appear in public." It was not long before Seneca was convinced that he had made a just estimate of the sincerity of Nero, who now attempted, by means of Cleonicus, a freedman of Seneca, to take him off by poison; but this did not succeed. In the mean time Antonius Natalis, who had been concerned in the conspiracy of Piso, upon his examination, in order to court the favour of Nero, or perhaps even at his instigation, mentioned Seneca among the number of the conspirators, and to give some colour to the accusation, pretended, that he had been sent by Piso to visit Seneca whilst he was sick, and to complain of his having refused to see Piso, who as a friend might have expected free access to him upon all occasions; and that Seneca, in reply, had said, that frequent conversations could be of no service to either party, but that he considered his own safety as involved in that of Piso. Granius Sylvanus, tribune of the prætorian cohort, was sent to ask Seneca, whether he recollected what had passed between himself and Natalis. Seneca, whether by accident or design is uncertain, had that day left Campa-

nia, and was at his country-seat, about four miles from the city. In the evening, while he was at supper with his wife Paullina and two friends, the tribune, with a military band, came to the house, and delivered the emperor's message. Seneca's answer was, that he had received no complaint from Piso, of his having refused to see him; and that the state of his health, which required repose, had been his apology. He added, that he saw no reason why he should prefer the safety of any other individual to his own; and that no one was better acquainted than Nero, with his independent spirit.

This reply kindled the emperor's indignation, and learning from the messenger that Seneca betrayed no symptoms of terror or distress, sent him a peremptory command immediately to put himself to death. This too Seneca received with perfect composure, and asked permission of the officer who brought the command, to alter his will; but that being refused, he requested of his friends, that since he was not allowed to leave them any other legacy, they would preserve the example of his life, and exhorted them to exercise that fortitude, which philosophy taught. After some farther conversation with these friends, he embraced his wife, and intreated her to console herself with the recollection of his virtues: but Paullina refused every consolation, except that of dying with her husband, and earnestly solicited the friendly hand of the executioner. Seneca, after expressing his admiration of his wife's fortitude, proceeded to obey the emperor's fatal mandate, by opening a vein in each arm: but, through his advanced age, the vital stream flowed so reluctantly, that it was necessary also to open the veins of his legs. Still finding his strength exhausted without any prospect of a speedy release; in order to alleviate, if possible, the anguish of his wife, who was a spectator of the scene, and to save himself the torture of witnessing her distress, he persuaded her to withdraw to another chamber. In this situation, Seneca, with wonderful recollection and self-command, dictated many philosophical reflections to his secretary. After a long interval, his friend Statius Annæus, to whom he complained of the tedious delay of death, gave him a strong dose of poison; but even this, through the feeble state of his vital powers, produced little effect. At last, he ordered the attendants to convey him into a warm bath; and, as he entered, he sprinkled those who stood near, saying, "I offer this liba-

tion to Jupiter the deliverer." Then, plunging into the bath, he was soon suffocated. His body was consumed, according to his own express order, in a will which he had made in the height of his prosperity, without any funeral pomp.

The character, the system, and the writings of this philosopher have been subjects of much dispute among the learned. Concerning his character, a candid judge, who considers the virtuous sentiments with which his writings abound, the temperate and abstemious plan of life which he pursued in the midst of a luxurious court, and the fortitude with which he met his fate, will not hastily pronounce him to have been guilty of adultery, upon the evidence of the infamous Messalina; or conclude his wealth to have been the reward of a servile compliance with the base passions of his prince. It has been questioned whether Seneca ought to be ranked among the stoic or the eclectic philosophers; and the freedom of judgment which he expressly claims, together with the respect which he pays to philosophers of different sects, clearly prove, that he did not implicitly addict himself to the system of Zeno; nor can the contrary be inferred from his speaking of *our* Chrysippus, and *our* Cleanthes; for he speaks also of *our* Demetrius, and *our* Epicurus. It is evident, however, from the general tenor and spirit of his writings, that he adhered, in the main, to the stoic system. With respect to his writings, he is justly censured by Quintilian, and other critics, as among the Romans the first corrupter of style; yet his works are exceedingly valuable, on account of the great number of just and beautiful moral sentiments which they contain, the extensive erudition which they discover, and the happy mixture of freedom and urbanity, with which they censure vice, and inculcate good morals. The writings of Seneca, except his books of "Physical Questions," are chiefly of the moral kind: they consist of one hundred and twenty-four "Epistles," and distinct treatises, "On Anger; Consolation; Providence; Tranquillity of Mind; Constancy; Clemency; the Shortness of Life; a Happy Life; Retirement; Benefits."

From the excellence of many of his precepts, some have imagined, that he was a Christian, and it has been reported that he held a correspondence with St. Paul by letters; but although he must have heard of Christ and his doctrine, and his curiosity might lead him to make some inquiry

about them, the letters published under the names of the Philosopher and Apostle, have long been declared spurious by the critics, and perfectly unworthy of either of them. A number of tragedies are extant under the name of Seneca, written in a bad style, but it is uncertain whether the whole or any of them were by this Seneca. Of his acknowledged works Justus Lipsius published the first good edition, which was succeeded by the Variorum, 1672, 3 vols. 8vo, and others. Of the tragedies, the best are those of Scriverius, 1621, the Variorum, 1651, &c. and Schroeder's, 1728, 4to.[1]

SENNERTUS (DANIEL), an eminent physician of Germany, was born at Breslaw, where his father was a shoemaker, Nov. 25, 1572. He was sent to the university of Wittemberg in 1593, and there made a great progress in philosophy and physic, after which he visited the universities of Leipsic, Jena, and Francfort upon the Oder; and went to Berlin in 1601, whence he returned to Wittemberg the same year, and was promoted to the degree of doctor in physic, and soon after to a professorship in the same faculty. He was the first who introduced the study of chemistry into that university. He gained great reputation by his writings and practice; patients came to him from all parts, among whom were persons of the first rank; his custom was to take what was offered him for his advice, but demanded nothing, and restored to the poor what they gave him. The plague was about seven times at Wittemberg while he was professor there; but he never retired, nor refused to assist the sick: and the elector of Saxony, whom he had cured of a dangerous illness in 1628, though he had appointed him one of his physicians in ordinary, yet gave him leave to continue at Wittemberg. He probably fell a sacrifice to his humanity, for he died of the plague at Wittemberg, July 21, 1637.

Sennertus was a voluminous writer, and has been characterized, by some critics, as a mere compiler from the works of the ancients. It is true that his writings contain an epitome, but, it must be added, a most comprehensive, clear, and judicious epitome, of the learning of the Greeks and Arabians, which renders them, even at this day, of considerable value as books of reference, and is highly creditable, considering the age in which they were com-

[1] Tacitus.—Antonio Bibl. Hisp. Vetus.—Brucker.—Saxii Onomast.

posed, to his learning and discrimination. It must not be forgot that he also attained some fame as a philosopher, and was the first restorer of the Epicurean system among the moderns. In a distinct chapter of his "Hypomnemata Physica," or "Heads of Physics," treating of atoms and mixture, he embraces the atomic system, which he derives from Mochus the Phœnician. He supposes that the primary corpuscles not only unite in the formation of bodies, but that in their mutual action and passion they undergo such modifications, that they cease to be what they were before their union; and maintains, that by their combination all material forms are produced. Sennertus, however, confounded the corpuscles of the more ancient philosophers with the atoms of Democritus and Epictetus, and held that each element has primary particles peculiar to itself. His works have often been printed in France and Italy. The last edition is that of Lyons, 1676, in 6 vols. folio, to which his life is prefixed.[1]

SEPTALIUS, or SETTALA (Louis), an Italian physician of celebrity, was born at Milan, in February 1552. He evinced great talents from his early childhood, and at the age of sixteen defended some theses on the subject of natural philosophy with much acuteness. His inclination leading him to the medical profession, he repaired to Pavia, for the study of it, and obtained the degree of doctor in his twenty-first year, and was even appointed to a chair in this celebrated university two years after. At the end of four more years he resigned his professorship to devote himself entirely to practice at Milan, and while here Philip III. king of Spain, selected him for his historiographer; but neither this, nor many other honours, that were offered to him, could induce him to quit his native city, to which he was ardently attached. The only honour which he accepted was the appointment of chief physician to the state of Milan, which Philip IV. conferred upon him in 1627, as a reward for his virtues and talents. In 1628, during the plague at Milan, Septalius, while attending the infected, was himself seized with the disease, and although he recovered, he had afterwards a paralytic attack, which greatly impaired his health. He died in September 1633, at the age of eighty-one. Septalius was a man of acute powers, and solid judgment, and was reputed extremely successful

[1] Niceron, vol. XIV.—Eloy.—Brucker.

in his practice. He was warmly attached to the doctrines of Hippocrates, whose works he never ceased to study. He was author of various works, among which are: "In Librum Hippocratis Coi, de Aëribus, Aquis, et Locis, Commentarii quinque," 1590; "In Aristotelis Problemata Commentaria Latina," tom. I. 1602, II. 1607; "Animadversionum et Cautionum Medicarum Libri duo, septem aliis additi," 1629; the result of 40 years of practice, and equal to any of its contemporaries of the seventeenth century. "De Margaritis Judicium," 1618; "De Peste et Pestiferis Affectibus Libri V." 1622; "Analyticarum et Animasticarum Dissertationum Libri II." 1626, &c. &c.[1]

SEPULVEDA (JOHN GENES DE), a Spanish writer of no good fame, was born at Cordova in 1491, and became historiographer to the Emperor Charles V. He is memorable for writing a "Vindication of the Cruelties of the Spaniards against the Indians," in opposition to the benevolent pen of Barthelemi de la Casas. Sepulveda affirmed, that such cruelties were justifiable both by human and divine laws, as well as by the rights of war. It is an act of justice to Charles V. to mention that he suppressed the publication of Sepulveda's book in his dominions; but it was published at Rome. This advocate for the greatest barbarities that ever disgraced human nature, died at Salamanca in 1572. He was author of various works besides that above mentioned; in particular, of some Latin letters, a translation from Aristotle, with notes, a life of Charles V. &c. printed together at Madrid in 1780, 4 vols. 4to. under the care of the royal academy of history, a proof that he still holds his rank among Spanish authors.[2]

SERAPION (JOHN), or John the son of Serapion, an Arabian physician, lived between the time of Mesue and Rhazes, and was probably the first writer on physic in the Arabic language. Haly Abbas, when giving an account of the works of his countrymen, describes the writings of Serapion, as containing only an account of the cure of diseases, without any precepts concerning the preservation of health, or relating to surgery; and he makes many critical observations, which, Dr. Freind observes, are sufficient proofs of the genuine existence of the works ascribed to Serapion, from their truth and correctness. Rhazes also

[1] Eloy, Dict. Hist. de Medecine.—Rees's Cyclopædia.
[2] Niceron, vol. XXIII.—Anton. Bibl. Hisp.

quotes them frequently in his "Continent." Serapion must have lived towards the middle of the ninth century, and not in the reign of Leo Isaurus, about the year 730, as some have stated. One circumstance remarkable in Serapion, Dr. Freind observes, is, that he often transcribes the writings of Alexander Trallian, an author with whom few of the other Arabians appear to be much acquainted. This work of Serapion has been published, in translations, by Gerard of Cremona, under the title of "Practica, Dicta Breviarum;" and by Torinus, under that of "Therapeutica Methodus." There is another SERAPION, whom Sprengel calls *the younger*, and places 180 years later than the former, and who was probably the author of a work on the materia medica, entitled "De Medicamentis tam simplicibus, quam compositis." This work bears intrinsic evidence of being produced at a much later period, since authors are quoted who lived much posterior to Rhazes.[1]

SERARIUS (NICHOLAS), a learned Jesuit and commentator on the Scriptures, was born in 1555, at Ramberwiller in Lorrain. After studying the languages, he taught ethics, philosophy, and theology at Wurtzberg and Mentz, in which last city he died, May 20, 1610, leaving many works, of which the following are the principal: "Commentaries on several Books of the Bible," Mogunt. 1611; "Opuscula Theologica," 3 tom. fol.; and others which are collected in 16 vols. fol. Dupin gives this author some praise, but objects to him as dealing too much in digression, and as frequently being a trifling and inconclusive reasoner.[2]

SERASSI (PETER ANTHONY), an Italian biographer, was born at Bergamo in 1721, and at the age of twenty had so distinguished himself as to be elected a member of the academy of Transformati at Milan, and on his return to Bergamo, was appointed professor of the belles lettres. In 1742, he published his "Opinion concerning the country of Bernardo and of Torquato Tasso," a tract in which he vindicated, to the district of Bergamo, the honour of being the native country of these poets, which had been denied by Seghezzi, the author of a very elegant life of Bernardo; but Seghezzi now candidly confessed that his opponent was right, and that he should treat the subject differently, were he again to write on it. In the succeeding years,

[1] Freind's Hist. of Physic.—Rees's Cyclopædia. [2] Dupin.—Dict. Hist.

Serassi published editions of several of the best Italian writers, with their lives, particularly Maffei, Molza, Politian, Capella, Dante, Petrarch, &c. The most distinguished of his biographical productions, however, was his life of Tasso, 1785, 2 vols. 4to, on which he had been employed during twenty years. Mr. Black, in his life of that eminent poet, has availed himself of Serassi's work, but not without discovering its defects. Serassi also published a life of "Jacopo Mazzoni, patrician of Cessena," a personage little known, but whose history he has rendered interesting. Serassi was employed in some offices under the papal government, and in the college of Propaganda. He died Feb. 19, 1791, at Rome, in the seventieth year of his age. A monument was erected to his memory in the church of St. Maria, in Via lata, where he was interred; and the city of Bergamo ordered a medal to be struck to his honour, with the inscription "Propagatori patriæ laudis." [1]

SERGARDI (LOUIS), an eminent satirist, was born at Sienna in the seventeenth century, and going to Rome, became so distinguished for his talents that he was made a bishop. His Latin "Satires" were published under the name of Quintus Sectanus, and are said to rank among the purest imitations of Horace's style and manner. He would have deserved to have been considered as the first of moral satirists, had he confined himself to the vices and follies of his time, but much of his ridicule is bestowed on the celebrated Gravina, who, with all his failings, ought to have been exempted from an attack of this kind. Sergardi died in 1727. The editions of his satires are: 1. "Sectani Satyræ xix. in Phylodemum, cum notis variorum." Colon. 1698, 8vo. 2. "Satyræ numero auctæ, mendis purgatæ, &c. cum notis anonymi: concinnante P. Antoniano." Amst. Elzevir (Naples), 1700, 2 vols. 8vo. 3. "Sergardii Lud. antehac Q. Sectani, Satyræ, et alia opera." Luc. 1783, 4 vols. 8vo. [2]

SERRANUS (JOANNES), or JOHN de SERRES, a learned Frenchman, was born in the sixteenth century, and was of the reformed religion. His parents sent him to Lausanne, where he was taught Latin and Greek, and attached himself much to the philosophy of Plato and Aristotle; but, on his return to France, he studied divinity, in order to qualify himself for the ministry. He began to distinguish

[1] Life by Damiani in Athenæum, vol. V.—Black's Preface to his Life of Tasso.
[2] Fabroni Vitæ Italorum, vol. X.—Landi Hist. de la Litterature d'Italie, vol. V.

himself by his writings in 1570; and, in 1573, was obliged to take refuge in Lausanne, after the dreadful massacre on St. Bartholomew's day. Returning soon to France, he published a piece in French, called "A Remonstrance to the king upon some pernicious principles in Bodin's book de Republica:" in which he was thought to treat Bodin so injuriously, that Henry III. ordered him to prison. Obtaining his liberty, he became a minister of Nismes in 1582, but never was looked upon as a very zealous protestant; and some have gone so far as to say, but without sufficient foundation, that he actually abjured it. He is, however, supposed to have been one of those four ministers, who declared to Henry IV. that a man might be saved in the popish as well as the protestant religion; a concession which certainly did not please his brethren. He published, in 1597, with a view to reconcile the two religions, "De Fide Catholica, sive de principiis religionis Christianæ, communi omnium consensu semper et ubique ratis;" a work as little relished by the catholics, as by the protestants. He died suddenly in 1598, when he was not more than fifty, and the popish party circulated a report that his brethren of Geneva had poisoned him.

He published several works in Latin and in French, relating to the history of France; among the rest, in French: "Mémoires de la troisieme Guerre Civile, et derniers troubles de France sous Charles IX., &c.;" "Inventaire général de l'Histoire de France, illustre par la conférence de l'Eglise et de l'Empire, &c.;" "Recueil des choses mémorables avenues en France sous Henri II. François II. Charles IX. et Henri III." &c. These have been many times reprinted, with continuations and improvements; but it is objected that Serranus is not always impartial. Besides his theological works, he is perhaps best known for his "Latin version of Plato," which was printed with Henry Stephens's magnificent edition of that author's works, 1578, 3 vols. fol. This translation, although more elegant, is not thought so faithful as that of Ficinus. Stephens had a very high opinion of Serranus, and printed in 1575, twenty-four of the Psalms, translated by Serranus into Greek verse, with two "Idyllia" from Daniel and Isaiah. Of this very rare volume, Francis Okely published a new edition at London in 1772, 12mo. [1]

[1] Niceron, vol. IV.—Moreri.

SERVANDONI (JOHN NICHOLAS), an ingenious architect and machinist, was born at Florence in 1695. He rendered himself famous by his exquisite taste in architecture, and by his genius for decorations, fetes, and buildings. He was employed and rewarded by most of the princes of Europe. He was honoured in Portugal with the order of Christ. In France he was architect and painter to the King, and member of the different academies established for the advancement of these arts. He received the same titles from the kings of Britain, Spain, Poland, and from the duke of Wirtemberg; but notwithstanding these advantages, his want of economy was so great, that he left nothing behind him. He died at Paris in 1766. Paris is indebted to him for many of its ornaments. He made decorations also for the theatres of London and Dresden. The French king's theatre, called *la salle des machines*, was under his management for some time. He was permitted to exhibit shows consisting of single decorations, some of which are said to have been astonishingly sublime, as his representations of St. Peter's of Rome; the descent of Æneas into hell; the enchanted forest; and the triumph of conjugal love; the travels of Ulysses; Hero and Leander; and the conquest of the Mogul by Thamas Koulikan. He built and embellished a theatre at Chambon for Mareschal Saxe, and had the management of a great number of fetes in Paris, Vienna, London, and Lisbon. Frederick prince of Wales, too, engaged him in his service: but the death of his royal highness prevented the execution of the designs which had been projected. Among his most admired architectural performances, are the portal, and many of the interior decorations of the church of St. Sulpice, at Paris: the great parish church of Coulanges in Burgundy: the great altar of the metropolitan church of Sens; and of the Chartreux at Lyons, &c. &c. [1]

SERVETUS (MICHAEL), a famous Anti-trinitarian, and the great martyr of the Socinian sect, was born in 1509, at Villaneuva in Arragon, or at Tudela in Navarre, in 1511. His father, who was a notary, sent him to the university of Toulouse, to study the civil law: and there, or as some say, when in Italy, he imbibed his peculiar notions re-

[1] Dict. Hist.—Encycl. Britan.—Necrologie des Hommes Celebres, pour année 1767.

specting the doctrine of the Trinity. After he had been two or three years at Toulouse he resolved to remove into Germany, and propagate his opinions. He went to Basil, by way of Lyons and Geneva; and, having had some conferences at Basil with Oecolampadius, set out for Strasburg, to converse with Bucer and Capito, two celebrated reformers of that city. At his departure from Basil he left a manuscript, entitled "De Trinitatis Erroribus," in the hands of a bookseller, who sent it afterwards to Haguenau, whither Servetus went, and had it printed in 1531. The next year, he printed likewise at Haguenau another book, with this title, "Dialogorum de Trinitate libri duo:" in an advertisement to which he retracts what he had written in his former book against the Trinity, not as it was false, but because it was written imperfectly and confusedly. He then resolved to return to France, because he was poor, and did not understand the German language; as he alleged upon his trial to the judges, when they asked him why he left Germany. He went accordingly to Basil, thence to Lyons, where he lived two or three years, and afterwards to Paris, where, having studied physic under Sylvius, Fernelius, and other professors, he took his degree of master of arts, and was admitted doctor of physic in the university. He now settled as a practitioner for two or three years in a town near Lyons, and then at Vienne in Dauphiny, for the space of ten or twelve. In the mean time, his writings against the Trinity had excited the indignation of the German divines, and spread his name throughout all Europe. In 1533, before he had left Lyons, Melancthon wrote a letter to Camerarius, in which he allowed that Servetus was evidently an acute and crafty disputant, but confused and indigested in his thoughts, and certainly wanting in point of gravity. While Servetus was at Paris, his books being dispersed in Italy, were very much approved by many who had thoughts of forsaking the church of Rome: which, in 1539, excited Melancthon to write a letter to the senate of Venice, importing, that "a book of Servetus, who had revived the error of Paulus Samosatenus, was handed about in their country, and beseeching them to take care, that the impious error of that man may be avoided, rejected, and abhorred." Servetus was at Lyons in 1542, before he settled in Vienne; and corrected the proofs of a Latin Bible that was printing there, to which he added a preface and some marginal notes, under

the name of Villanovanus, from the town where he was born.

During this time, Calvin, who was the head of the church at Geneva, kept a constant correspondence with Servetus by letters, and as he tells us, endeavoured, for the space of sixteen years, to reclaim that physician from his errors. Beza informs us, that Calvin knew Servetus at Paris, and opposed his doctrine; and adds, that Servetus, having engaged to dispute with Calvin, durst not appear at the time and place appointed. Servetus wrote several letters to Calvin at Geneva from Lyons and Dauphiné, and consulted him about several points: he also sent him a manuscript for his opinion, which, with some of his private letters, Calvin is said to have produced against him at his trial.

Servetus, however, was inflexible in his opinions, and determined to publish a third work in favour of them. This came out in 1553, at Vienne, with this title, "Christianismi Restitutio," &c, without his name, but being discovered to be the author, he was imprisoned at Vienne, and would certainly have been burnt alive if he had not made his escape; however, sentence was passed on him, and his effigies was carried to the place of execution, fastened to a gibbet, and afterwards burned, with five bales of his books. Servetus in the mean time was retiring to Naples, where he hoped to practise physic with the same high reputation as he had practised at Vienne; yet was so imprudent as to take his way through Geneva, where he was seized and cast into prison; and a prosecution was presently commenced against him for heresy and blasphemy. The articles of his accusation were numerous, and extracted from his various writings; some of them are decidedly on the point of his anti-trinitarianism, others are more trivial. The magistrates, however, being sensible that the trial of Servetus was a thing of the highest consequence, did not think fit to give sentence, without consulting the magistrates of the Protestant cantons of Switzerland: to whom, therefore, they sent Servetus's book, printed at Vienne, and also the writings of Calvin, with Servetus's answers; and at the same time desired to have the opinion of their divines about that affair. They all gave vote against him, as Beza himself relates; in consequence of which he was condemned and burnt alive, Oct. 27, 1553. His death has been made the occasion of numerous attacks on the character and memory of Calvin, who, however, has a very able advocate

in the life of Servetus by Chaufepie, translated by the Rev. James Yair, minister of the Scots church in Campvere, 1771, 8vo. Servetus's death may more properly be referred to the spirit of the times, and may justly form a reflection on the reformers in general, who were adopting the intolerant practices of the church which they had left.

Servetus was a man of great acuteness and learning. He was not only deeply versed in what we usually call sacred and prophane literature, but also an adept in the arts and sciences. He observed upon his trial, that he had professed mathematics at Paris; although we do not find when, nor under what circumstances. He was so admirably skilled in his own profession, that he appears to have had some knowledge of the circulation of the blood; although very short of the clear and full discovery made by Harvey. Our learned Wotton says, "The first that I could ever find, who had a distinct idea of this matter, was Michael Servetus, a Spanish physician, who was burnt for Arianism at Geneva, near 140 years ago. Well had it been for the church of Christ, if he had wholly confined himself to his own profession! His sagacity in this particular, before so much in the dark, gives us great reason to believe, that the world might then have just cause to have blessed his memory. In a book of his, entitled 'Christianismi Restitutio,' printed in 1553, he clearly asserts, that the blood passes through the lungs, from the left to the right ventricle of the heart, and not through the partition which divides the two ventricles, as was at that time commonly believed. How he introduces it, or in which of the six discourses, into which Servetus divides his book, it is to be found, I know not, having never seen the book myself. Mr. Charles Bernard, a very learned and eminent surgeon of London, who did me the favour to communicate this passage to me, set down at length in the margin, which was transcribed out of Servetus, could inform me no farther, only that he had it from a learned friend of his, who had himself copied it from Servetus." The original editions of Servetus's works are very scarce, and they have not been often reprinted, but his doctrines may be traced in various Socinian systems.[1]

SERVIN (Louis), a celebrated lawyer in France, who flourished at the sixteenth and beginning of the seventeenth centuries, was descended of a good family in the Vendo-

[1] Chaufepie.—Mosheim.

mois. In 1589 he was appointed advocate-general to the parliament of Paris, and distinguished himself in that station by his zealous support of the liberties of the Gallican church, and his opposition to the pretensions of the court of Rome. In 1590 he published a work in favour of Henry IV. who had succeeded to the crown, entitled "Vindiciæ secundum Libertatem Ecclesiæ Gallicanæ, et Defensio Regii Status Gallo-Francorum sub Henrico IV. Rege." In 1598, being joined in a commission for the reformation of the university of Paris, he delivered "a remonstrance" on the subject, which was printed. To him also is attributed a work in favour of the republic of Venice in the affairs of the interdict. In the reign of Lewis XIII. at a bed of justice holden in 1620, he made strong and animated remonstrances in favour of the right of parliament to register royal edicts. On another similar occasion, in 1626, for the purpose of compelling the registry of some financial edicts, as he was firmly but respectfully making fresh remonstrances to his majesty, he suddenly fell and expired at the king's feet.[1]

SERVIUS (MAURUS HONORATUS), a celebrated grammarian and critic of antiquity, flourished in the fifth century. He is known now chiefly by his commentaries upon Virgil, which Barthius and others have supposed to be nothing more than a collection of ancient criticisms and remarks upon that poet, made by Servius. They were first published by Valdarfer in 1471, and reprinted several times in that century, afterwards in an edition of Virgil, at Paris, by Robert Stephens, 1532, in folio, and by Fulvius Ursinus, in 1569, 8vo. A better edition was given by Peter Daniel at Paris, in 1600; but the best is that printed with the edition of Virgil, by Masvicius, in 1717, 4to. Burman, in his edition of 1746, has so blended these notes with those of Heinsius, as to render it difficult to determine how he reconciles their opposite authorities. There is also extant, and printed in several editions of the ancient grammarians, a piece of Servius upon the feet of verses and the quantity of syllables, called "Centimetrum." This was first printed in 1476. Macrobius has spoken highly of Servius, and makes him one of the speakers in his "Saturnalia."[2]

[1] Moreri.—Dict. Hist.
[2] Fabric. Bibl. Lat.—Baillet Jugemens.—Saxii Onomast.

SETTAL. See SEPTALIUS.

SETTLE (ELKANAH), a poetaster, much noticed in poetical history, and of whom, therefore, some account may be expected, was the son of Joseph Settle, of Dunstable, in Bedfordshire, and was born in 1648. In 1666 he was entered a commoner of Trinity college, Oxford, but quitted the university and came to London probably in the following year, when he commenced author and politician. At his outset he joined the whigs, who were then, though the minor, yet a powerful party, and employed his talents in their support. Afterwards, he went over to the other side, and wrote for the tories with as much spirit, and doubtless as much principle, as he had employed for the whigs. Among other effusions, he published a heroic poem on the coronation of James II.; and wrote paragraphs and essays in the newspapers in support of the administration. In this change of party he had woefully miscalculated; the revolution took place, and from that period having lost the little credit he had, he lived poor and despised, subject to all the miseries of the most abject state of indigence, and destitute of any advantageous and reputable connection. In 1680 he was so violent a whig, that the famous ceremony of pope-burning on the 17th of November was entrusted to his management, and he seems to have been at that time much in the confidence of those who opposed government. After his change he became equally violent against those with whom he had before associated, and actually entered himself a trooper in king James's army at Hounslow Heath. In the latter part of his life he was so reduced as to attend a booth in Bartholomew-fair, the keepers of which gave him a salary for writing drolls. He also was obliged to appear in his old age as a performer in these wretched theatrical exhibitions, and, in a farce called "St. George for England," acted a dragon inclosed in a case of green leather of his own invention. To this circumstance, Dr. Young refers in the following lines of his epistle to Mr. Pope:

> "Poor Elkanah, all other changes past,
> For bread in Smithfield dragons hiss'd at last,
> Spit streams of fire to make the butchers gape,
> And found his manners suited to his shape, &c."

In the end, he obtained admission into the Charter-house, and died there Feb. 12, 1723-4. The writer of a periodical paper, called "The Briton," Feb. 19, 1724, speaks

of him as then just dead, and adds, "he was a man of tall stature, red face, short black hair, lived in the city, and had a numerous poetical issue, but shared the misfortune of several other gentlemen, to survive them all."

Settle had a pension from the city, for an annual panegyric to celebrate the festival of the lord-mayor, in consequence of which he wrote various poems, called "Triumphs for the Inauguration of the Lord-mayor," the last of which was in 1708. His dramatic pieces, all now forgot, amount to nineteen. His poems it would be difficult to enumerate, and not worth the labour.[1]

SEVERINUS (MARCUS AURELIUS), a distinguished physician, was born at Tarsia, in Calabria, in 1580, and having, after some intention of studying law, given the preference to medicine, he received the degree of doctor in the university of Naples, where he taught anatomy and surgery with such reputation, as to attract a crowd of students to the university. As a practitioner, however, his method was harsh, and he carried the use of the actual cautery to a great extent. He died at Naples, July 15, 1656, at the age of seventy-six. He was a man of bold and original mind, but somewhat attached to paradox; and was the author of several publications, a list of which may be seen in our authority, and at the time of his death, was preparing for publication some papers, which he meant to illustrate by engravings; they were published together, under the title of "Antiperipatias, hoc est, adversus Aristoteleos de respiratione piscium Diatriba." "Commentarius in Theophrastum de piscibus in sicco viventibus." "Phoca anatomicè spectatus," 1661. A sort of extract or abridgment of his writings on surgery was also published in 1664, with the title of "Synopseos Chirurgicæ Libri vi." and so late as 1724, a new edition in 4to, of "De Abscessuum recondita natura."[2]

SEVERUS. See SULPICIUS.

SEVERUS (PUBLIUS CORNELIUS), was an ancient Latin poet of the Augustan age, whose "Ætna" was published with notes and a prose interpretation by Le Clerc, at Amsterdam, 1703, in 12mo, but some copies have the date 1715. It is annexed to "Petri Bembi Ætna," and is also in Maittaire's "Corpus Poet." It had been before inserted

[1] Biog. Dram.—Malone's Dryden, vol. I. 124. 161. 174. vol. II. 115, &c.—Nichols's Bowyer. [2] Eloy, Dict. Hist. de Medecine.

among the "Catalecta Virgilii," published by Scaliger; whose notes, as well as those of Lindebrogius and Nicolas Heinsius, Le Clerc has mixed with his own. Quintilian calls Severus "a versificator," rather than a poet; yet adds, that "if he had finished the Sicilian war," probably, between Augustus and Sextus Pompeius, "in the manner he had written the first book, he might have claimed a much higher rank. But though an immature death prevented him from doing this, yet his juvenile works shew the greatest genius." Ovid addresses him, not only as his friend, but as a court favourite and a great poet.[1]

SEVIGNÉ (MARY DE RABUTIN, lady de Chantal and Bourbilly, and marchioness de) was the only daughter of Celse Benigne de Rabutin, baron de Chantal, &c. head of the elder branch of Rabutin, and Mary de Coulanges. She was born February 5, 1626, and lost her father the year following, who commanded the squadron of gentlemen volunteers in the isle of Rhé, when the English made a descent there. In August 1644, at the age of eighteen, she married Henry, marquis de Sevigné, descended of a very ancient family of Bretagne. He was a major-general and governor of Fougeres. She had by him a son and a daughter. It is said that her husband was not so much attached to her as she deserved, which, however, did not prevent madam de Sevigné from sincerely lamenting his death, which happened in 1651, in a duel.

Her tenderness for her children appeared, not only by the care which she took of their education, but also by her attention in re-establishing the affairs of the house of Sevigné. Charles, marquis of Sevigné, her son, acquired a laudable reputation in the world; and Frances Margaret, her daughter, appeared in it with great advantages. The fame of her wit, beauty, and discretion, had already been announced at court, when her mother brought her thither for the first time in 1663, and in 1669, this young lady was married to Francis Adhemar de Monteil, count de Grignan. The mother being now necessarily separated from her daughter, for whom she had an uncommon degree of affection, it is to this circumstance we owe the celebrated "Letters" so often published, and so much admired, particularly in France, as models of epistolary correspondence. They turn indeed very much upon trifles, the in-

[1] Vossius de Poet. Lat.—Fabric. Bibl. Lat.

cidents of the day, and the news of the town; and they are overloaded with extravagant compliments, and expressions of fondness, to her favourite daughter; but withal, they show such perpetual sprightliness, they contain such easy and varied narration, and so many strokes of the most lively and beautiful painting, perfectly free from any affectation, that they are justly entitled to high praise.

Madam Sevigné often visited her daughter, and in her last journey to Grignan, after having gone through incredible fatigue during a long illness of this darling child, she was herself seized with a fever, of which she died in 1696. The best edition of madame de Sevigné's "Letters," published by the chevalier Perrin, is Paris, 1775, 8 vols. 12mo. This contains the "Select Letters" of her society, but not those from madame de Sevigné to M. de Pompone, on M. Fouquet's disgrace; nor those that are in the "Collection of Bussy Rabutin's Letters," which may be met with separately. A collection of "Ingenious thoughts; literary, historical, and moral anecdotes," which are dispersed through these letters, were published, 1756, 12mo, under the title "Sevigniana." Her Letters have long been known in this country, by a translation published about 1758—60.[1]

SEWARD (ANNA), a poetess and literary lady of considerable celebrity, was the daughter of the rev. Thomas Seward, rector of Eyam in Derbyshire, prebendary of Salisbury, and canon residentiary of Lichfield. In his youth he had travelled as tutor with lord Charles Fitzroy, third son of the duke of Grafton, a hopeful young nobleman, who died upon his travels in 1739. Mr. Seward returned to England, and soon after married Miss Elizabeth Hunter, daughter of Mr. Hunter, head-master of the school at Lichfield, the preceptor of Johnson, and other eminent literary characters. Mr. Seward, upon his marriage, settled at his rectory of Eyam. In 1747, the second year of his marriage, Miss Seward was born.

Mr. Seward was himself a poet, and a contributor to Dodsley's collection; he was also an admirer of our ancient drama, and in 1750 published an edition of Beaumont and Fletcher's plays. Thus accomplished himself, the talents of his daughter did not long escape his observation, and under his instructions she laid the foundation of a taste for

[1] Dict. Hist.—Blair's Lectures.

poetry. The authors he recommended to her were those of queen Anne's reign. She was early familiar with Pope, Young, Prior, and their predecessor Dryden, and in later life, used to make little allowance for poetry of an older date, excepting only that of Shakspeare and Milton. The desire of imitating the compositions which gave her pleasure, very early displayed itself. She attempted metrical versions of the Psalms, and even exercised herself in original composition, before she was ten years old. An "Address to the first fine day of a backward spring," which has been preserved, intimates considerable command of numbers and language, though the ideas cannot be called original.

About 1754, Mr. Seward removed with his family to Lichfield, which continued ever afterwards to be his daughter's residence, although varied, during her father's life, by occasional visits to his rectory at Eyam. For the first ten years of Miss Seward's residence here, she was rather checked than encouraged in the cultivation of her poetical talents. Her mother possessed no taste for her daughter's favourite amusements, and even her father withdrew his countenance from them, under the apprehension that his continued encouragement might produce in his daughter that dreaded phenomenon, a learned lady. Poetry was therefore prohibited, and Miss Seward resorted to other amusements, and to the practice of ornamental needlework, in which she is said to have excelled. When, however, she arrived at an age to select her own society and studies, her love of literature was indulged, and the sphere in which she moved was such as to increase her taste for its pursuits. Dr. Darwin, the enthusiast Mr. Day, Mr. Edgeworth, sir Brooke Boothby, and other names, well known in the literary world, then formed part of the Lichfield society. Dr. Johnson was an occasional visitor in their circles, but not much of a favourite with Dr. Darwin or Miss Seward. He neither agreed with the one, nor flattered the other.

In the mean time Miss Seward's poetical powers appear to have lain dormant, or to have been very sparingly exercised, until her acquaintance with lady Miller, whose fanciful and romantic institution at Bath Easton, was alternately the subject of public attention and of some degree of ridicule. Miss Seward, however, became a contributor to the vase, and the applause she received encouraged her

to commit some of her essays to the press, particularly her poems on major André and captain Cook, which were received by the public with great favour, and certainly were calculated to convey a very high impression of the original powers of their author, and procured her the admiration and correspondence of many of the most distinguished literary characters of that time.

In 1780, Mrs. Seward died, and the care of attending her surviving parent devolved entirely upon his daughter. This was soon embittered by a frequent recurrence of paralytic and apoplectic affections, which broke Mr. Seward's health, and gradually impaired the tone of his mind. His frame resisted these repeated assaults for ten years, during which, Miss Seward had the melancholy satisfaction to see, that even when he had lost consciousness of every thing else, her father retained a sense of her constant and unremitting attentions. In 1790 this scene closed, by the death of Mr. Seward. His daughter remained mistress of an easy and independent fortune, and continued to inhabit the bishop's palace at Lichfield, which had been long her father's residence, and was her's until her death.

While engaged in attendance upon her father, Miss Seward, besides other occasional pieces, published, in 1782, her poetical novel, entitled "Louisa," which rapidly passed through several editions. Other pieces, chiefly on occasional topics, fell from her pen; some of which found their way to the public, and others have been printed from manuscript, in the late collection of her poems. In 1799 she published a collection of original "Sonnets." They were intended to restore the strict rules of the legitimate sonnet, and contain some beautiful examples of that species of composition. In 1804 she published a "Life of Dr. Darwin," which, although a desultory performance, and written in that affected style which she had now adopted, and which prevails throughout her correspondence, is valuable as a collection of literary anecdote. In this publication she laid her claim to the first fifty verses in the "Botanic Garden," which she had written in compliment to Dr. Darwin, but which he had inserted in his poem without any acknowledgment.

After the publication of the "Sonnets," Miss Seward did not undertake any large poem, yet she continued to pour forth her poetical effusions upon such occasions as interested her feelings, or excited her imagination. These efforts,

however, were unequal to those of her earlier muse. Age was now approaching with its usual attendants, declining health, and the loss of friends. Yet her interest in literature and poetry continued unabated, and she maintained an unrelaxed correspondence, not only with her former friends, but with those later candidates for poetical distinction, whose exertions she approved of. For a year or two preceding 1807, Miss Seward had been occasionally engaged in arranging and preparing for the press the edition of her poems published after her death by Mr. Scott, and which she would probably have published herself, but her constitution, infirm for years, was now rapidly declining, and after nearly two years of much suffering from bodily complaints, she expired, March 25, 1809. To Walter Scott, esq. she bequeathed her literary performances, and particularly the works she had so long intended for the press; and her "Letters" to Mr. Constable, the eminent bookseller of Edinburgh. In the same year, 1810, these gentlemen executed the trust reposed in them; the latter, by an elegant publication of her "Letters," in 6 vols. and the former by a publication of her "Poems," and some literary correspondence, in 3 vols. 8vo, with a biographical preface, written with Mr. Scott's usual taste and acumen. The "Poems" will always remain a monument of Miss Seward's talents, and place her in an honourable rank among the female candidates for literary honours. Her "Letters," however, are, in our opinion, less calculated to leave a favourable impression of her character. They may be justly considered as the annals of vanity and flattery, and in point of style exhibit every defect which bad taste could introduce.[1]

SEWARD (WILLIAM), a biographical writer, was the son of Mr. Seward, partner in the brewhouse under the firm of Calvert and Seward, and was born in January 1747. He first went to a small seminary in the neighbourhood of Cripplegate, and afterwards to the Charter-house school, where he acquired a competent knowledge of Greek and Latin, which he improved at Oxford. Having no inclination to engage in business, he relinquished his concern in the brewhouse at his father's death; and being possessed of an easy fortune, did not apply to any profession, but devoted his time to learned leisure, and, among other

[1] Life by Walter Scott, esq.

pursuits, amused himself with collecting the materials for what he called "Drossiana," in the European Magazine, which he began in October 1789, and continued without intermission to the end of his life. After he had published in this manner for some time, he was advised to make a selection, which, in 1794, he began with two volumes, and these were followed in the three succeeding years by three more, under the title of "Anecdotes of some distinguished Persons, chiefly of the present and two preceding Centuries;" a work which met with general approbation, and has been since reprinted. In 1799 he published two volumes more on the plan of the former work, which he entitled "Biographiana." These were finished a very short time before his death.

Mr. Seward was in every respect a desirable acquaintance; he had travelled abroad with great improvement, and was known to most of those who had distinguished themselves by genius or learning, by natural or acquired endowments, or even by eccentricity of character; and he had stored his memory with anecdotes which made his conversation extremely entertaining. But though he wished to observe the manner of eminent or extraordinary men, he did not indiscriminately form friendships with them. He knew many, but was intimate with few. He was the friend of Dr. Johnson, had conversed with Mr. Howard, and condescended to know Tom Paine. Party distinctions appeared to have but little weight with him. He visited and received the visits of many whose opinions were directly opposite to each other, and equally to his own.

He spent his time like an English gentleman, with hospitality and without ostentation. In the winter he resided in London; and of late years, in the summer, he varied his place of abode. At one time he resided at Mr. Coxe's house, near Salisbury; at another, near Reading; and the summer preceding his death, he made Richmond his residence. At all these places, and, indeed, wherever he came, he found acquaintances who respected and valued him for his amiable qualities. He bore a tedious illness with fortitude and resignation. Without expressing any impatience, he viewed the progress of his disorder, which he early discovered was a dangerous one; and continued his literary pursuits, and received his friends, until a few hours of his dissolution, which took place the 24th April

1799; and, a few days after, his remains were interred in the family vault at Finchley.[1]

SEWELL (GEORGE), an English poet and physician, was born at Windsor, where his father was treasurer and chapter-clerk of the college; received his education at Eton-school, and Peter-house, Cambridge; where having taken the degree of B. M. he went to Leyden, to study under Boerhaave, and on his return practised physic in the metropolis with reputation. In the latter part of his life he retired to Hampstead, where he pursued his profession with some degree of success, till three other physicians came to settle at the same place, when his practice so far declined as to yield him very little advantage. He kept no house, but was a boarder. He was much esteemed, and so frequently invited to the tables of gentlemen in the neighbourhood, that he had seldom occasion to dine at home. He died Feb. 8, 1726; and was supposed to be very indigent at the time of his death, as he was interred on the 12th of the same month in the meanest manner, his coffin being little better than those allotted by the parish to the poor who are buried from the workhouse; neither did a single friend or relation attend him to the grave. No memorial was placed over his remains; but they lie just under a hollow tree which formed a part of a hedge-row that was once the boundary of the church-yard. He was greatly esteemed for his amiable disposition; and is represented by some writers as a Tory in his political principles, but of this there is no other proof given than his writing some pamphlets against bishop Burnet. It is certain, that a true spirit of liberty breathes in many of his works; and he expresses, on many occasions, a warm attachment to the Hanover succession. Besides seven controversial pamphlets, he wrote, 1. "The Life of John Philips." 2. "A vindication of the English Stage, exemplified in the Cato of Mr. Addison, 1716." 3. "Sir Walter Raleigh, a tragedy, acted at Lincoln's-inn-fields, 1719;" and part of another play, intended to be called "Richard the First," the fragments of which were published in 1718, with "Two moral Essays on the Government of the Thoughts, and on Death," and a collection of "Several poems published in his life-time." Dr. Sewell was an occasional assistant to Harrison in the fifth volume of "The Tatler;" was a

[1] By the late Isaac Reed, in European Magazine, 1799.

principal writer in the ninth volume of "The Spectator;" and published a translation of "Ovid's Metamorphoses, in opposition to the edition of Garth and an edition of Shakspeare's Poems. Jacob and Cibber have enumerated a considerable number of his single poems; and in Mr. Nichols's "Collection" are some valuable ones, unnoticed by these writers.[1]

SEWELL (WILLIAM), the historian of the Quakers, was the son of Jacob Williamson Sewell, a citizen of Amsterdam, and a surgeon, and appears to have been born there in 1650. His grandfather, William Sewell, was an Englishman, and had resided at Kidderminster; but being one of the sect of the Brownists, left his native country for the more free enjoyment of his principles in Holland, married a Dutch woman of Utrecht, and settled there. The parents of the subject of this article both died when he was young, but had instructed him in the principles of the Quakers, to which he steadily adhered during life. His education in other respects appears to have been the fruit of his own application; and the time he could spare from the business to which he was apprenticed (that of a weaver) he employed with good success in attaining a knowledge of the Greek, Latin, English, French, and High Dutch, languages. His natural abilities being good, his application unwearied, and his habits strictly temperate, he soon became noticed by some of the most respectable booksellers in Holland; and the translation of works of credit, chiefly from the Latin and English tongues, into Low Dutch, seems to have been one of the principal sources from which his moderate income was derived, in addition to the part he took, at different times, in several approved periodical publications. His modest, unassuming manners gained him the esteem of several literary men, whose productions, there is reason to believe, were not unfrequently revised and prepared for the press by him. His knowledge of his native tongue was profound: his "Dictionary," "Grammar," and other treatises on it, having left very little room for succeeding improvement: and he assisted materially in the compilation of Halma's French and Dutch Dictionary. His "History of the people called Quakers," written first in Low Dutch, and afterwards, by himself, in English (dedicated to George I) was a very laborious under-

[1] Cibber's Lives.—Nichols's Poems.

taking, as he was scrupulously nice in the selection of his materials, which he had been during many years engaged in collecting. Of the English edition, for it cannot properly be called a translation, it may be truly said, that as the production of a foreigner, who had spent only about ten months in England, and that above forty years before, the style is far superior to what could have been reasonably expected. One principal object with the author was, a desire to correct what he conceived to be gross misrepresentations in Gerard Croese's "History of Quakerism." The exact time of Sewell's death does not appear; but in a note of the editor's to the third edition of his "Dictionary," in 1726, he is mentioned as being lately deceased. His "History of the Quakers" appears to have been first published in 1722, folio, and reprinted in 1725.[1]

SEXTIUS (QUINTUS), a Pythagorean philosopher, who flourished in the time of Augustus, seemed formed to rise in the republic, but he shrunk from civil honours, and declined accepting the rank of senator when it was offered him by Julius Cæsar, that he might have time to apply to philosophy. It appears that he wished to establish a school at Rome, and that his tenets, though chiefly drawn from the doctrines of Pythagoras, in some particulars resembled those of the Stoics. He soon found himself involved in many difficulties. His laws were remarkably severe, and in an early period of his establishment, he found his mind so harassed, and the harshness of the doctrines which he wished to establish so repulsive to his feelings, that he had nearly worked himself up to such an height of desperation as to resolve on putting a period to his existence. Of the school of Sextius were Fabianus, Sotion, Flavianus, Crassitius, and Celsus. Of his works only a few fragments remain; and whether any of them formed a part of the work which Seneca admired so much, cannot now be determined. Some of his maxims are valuable. He recommended an examination of the actions of the day to his scholars when they retired to rest; he taught that the road to heaven *(ad astra)* was by frugality, temperance, and fortitude. He used to recommend holding a looking-glass before persons disordered with passion. He enjoined his scholars to abstain from animal food. Brucker seems to

[1] Gent. Mag. vol. LXXXII.—Preface to his History.

doubt, however, whether the "Sententiæ Sexti Pythagorei," so often printed by Gale and others, be the genuine work of this moralist.[1]

SEXTUS EMPIRICUS, an ancient Greek author, and most acute defender of the Pyrrhonian or sceptical philosophy, was a physician, and seems to have flourished under the reign of Commodus, or perhaps a little later. He was, against what has usually been imagined, a different person from Sextus, a Stoic philosopher of Cæronea, and nephew of Plutarch: but no particular circumstances of his life are recorded. Of a great many, that have perished, two works of his are still extant: three books of "Institutes of Pyrrhonism," and ten books against the "Mathematici," by whom he means all kinds of dogmatists. His works discover great erudition, and an extensive acquaintance with the ancient systems of philosophy; and, on this account chiefly, Brucker says, merit an attentive perusal. Henry Stephens first made, and then printed in 1592, 8vo, a Latin version from the Greek of the former of these works; and a version of the latter, by Hervetus, had been printed by Plantin in 1569. Both these versions were printed again with the Greek; which first appeared at Geneva in 1621, folio, but the best edition of Sextus Empiricus is that of John Albert Fabricius, in Greek and Latin, Leipsic, 1718, folio.[2]

SEYMOUR (EDWARD), duke of Somerset, and uncle to Edward VI. was eldest son of sir John Seymour of Wolfhall, in the county of Wilts, knt. by Elizabeth daughter of sir Henry Wentworth, of Nettlested in Suffolk. He was educated at the university of Oxford, whence returning to his father at court, when martial achievements were encouraged by Henry VIII. he joined the army, and accompanying the duke of Suffolk in his expedition to France in 1533, was knighted by him Nov. 1, of that year. Upon his sister's marriage with the king in 1536, he had the title of viscount Beauchamp bestowed upon him, in consequence of his descent from an heir female of that house; and in Oct. 1537 was created earl of Hertford. In 1540 he was sent to France to dispute the limits of the English borders, and on his return was elected knight of the garter. In 1542 he attended the duke of Norfolk in his expedition into Scotland, and the same year was made lord great

[1] Month. Rev. vol. LXXVII.—Brucker.—Senecæ Epist.
[2] Fabric. Bibl. Græc.—Brucker.—Suxii Onomasticon.

chamberlain of England for life. In 1544, being made lieutenant-general of the north, he embarked for Scotland with two hundred sail of ships, on account of the Scots refusing to marry their young queen to prince Edward; and landing in the Frith, took Leith and Edinburgh, and after plundering and burning them, marched by land into England. In August of the same year, he went to the assistance of the king at the siege of Boulogne, with several German and Flemish troops; and after taking it, defeated an army of 14,000 French, who lay encamped near it.

By the will of Henry VIII. he was appointed one of the sixteen persons, who were to be his majesty's executors, and governors of his son, till he should be eighteen years of age. Upon Edward's accession to the crown, it was proposed in council, that one of the sixteen should be chosen, to whom the ambassadors should address themselves, and who should have the chief direction of affairs, though restrained from acting without the consent of the major part of the rest. The lord chancellor Wriothesly, who thought the precedence in secular affairs belonging to him by his office, opposed this strongly, and urged, that it was changing the king's will, who had made them equal in power and dignity; and if any was raised above the rest in title, it would be impossible to keep him within just bounds, since greater titles made way for exorbitant power. But the earl of Hertford had so prepared his friends, that he was declared governor of the king's person, and protector of the kingdom, with this restriction, that he should not act without the advice and consent of the rest. In consequence of this measure, two distinct parties were formed; the one headed by the new protector, and the other by the chancellor; the favourers of the reformation declaring for the former, and the enemies of it for the latter. On Feb. 10, 1547-8, the protector was appointed lord treasurer, and the next day created duke of Somerset, and on the 17th of that month, had a grant of the office of earl marshal of England for life. On March 12th following, he had a patent for the office of protector and governor of the king and his realms. By this patent he had a negative in the council, but they had none on him; and he could either bring his own adherents into it, or select a cabinet-council out of it at pleasure; while the other executors, having thus delivered up their authority to him, were only privy-counsellors like the rest, without retaining any authority pe-

culiar to themselves, as was particularly provided by Henry VIIIth's will. In August 1548 the protector took a commission to be general, and to make war in Scotland, and accordingly entered that kingdom, and, on Sept. 10, gained a complete victory at Musselburgh, and on the 29th returned to England triumphantly, having, with the loss of but sixty men in the whole expedition, taken eighty pieces of cannon, bridled the two chief rivers of the kingdom by garrisons, and gained several strong places.

It may easily be imagined how much these successes raised his reputation in England, especially when it was remembered what great services he had done formerly against France; so that the nation in general had vast expectations from his government; but the breach between him and his brother, the lord high admiral of England, lost him the present advantages. The death of the admiral also, in March 1548, drew much censure on the protector; though others were of opinion that it was scarce possible for him to do more for the gaining his brother than he had done. In September 1549, a strong faction appeared against him, under the influence and direction of Wriothesly earl of Southampton, who hated him on account of losing the office of lord chancellor, and Dudley earl of Warwick, who expected to have the principal administration of affairs upon his removal; and other circumstances concurred to raise him enemies. His partiality to the commons provoked the gentry; his consenting to the execution of his brother, and his palace in the Strand, erected on the ruins of several churches and other religious buildings, in a time both of war and pestilence, disgusted the people. The clergy hated him, not only for promoting the changes in religion, but likewise for his enjoying so many of the best manors of the bishops; and his entertaining foreign troops, both German and Italian, though done by the consent of the council, gave general disgust. The privy counsellors complained of his being arbitrary in his proceedings, and of many other offences, which exasperated the whole body of them against him, except archbishop Cranmer, sir William Paget, and sir Thomas Smith, secretary of state. The first discovery of their designs induced him to remove the king to Hampton Court, and then to Windsor; but finding the party against him too formidable to oppose, he submitted to the council, and on the 14th of October was committed to the Tower, and in January following was

fined in the sum of two thousand pounds a year, with the loss of all his offices and goods. However, on the 16th of February, 1549-50, he obtained a full pardon, and so managed his interest with the king, that he was brought both to the court and council in April following: and to confirm the reconciliation between him and the earl of Warwick, the duke's daughter was married, on the 3d of June, 1550, to the lord viscount Lisle, the earl's son. But this friendship did not continue long; for in October 1551, the earl, now created duke of Northumberland, caused the duke of Somerset to be sent to the Tower, alledging, that the latter had formed a design of raising the people; and that when himself, and the marquis of Northampton, and the earl of Pembroke, had been invited to dine at the lord Paget's, Somerset determined to have set upon them by the way, or to have killed them at dinner; with other particulars of that kind, which were related to the king in so aggravated a manner, that he was entirely alienated from his uncle. On the first of December the duke was brought to his trial, and though acquitted of treason, was found guilty of felony in intending to imprison the duke of Northumberland. He was beheaded on Tower-hill on the 22d of January, 1551-2, and died with great serenity. It was generally believed, that the conspiracy, for which he suffered, was a mere forgery; and indeed the not bringing the witnesses into the court, but only the depositions, and the parties themselves sitting as judges, gave great occasion to condemn the proceedings against him. Besides, his four friends, who were executed for the same cause, ended their lives with the most solemn protestations of their innocence.

He was a person of great virtues; eminent for his piety; courteous, and affable in his greatness; sincere and candid in all his transactions; a patron of the poor and oppressed; but a better general than a counsellor. He had, however, a tincture of vanity, and a fondness for his own notions; and being a man of no extraordinary parts, was too much at the disposal of those who by flattery and submission insinuated themselves into his esteem and confidence. He made likewise too great haste to raise a vast estate to be altogether innocent. But to balance these defects, he was never charged with personal disorders, nor guilty of falsehood, of perverting justice, of cruelty, or oppression. Lord Orford remarks that his contributing to the ruin of the Howards hurt him much in the eyes of the nation: his

severity to his own brother, though a vain and worthless man, was still less excusable; but having fallen by the policy of a man more artful, more ambitious, and much less virtuous than himself, he died lamented by the people.

He appears to have been an author. While he was lord protector, there went under his name, "Epistola exhortatoria missa ad Nobilitatem ac Plebem universumque populum regni Scotiæ, Lond." 1548, 4to, which lord Orford thinks might possibly be composed by some dependent. His other works were penned during his troubles, when he does not appear to have had many flatterers. During his first imprisonment he caused to be printed a translation by Miles Coverdale, from the German of Wormulus, of a treatise called "A spirituall and most precious pearl, teaching all men to love and embrace the cross, as a most sweet and necessary thing," &c. Lond. 1550, 16mo. To this the duke wrote a recommendatory preface. About that time he had great respect paid to him by the celebrated reformers, Calvin, and Peter Martyr. The former wrote to him an epistle of "godly consolation," composed before the time and knowledge of his disgrace; but being delivered to him in the Tower, his grace translated it from French into English, and it was printed in 1550, under the title of "An Epistle of Godly Consolacion," &c. Peter Martyr also wrote an epistle to him in Latin, about the same time, which pleased the duke so much, that at his desire it was translated into English by Thomas Norton, and printed in 1550, 8vo. In Strype is a prayer of the duke "For God's assistance in the high office of protector and governor, now committed to him;" and some of his letters are preserved in the library of Jesus college, Cambridge, and among the Harleian MSS.

Somerset left three daughters, Anne, Margaret, and Jane, who were distinguished for their poetical talents. They composed a century of Latin distichs on the death of Margaret de Valois, queen of France, which were translated into the French, Greek, and Italian languages, and printed in Paris in 1551. Anne, the eldest of these ladies, married first the earl of Warwick, the son of the duke of Northumberland, already mentioned, and afterwards sir Edward Hunton. The other two died single. Jane was maid of honour to queen Elizabeth.[1]

[1] Birch's Lives.—Collins's Peerage, by sir E. Brydges.—Park's edition of the Royal and Noble Authors.—Strype's Annals.—Burnet's Hist. of the Reformation.

SHADWELL (THOMAS), an English dramatic poet, was descended of a good family in the county of Stafford, but born at Stanton-hall, in Norfolk, a seat of his father's, about 1640. He was educated at Caius college in Cambridge, and afterwards placed in the Middle Temple; where he studied the law some time, and then went abroad. Upon his return from his travels he applied himself to the drama, and wrote seventeen plays, with a success which introduced him to the notice of several persons of wit and rank, by whom he was highly esteemed. At the Revolution he was, by his interest with the earl of Dorset, made historiographer and poet-laureat; and when some persons urged that there were authors who had better pretensions to the laurel, his lordship is said to have replied, "that he did not pretend to determine how great a poet Shadwell might be, but was sure that he was an honest man." He succeeded Dryden as poet-laureat; for Dryden had so warmly espoused the opposite interest, that at the Revolution he was dispossessed of his place. This, however, Dryden considered as an indignity, and resented it very warmly. He had once been on friendly terms with Shadwell, but some critical differences appear to have first separated them, and now Dryden introduced Shadwell in his Mac-Flecknо, in these lines

> "Others to some faint meaning make pretence,
> But Shadwell never deviates into sense;"

which certainly was unjust, for though as a poet Shadwell is not to be mentioned with Dryden, as a writer of comedy he had no superior in that age. His comedies abound in original characters, strongly marked and well sustained, and the manners of the time are more faithfully and minutely delineated than in any author we are acquainted with. Shadwell is said to have written rapidly, and in the preface to his "Psyche" he tells us that that tragedy, by no means, however, his best performance, was written by him in five weeks.

Lord Rochester had such an opinion of his conversation that he said "if Shadwell had burnt all he wrote, and printed all he spoke, he would have had more wit and humour than any other poet." Considering Rochester's character, this, we are afraid, confirms the account of some contemporary writers, that Shadwell, in conversation, was often grossly indecent and profane. Shadwell was a great

favourite with Otway, and lived in intimacy with him; which might, perhaps, be the occasion of Dryden's expressing so much contempt for Otway, which was surely less excusable than his hostility towards our author. Shadwell died Dec. 6, 1692; and his death was occasioned, as some say, by a too large dose of opium, given him by mistake. A white marble monument with his bust is erected in Westminster abbey by his son sir John Shadwell, and his funeral sermon was preached by Dr. Nicolas Brady, the translator of the Psalms, who tells us that "he was a man of great honesty and integrity, and had a real love of truth and sincerity, an inviolable fidelity and strictness to his word, an unalterable friendship, wheresoever he professed it, and (however the world may be deceived in him) a much deeper sense of religion than many others have, who pretend to it more openly."

Besides his dramatic writings, he was the author of several pieces of poetry, but none of any great merit: the chief are his congratulatory poem on the prince of Orange's coming to England; another on queen Mary; a translation of the tenth satire of Juvenal, &c. The best edition of his works was printed in 1720, 4 vols. 12mo.

Our author's son, Dr. JOHN Shadwell, was physician to queen Anne, George I. and George II. by the former of whom he was knighted. In August 1699, he attended the earl of Manchester, who then went to Paris as ambassador extraordinary to Louis XIV. and continued there with that nobleman till his return to England in Sept. 1701. He died Dec. 4, 1747.

There was a Charles Shadwell, a dramatic writer, who, Jacob tells us, was nephew to the poet-laureat, but Chetwood, in his "British Theatre," says he was his younger son. He had served in Portugal, and enjoyed a post in the revenue in Dublin, in which city he died August 12, 1726. He wrote seven dramatic pieces, all which, excepting the "Fair Quaker of Deal," and the "Humours of the Army," made their appearance on the Irish stage only, and are printed together in one volume, 1720, 12mo.[1]

SHAFTESBURY. See COOPER.

SHAKSPEARE (WILLIAM), the most illustrious name in the history of English dramatic poetry, was born at Strat-

[1] Biog. Brit.—Biog. Dram.—Malone's Dryden, vol. I. p. 26, 165—174, 205—207, vol. III. p. 77, 106, 144.—Cibber's Lives.—Nichols's Poems.

ford-upon-Avon, in Warwickshire, on the 23d day of April, 1564. Of the rank of his family it is not easy to form an opinion. Mr. Rowe says, that by the register and certain public writings relating to Stratford, it appears that his ancestors were "of good figure and fashion" in that town, and are mentioned as "gentlemen," an epithet which was certainly more determinate then than at present, when it has become an unlimited phrase of courtesy. His father, JOHN SHAKSPEARE, was a considerable dealer in wool, and had been an officer and bailiff (probably high-bailiff or mayor) of the body corporate of Stratford. He held also the office of justice of the peace, and at one time, it is said, possessed lands and tenements to the amount of 500*l.* the reward of his grandfather's faithful and approved services to king Henry VII. This, however, has been asserted upon very doubtful authority. Mr. Malone thinks "it is highly probable that he distinguished himself in Bosworth field on the side of king Henry, and that he was rewarded for his military services by the bounty of that parsimonious prince, though not with a grant of lands. No such grant appears in the chapel of the Rolls, from the beginning to the end of Henry's reign."—But whatever may have been his former wealth, it appears to have been greatly reduced in the latter part of his life, as we find, from the books of the corporation, that in 1579 he was excused the trifling weekly tax of four-pence levied on all the aldermen; and that in 1586 another alderman was appointed in his room, in consequence of his declining to attend on the business of that office. It is even said by Aubrey, a man sufficiently accurate in facts, although credulous in superstitious narratives and traditions, that he followed for some time the occupation of a butcher, which Mr. Malone thinks not inconsistent with probability. It must have been, however, at this time, no inconsiderable addition to his difficulties that he had a family of ten children. His wife was the daughter and heiress of Robert Arden, of Wellingcote, in the county of Warwick, who is styled "a gentleman of worship." The family of Arden is very ancient, Robert Arden of Bromich, esq. being in the list of the gentry of this county returned by the commissioners in the twelfth year of king Henry VI. A. D. 1433. Edward Arden was sheriff of the county in 1568. The woodland part of this county was anciently called *Ardern*, afterwards softened to *Arden*; and hence the name.

Our illustrious poet was the eldest son, and received his early education, whether narrow or liberal, at a free school, probably that founded at Stratford; but from this he appears to have been soon removed, and placed, according to Mr. Malone's opinion, in the office of some country attorney, or the seneschal of some manor court, where it is highly probable he picked up those technical law phrases that so frequently occur in his plays, and could not have been in common use unless among professional men. Mr. Capell conjectures that his early marriage prevented his being sent to some university. It appears, however, as Dr. Farmer observes, that his early life was incompatible with a course of education, and it is certain that "his contemporaries, friends and foes, nay, and himself likewise, agree in his want of what is usually termed literature." It is, indeed, a strong argument in favour of Shakspeare's illiterature, that it was maintained by all his contemporaries, many of whom have left upon record every merit they could bestow on him; and by his successors, who lived nearest to his time, when "his memory was green;" and that it has been denied only by Gildon, Sewell, and others down to Upton, who could have no means of ascertaining the truth.

In his eighteenth year, or perhaps a little sooner, he married Anne Hathaway, who was eight years older than himself, the daughter of one Hathaway, who is said to have been a substantial yeoman in the neighbourhood of Stratford. Of his domestic œconomy, or professional occupation at this time, we have no information; but it would appear that both were in a considerable degree neglected by his associating with a gang of deer-stealers. Being detected with them in robbing the park of sir Thomas Lucy of Charlecote, near Stratford, he was so rigorously prosecuted by that gentleman as to be obliged to leave his family and business, and take shelter in London. Sir Thomas, on this occasion, is said to have been exasperated by a ballad Shakspeare wrote, probably his first essay in poetry, of which the following stanza was communicated to Mr. Oldys.

"A parliemente member, a justice of peace,
At home a poor scare-crowe, at London an asse,
If lowsie is Lucy, as some volke miscalle it,
Then Lucy is lowsie whatever befall it:
He thinks himself greate,
Yet an asse in his state
We allowe by his ears but with asses to mate.

If Lucy is lowsie, as some volke miscalle it,
Sing lowsie Lucy, whatever befall it."

These lines, it must be confessed, do no great honour to our poet, and probably were unjust, for although some of his admirers have recorded sir Thomas as a "vain, weak, and vindictive magistrate," he was certainly exerting no very violent act of oppression, in protecting his property against a man who was degrading the commonest rank of life, and had at this time bespoke no indulgence by superior talents. The ballad, however, must have made some noise at sir Thomas's expence, as the author took care it should be affixed to his park-gates, and liberally circulated among his neighbours.

On his arrival in London, which was probably in 1586, when he was twenty-two years old, he is said to have made his first acquaintance in the play-house, to which idleness or taste may have directed him, and where his necessities, if tradition may be credited, obliged him to accept the office of call-boy, or prompter's attendant. This is a menial, whose employment it is to give the performers notice to be ready to enter, as often as the business of the play requires their appearance on the stage. Pope, however, relates a story, communicated to him by Rowe, but which Rowe did not think deserving of a place in the life he wrote, that must a little retard the advancement of our poet to the office just mentioned. According to this story, Shakspeare's first employment was to wait at the door of the play-house, and hold the horses of those who had no servants, that they might be ready after the performance. But "I cannot," says his acute commentator, Mr. Steevens, "dismiss this anecdote without observing, that it seems to want every mark of probability. Though Shakspeare quitted Stratford on account of a juvenile irregularity, we have no reason to suppose that he had forfeited the protection of his father, who was engaged in a lucrative business, or the love of his wife, who had already brought him two children, and was herself the daughter of a substantial yeoman. It is unlikely, therefore, when he was beyond the reach of his prosecutor, that he should conceal his plan of life, or place of residence, from those who, if he found himself distressed, could not fail to afford him such supplies as would have set him above the necessity of *holding horses* for subsistence." Mr. Malone has remarked in his 'Attempt to ascertain the order in which the plays of Shakspeare were written,' that

he might have found an easy introduction to the stage; for Thomas Green, a celebrated comedian of that period, was his townsman, and perhaps his relation. The genius of our author prompted him to write poetry; his connexion with a player might have given his productions a dramatic turn; or his own sagacity might have taught him that fame was not incompatible with profit, and that the theatre was an avenue to both. That it was once the general custom to ride on horse-back to the play, I am likewise yet to learn. The most popular of the theatres were on the Bank-side; and we are told by the satirical pamphleteers of that time, that the usual mode of conveyance to these places of amusement was by water, but not a single writer so much as hints at the custom of riding to them, or at the practice of having horses held during the hours of exhibition. Some allusion to this usage (if it had existed) must, I think, have been discovered in the course of our researches after contemporary fashions. Let it be remembered too, that we receive this tale on no higher authority than that of Cibber's Lives of the Poets, vol. I. p. 130. Sir Wm. Davenant told it to Mr. Betterton, who communicated it to Mr. Rowe, who, according to Dr. Johnson, related it to Mr. Pope." Mr. Malone concurs in opinion that this story stands on a very slender foundation, while he differs from Mr. Steevens as to the fact of gentlemen going to the theatre on horse-back. With respect likewise to Shakspeare's father being "engaged in a lucrative business," we may remark, that this could not have been the case at the time our author came to London, if the preceding dates be correct. He is said to have arrived in London in 1586, the year in which his father resigned the office of alderman, unless, indeed, we are permitted to conjecture that his resignation was not the consequence of his necessities.

But in whatever situation he was first employed at the theatre, he appears to have soon discovered those talents which afterwards made him

"Th' applause! delight! the wonder of our stage!"

Some distinction he probably first acquired as an actor, although Mr. Rowe has not been able to discover any character in which he appeared to more advantage than that of the ghost in Hamlet. The instructions given to the player in that tragedy, and other passages of his works, show an intimate acquaintance with the skill of acting, and such as is scarcely surpassed in our own days. He appears

to have studied nature in acting as much as in writing. But all this might have been mere theory. Mr. Malone is of opinion he was no great actor. The distinction, however, which he obtained as an actor, could only be in his own plays, in which he would be assisted by the novel appearance of author and actor combined. Before his time, it does not appear that any actor of genius could appear to advantage in the wretched pieces represented on the stage.

Mr. Rowe regrets that he cannot inform us which was the first play he wrote. More skilful research has since found that Romeo and Juliet, and Richard II. and III. were printed in 1597, when he was thirty-three years old; there is also some reason to think that he commenced a dramatic writer in 1592, and Mr. Malone even places his first play, "First part of Henry VI." in 1589. His plays, however, must have been not only popular, but approved by persons of the higher order, as we are certain that he enjoyed the gracious favour of Queen Elizabeth, who was very fond of the stage, and the particular and affectionate patronage of the earl of Southampton, to whom he dedicated his poems of "Venus and Adonis," and his "Rape of Lucrece." On sir William Davenant's authority, it has been asserted that this nobleman at one time gave him a thousand pounds to enable him to complete a purchase. At the conclusion of the advertisement prefixed to Lintot's edition of Shakspeare's Poems, it is said, "That most learned prince and great patron of learning, king James the first, was pleased with his own hand to write an amicable letter to Mr. Shakspeare: which letter, though now lost, remained long in the hands of sir William D'Avenant, as a credible person now living can testify." Dr. Farmer with great probability supposes, that this letter was written by king James, in return for the compliment paid to him in Macbeth. The relator of the anecdote was Sheffield, duke of Buckingham. These brief notices, meagre as they are, may show that our author enjoyed high favour in his day. Whatever we may think of king James as a "learned prince," his patronage, as well as that of his predecessor, was sufficient to give celebrity to the founder of a new stage. It may be added, that Shakspeare's uncommon merit, his candour, and good-nature, are supposed to have procured him the admiration and acquaintance of every person distinguished for such qualities. It is not difficult,

indeed, to suppose that Shakspeare was a man of humour, and a social companion, and probably excelled in that species of minor wit, not ill adapted to conversation, of which it could have been wished he had been more sparing in his writings.

How long he acted has not been discovered, but he continued to write till the year 1614. During his dramatic career he acquired a property in the theatre *, which he must have disposed of when he retired, as no mention of it occurs in his will. His connexion with Ben Jonson has been variously related. It is said, that when Jonson was unknown to the world, he offered a play to the theatre, which was rejected after a very careless perusal; but that Shakspeare having accidentally cast his eye on it, conceived a favourable opinion of it, and afterwards recommended Jonson and his writings to the public. For this candour he was repaid by Jonson, when the latter became a poet of note, with an envious disrespect. Jonson acquired reputation by the variety of his pieces, and endeavoured to arrogate the supremacy in dramatic genius. Like a French critic, he insinuated Shakspeare's incorrectness, his careless manner of writing, and his want of judgment; and as he was a remarkably slow writer himself, he could not endure the praise frequently bestowed on Shakspeare, of seldom altering or blotting out what he had written. Mr. Malone says, that "not long after the year 1600, a coolness arose between Shakspeare and him, which, however he may talk of his almost idolatrous affection, produced on his part, from that time to the death of our author, and for many years afterwards, much clumsy sarcasm, and many malevolent reflections." But from these, which are the commonly received opinions on this subject, Dr. Farmer is inclined to depart, and to think Jonson's hostility to Shakspeare absolutely groundless; so uncertain is every circumstance we attempt to recover of our great poet's life †. Jonson had only one advantage over Shakspeare, that of superior learning, which might in certain situations be of some importance, but could never promote his rivalship with a man who attained the highest excellence without it. Nor will

* In 1603, Shakspeare and several others obtained a license from king James to exhibit comedies, tragedies, histories, &c. at the Globe Theatre, and elsewhere.

† But since writing the above, Mr. O. Gilchrist has published the vindication of Jonson in a very able pamphlet. See our account of Jonson, vol. XIX. p. 144.

Shakspeare suffer by its being known that all the dramatic poets before he appeared were scholars. Greene, Lodge, Peele, Marlowe, Nashe, Lily, and Kyd, had all, says Mr. Malone, a regular university education, and, as scholars in our universities, frequently composed and acted plays on historical subjects *.

The latter part of Shakspeare's life was spent in ease, retirement, and the conversation of his friends. He had accumulated considerable property, which Gildon (in his "Letters and Essays," 1694,) stated to amount to 300*l.* per annum, a sum at least equal to 1000*l.* in our days; but Mr. Malone doubts whether all his property amounted to much more than 200*l.* per annum, which yet was a considerable fortune in those times; and it is supposed that he might have derived 200*l.* per annum from the theatre while he continued to act.

He retired, some years before his death, to a house in Stratford, of which it has been thought important to give the history. It was built by sir Hugh Clopton, a younger brother of an ancient family in that neighbourhood. Sir Hugh was sheriff of London in the reign of Richard III. and lord mayor in the reign of Henry VII. By his will he bequeathed to his elder brother's son his manor of Clopton, &c. and his house, by the name of the *Great House*, in Stratford. A good part of the estate was in possession of Edward Clopton, esq. and sir Hugh Clopton, knight, in 1733. The principal estate had been sold out of the Clopton family for above a century, at the time when Shakspeare became the purchaser, who having repaired and modelled it to his own mind, changed the name to *New Place*, which the mansion-house afterwards erected, in the room of the poet's house, retained for many years. The house and lands belonging to it continued in the possession of Shakspeare's descendants to the time of the Restoration, when they were re-purchased by the Clopton family. Here, in May 1742, when Mr. Garrick, Mr. Macklin, and Mr. Delane, visited Stratford, they were hospitably entertained under Shakspeare's mulberry-tree, by sir Hugh Clopton. He was a barrister at law, was knighted by king George I. and died in the eightieth year of his age, in December

* This was the practice in Milton's days. "One of his objections to academical education, as it was then conducted, is, that men designed for orders in the church were permitted to act plays, &c." Johnson's Life of Milton.

1751. His executor, about 1752, sold *New Place* to the Rev. Mr. Gastrell, a man of large fortune, who resided in it but a few years, in consequence of a disagreement with the inhabitants of Stratford. As he resided part of the year at Lichfield, he thought he was assessed too highly in the monthly rate towards the maintenance of the poor; but, being very properly compelled by the magistrates of Stratford to pay the whole of what was levied on him, on the principle that his house was occupied by his servants in his absence, he peevishly declared, that *that* house should never be assessed again: and soon afterwards pulled it down, sold the materials, and left the town. He had some time before cut down Shakspeare's mulberry-tree *, to save himself the trouble of showing it to those whose admiration of our great poet led them to visit the classic ground on which it stood. That Shakspeare planted this tree appears to be sufficiently authenticated. Where New Place stood is now a garden.—Before concluding this history, it may be necessary to mention, that the poet's house was once honoured by the temporary residence of Henrietta Maria, queen to Charles I. Theobald has given an inaccurate account of this, as if she had been obliged to take refuge in Stratford from the rebels, which was not the case. She marched from Newark, June 16, 1643, and entered Stratford triumphantly, about the 22nd of the same month, at the head of 3000 foot and 1500 horse, with 150 waggons, and a train of artillery. Here she was met by prince Rupert, accompanied by a large body of troops. She rested about three weeks at our poet's house, which was then possessed by his grand-daughter Mrs. Nash, and her husband.

During Shakspeare's abode in this house, his pleasureable wit and good-nature, says Mr. Rowe, engaged him the acquaintance, and entitled him to the friendship of the gentlemen of the neighbourhood. Among these Mr. Rowe tells a traditional story of a miser, or usurer, named Combe, who, in conversation with Shakspeare, said he fancied the

* "As the curiosity of this house and tree brought much fame, and more company and profit to the town, a certain man, on some disgust, has pulled the house down, so as not to leave one stone upon another, and cut down the tree, and piled it as a stack of firewood, to the great vexation, loss, and disappointment of the inhabitants; however, an honest silver-smith bought the whole stack of wood, and makes many odd things of this wood for the curious." Letter in Annual Register, 1760. Of Mr. Gastrell and his lady, see Boswell's Life of Dr. Johnson, vol. II. 490, III. 443.

poet intended to write his epitaph if he should survive him, and desired to know what he meant to say. On this Shakspeare gave him the following, probably extempore :

" Ten in the hundred lies here ingrav'd,
'Tis a hundred to ten his soul is not sav'd.
If any man ask; who lies in this tombe?
'Oh! ho!' quoth the devil, 'tis my John-a-Combe'."

The sharpness of the satire is said to have stung the man so severely that he never forgave it. These lines, however, or some which nearly resemble them, appeared in various collections both before and after the time they were said to have been composed; and the inquiries of Mr. Steevens and Mr. Malone satisfactorily prove that the whole story is a fabrication. Betterton is said to have heard it when he visited Warwickshire, on purpose to collect anecdotes of our poet; and probably thought it of too much importance to be nicely examined. We know not whether it be worth adding of a story which we have rejected, that a usurer in Shakspeare's time did not mean one who took exorbitant, but *any* interest or usance for money, and that ten in the hundred, or ten *per cent.* was then the ordinary interest of money. It is of more consequence, however, to record the opinion of Mr. Malone, that Shakspeare, during his retirement, wrote the play of " Twelfth Night."

He died on his birth-day, Tuesday April 23, 1616, when he had exactly completed his fifty-second year*, and was buried on the north side of the chancel, in the great church at Stratford, where a monument is placed in the wall, on which he is represented under an arch, in a sitting posture, a cushion spread before him, with a pen in his right hand, and his left rested on a scroll of paper. The following Latin distich is engraved under the cushion :

" Judicio Pylium, genio Socratem, arte Maronem,
Terra tegit, populus mœret, Olympus habet."

" The first syllable in Socratem," says Mr. Steevens, " is here made short, which cannot be allowed. Perhaps we should read Sophoclem. Shakspeare is then appositely compared with a dramatick author among the ancients; but still it should be remembered that the elogium is lessened while the metre is reformed; and it is well known that some of our early writers of Latin poetry were uncommonly negligent in their prosody, especially in proper

* The only notice we have of his person is from Aubrey, who says, " he was a handsome well-shaped man," and adds " verie good company, and of a very ready, and pleasant, and smooth witt."

names. The thought of this distich, as Mr. Tollet observes, might have been taken from 'The Faëry Queene' of Spenser, B. II. c. ix. st. 48, and c. x. st. 3.

"To this Latin inscription on Shakspeare may be added the lines which are found underneath it on his monument:

'Stay, passenger, why dost thou go so fast?
Read, if thou canst, whom envious death hath plac'd
Within this monument; Shakspeare, with whom
Quick nature dy'd; whose name doth deck the tomb
Far more than cost; since all that he hath writ
Leaves living art but page to serve his wit.
Obiit no. Dni. 1616.
æt. 53, die 23 Apri.'

"It appears from the verses of Leonard Digges, that our author's monument was erected before the year 1623. It has been engraved by Vertue, and done in mezzotinto by Miller."

We have no account of the malady which, at no very advanced age, closed the life and labours of this unrivalled and incomparable genius.

His family consisted of two daughters, and a son named Hamnet, who died in 1596, in the 12th year of his age. Susannah, the eldest daughter, and her father's favourite, was married to Dr. John Hall, a physician, who died Nov. 1635, aged 60. Mrs. Hall died July 11, 1649, aged 66. They left only one child, Elizabeth, born 1607-8, and married April 22, 1626, to Thomas Nashe, esq. who died in 1647, and afterwards to sir John Barnard of Abington, in Northamptonshire, but died without issue by either husband. Judith, Shakspeare's youngest daughter, was married to a Mr. Thomas Quiney, and died Feb. 1661-62, in her 77th year. By Mr. Quiney she had three sons, Shakspeare, Richard, and Thomas, who all died unmarried. Sir Hugh Clopton, who was born two years after the death of lady Barnard, which happened in 1669-70, related to Mr. Macklin, in 1742, an old tradition, that she had carried away with her from Stratford many of her grandfather's papers. On the death of sir John Barnard, Mr. Malone thinks these must have fallen into the hands of Mr. Edward Bagley, lady Barnard's

* On his grave-stone underneath, are these lines, in an uncouth mixture of small and capital letters:

"Good Freud for Iesus SAKE forbeare
To digg T-E Dust EncloAsed HERe
Blese be T-E Man ye spares T-Es Stones
And curst be He ye moves my Bones."

It is uncertain whether this request and imprecation were written by Shakspeare, or by one of his friends. They probably allude to the custom of removing skeletons after a certain time, and depositing them in charnel-houses; and similar execrations are found in many ancient Latin epitaphs.

executor, and if any descendant of that gentleman be now living, in his custody they probably remain. To this account of Shakspeare's family, we have now to add that among Oldys's papers, is another traditional story of his having been the father of sir William Davenant. Oldys's relation is thus given:

"If tradition may be trusted, Shakspeare often baited at the Crown inn or tavern in Oxford, in his journey to and from London. The landlady was a woman of great beauty and sprightly wit, and her husband, Mr. John Davenant, (afterwards mayor of that city) a grave melancholy man; who, as well as his wife, used much to delight in Shakspeare's pleasant company. Their son, young Will. Davenant, (afterwards sir William) was then a little school-boy in the town, of about seven or eight years old, and so fond also of Shakspeare, that whenever he heard of his arrival, he would fly from school to see him. One day an old townsman observing the boy running homeward almost out of breath, asked him whither he was posting in that heat and hurry. He answered to see his *god*-father Shakspeare. 'There's a good boy,' said the other, 'but have a care that you don't take *God's* name in vain.' This story Mr. Pope told me at the earl of Oxford's table, upon occasion of some discourse which arose about Shakspeare's monument then newly erected in Westminster abbey."

This story appears to have originated with Anthony Wood, and it has been thought a presumption of its being true that, after careful examination, Mr. Thomas Warton was inclined to believe it. Mr. Steevens, however, treats it with the utmost contempt, but does not perhaps argue with his usual attention to experience when he brings sir William Davenant's "heavy, vulgar, unmeaning face," as a proof that he could not be Shakspeare's son.

In the year 1741, a monument was erected to our poet in Westminster Abbey, by the direction of the earl of Burlington, Dr. Mead, Mr. Pope, and Mr. Martyn. It was the work of Scheemaker (who received 300*l.* for it), after a design of Kent, and was opened in January of that year. The performers of each of the London theatres gave a benefit to defray the expences, and the Dean and Chapter of Westminster took nothing for the ground. The money received by the performers at Drury-lane theatre amounted to above 200*l.* but the receipts at Covent-garden did not exceed 100*l.*

From these imperfect notices, which are all we have been able to collect from the labours of his biographers and commentators, our readers will perceive that less is known of Shakspeare than of almost any writer who has been considered as an object of laudable curiosity. Nothing could be more highly gratifying than an account of the early studies of this wonderful man, the progress of his pen, his moral and social qualities, his friendships, his failings, and whatever else constitutes personal history. But on all these topics his contemporaries and his immediate successors have been equally silent, and if aught can hereafter be discovered, it must be by exploring sources which have hitherto escaped the anxious researches of those who have devoted their whole lives, and their most vigorous talents, to revive his memory and illustrate his writings. In the sketch we have given, if the dates of his birth and death be excepted, what is there on which the reader can depend, or for which, if he contend eagerly, he may not be involved in controversy, and perplexed with contradictory opinions and authorities?

It is usually said that the life of an author can be little else than a history of his works; but this opinion is liable to many exceptions. If an author, indeed, has passed his days in retirement, his life can afford little more variety than that of any other man who has lived in retirement; but if, as is generally the case with writers of great celebrity, he has acquired a pre-eminence over his contemporaries, if he has excited rival contentions, and defeated the attacks of criticism or of malignity, or if he has plunged into the controversies of his age, and performed the part either of a tyrant or a hero in literature, his history may be rendered as interesting as that of any other public character. But whatever weight may be allowed to this remark, the decision will not be of much consequence in the case of Shakspeare. Unfortunately we know as little of the progress of his writings, as of his personal history. The industry of his illustrators for the last thirty years has been such as probably never was surpassed in the annals of literary investigation, yet so far are we from information of the conclusive or satisfactory kind, that even the order in which his plays were written, rests principally on conjecture, and of some plays usually printed among his works, it is not yet determined whether he wrote the whole, or any part.

Much of our ignorance of every thing which it would be desirable to know respecting Shakspeare's works, must be imputed to the author himself. If we look merely at the state in which he left his productions, we should be apt to conclude, either that he was insensible of their value, or that while he was the greatest, he was at the same time the humblest writer the world ever produced; "that he thought his works unworthy of posterity, that he levied no ideal tribute upon future times, nor had any further prospect, than that of present popularity and present profit." And such an opinion, although it apparently partakes of the ease and looseness of conjecture, may not be far from probability. But before we allow it any higher merit, or attempt to decide upon the affection or neglect with which he reviewed his labours, it may be necessary to consider their precise nature, and certain circumstances in his situation which affected them; and, above all, we must take into our account the character and predominant occupations of the times in which he lived, and of those which followed his decease.

With respect to himself, it does not appear that he printed any one of his plays, and only eleven of them were printed in his life-time. The reason assigned for this is, that he wrote them for a particular theatre, sold them to the managers when only an actor, reserved them in manuscript when himself a manager, and when he disposed of his property in the theatre, they were still preserved in manuscript to prevent their being acted by the rival houses. Copies of some of them appear to have been surreptitiously obtained, and published in a very incorrect state, but we may suppose that it was wiser in the author or managers to overlook this fraud, than to publish a correct edition, and so destroy the exclusive property they enjoyed. It is clear, therefore, that any publication of his plays by himself would have interfered, at first with his own interest, and afterwards with the interest of those to whom he had made over his share in them. But even had this obstacle been removed, we are not sure that he would have gained much by publication. If he had no other copies but those belonging to the theatre, the business of correction for the press must have been a toil which we are afraid the taste of the public at that time would have poorly rewarded. We know not the exact portion of fame he enjoyed; it was probably the highest which dramatic genius could confer, but dramatic

genius was a new excellence, and not well understood. Its claims were probably not heard out of the jurisdiction of the master of the revels, certainly not beyond the metropolis. Yet such was Shakspeare's reputation, that we are told his name was put to pieces which he never wrote, and that he felt himself too confident in popular favour to undeceive the public. This was singular resolution in a man who wrote so unequally, that at this day the test of internal evidence must be applied to his doubtful productions with the greatest caution. But still, how far his character would have been elevated by an examination of his plays in the closet, in an age when the refinements of criticism were not understood, and the sympathies of taste were seldom felt, may admit of a question. "His language," says Dr. Johnson, "*not being designed for the reader's desk*, was all that he desired it to be, if it conveyed his meaning to the audience."

Shakspeare died in 1616, and seven years afterwards appeared the first edition of his plays, published at the charges of four booksellers, a circumstance from which Mr. Malone infers, "that no single publisher was at that time willing to risk his money on a complete collection of our author's plays." This edition was printed from the copies in the hands of his fellow-managers, Heminge and Condell, which had been in a series of years frequently altered through convenience, caprice, or ignorance. Heminge and Condell had now retired from the stage, and, we may suppose, were guilty of no injury to their successors, in printing what their own interest only had formerly withheld. Of this, although we have no documents amounting to demonstration, we may be convinced, by adverting to a circumstance which will, in our days, appear very extraordinary, namely, the declension of Shakspeare's popularity. We have seen that the publication of his works was accounted a doubtful speculation, and it is yet more certain that so much had the public taste turned from him in quest of variety, that for several years after his death the plays of Fletcher were more frequently acted than his, and during the whole of the seventeenth century, they were made to give place to performances, the greater part of which cannot now be endured. During the same period only four editions of his works were published, all in folio; and perhaps this unwieldy size of volume may be an additional proof that they were not popular; nor is it thought that the impressions were numerous.

These circumstances, which attach to our author and to his works, must be allowed a plausible weight in accounting for our deficiencies in his biography and literary career; but there were circumstances enough in the history of the times to suspend the progress of that more regular drama, of which he had set the example, and may be considered as the founder. If we wonder why we know so much less of Shakspeare than of his contemporaries, let us recollect that his genius, however highly and justly we now rate it, took a direction which was not calculated for permanent admiration, either in the age in which he lived, or in that which followed. Shakspeare was a writer of plays, a promoter of an amusement just emerging from barbarism; and an amusement which, although it has been classed among the schools of morality, has ever had such a strong tendency to deviate from moral purposes, that the force of law has in all ages been called in to preserve it within the bounds of common decency. The church has ever been unfriendly to the stage. A part of the injunctions of queen Elizabeth is particularly directed against the printing of plays; and, according to an entry in the books of the Stationers' Company, in the 41st year of her reign, it is ordered that no plays be printed, except allowed by persons in authority. Dr. Farmer also remarks, that in that age, poetry and novels were destroyed publicly by the bishops, and privately by the puritans. The main transactions, indeed, of that period could not admit of much attention to matters of amusement. The reformation required all the circumspection and policy of a long reign to render it so firmly established in popular favour as to brave the caprice of any succeeding sovereign. This was effected in a great measure by the diffusion of religious controversy, which was encouraged by the church, and especially by the puritans, who were the immediate teachers of the lower classes, were listened to with veneration, and usually inveighed against all public amusements, as inconsistent with the Christian profession. These controversies continued during the reign of James I. and were in a considerable degree promoted by him, although he, like Elizabeth, was a favourer of the stage as an appendage to the grandeur and pleasures of the court. But the commotions which followed in the unhappy reign of Charles I. when the stage was totally abolished, are sufficient to account for the oblivion thrown on the history and works of our great bard. From this time no inquiry

was made, until it was too late to obtain any information more satisfactory than the few hearsay scraps and contested traditions above detailed. "How little," says Mr. Steevens, "Shakspeare was once read, may be understood from Tate, who, in his dedication to the altered play of king Lear, speaks of the original as an obscure piece, recommended to his notice by a friend; and the author of the Tatler having occasion to quote a few lines out of Macbeth, was content to receive them from D'Avenant's alteration of that celebrated drama, in which almost every original beauty is either aukwardly disguised, or arbitrarily omitted."

In fifty years after his death, Dryden mentions that he was then become "a little obsolete." In the beginning of the last century, Lord Shaftesbury complains of his "rude unpolished style, and his antiquated phrase and wit." It is certain that for nearly an hundred years after his death, partly owing to the immediate revolution and rebellion, and partly to the licentious taste encouraged in Charles II.'s time, and perhaps partly to the incorrect state of his works, he was almost entirely neglected. Mr. Malone has justly remarked, that "if he had been read, admired, studied, and imitated, in the same degree as he is now, the enthusiasm of some one or other of his admirers in the last age would have induced him to make some inquiries concerning the history of his theatrical career, and the anecdotes of his private life."

His admirers, however, if he had admirers in that age, possessed no portion of such enthusiasm. That curiosity which in our days has raised biography to the rank of an independent study, was scarcely known, and where known, confined principally to the public transactions of eminent characters. And if, in addition to the circumstances already stated, we consider how little is known of the personal history of Shakspeare's contemporaries, we may easily resolve the question why, of all men who have ever claimed admiration by genius, wisdom, or valour, who have eminently contributed to enlarge the taste, or increase the reputation of their country, we know the least of Shakspeare; and why, of the few particulars which seem entitled to credit, when simply related, and in which there is no manifest violation of probability, or promise of importance, there is scarcely one which has not swelled into a controversy. After a careful examination of all that modern research has discovered, we know not how to trust our curiosity beyond

the limits of those barren dates which afford no personal history. The nature of Shakspeare's writings prevents that appeal to internal evidence which in other cases has been found to throw light on character. The purity of his morals, for example, if sought in his plays, must be measured against the licentiousness of his language, and the question will then be, how much did he write from conviction, and how much to gratify the taste of his hearers? How much did he add to the age, and how much did he borrow from it? Pope says, "he was obliged to please the lowest of the people, and to keep the worst of company;" and Pope might have said more, for although we hope it was not true, we have no means of proving that it was false.

The only life which has been prefixed to all the editions of Shakspeare of the eighteenth century is that drawn up by Mr. Rowe, and which he modestly calls "Some Account, &c." In this we have what Rowe could collect when every legitimate source of information was closed, a few traditions that were floating nearly a century after the author's death. Some inaccuracies in his account have been detected in the valuable notes of Mr. Steevens and Mr. Malone, who, in other parts of their respective editions, have scattered a few brief notices which are incorporated in the present sketch. The whole, however, is unsatisfactory. Shakspeare in his private character, in his friendships, in his amusements, in his closet, in his family, is no where before us; and such was the nature of the writings on which his fame depends, and of that employment in which he was engaged, that being in no important respect connected with the history of his age, it is in vain to look into the latter for any information concerning him.

Mr. Capell is of opinion that he wrote some prose works, because "it can hardly be supposed that he, who had so considerable a share in the confidence of the earls of Essex and Southampton, could be a mute spectator only of controversies in which they were so much interested." This editor, however, appears to have taken for granted a degree of confidence with these two statesmen, which he ought first to have proved. Shakspeare might have enjoyed the confidence of their social hours, but it is mere conjecture that they admitted him into the confidence of their state affairs. Mr. Malone, whose opinions are entitled to a higher degree of credit, thinks that his prose compositions, if they should be discovered, would exhibit

the same perspicuity, the same cadence, the same elegance and vigour, which we find in his plays. It is unfortunate, however, for all wishes and all conjectures, that not a line of Shakspeare's manuscript is known to exist, and his prose writings are nowhere hinted at. We have only printed copies of his plays and poems, and those so depraved by carelessness or ignorance, that all the labour of all his commentators has not yet been able to restore them to a probable purity. Many of the greatest difficulties attending the perusal of them yet remain, and will require, what it is scarcely possible to expect, greater sagacity and more happy conjecture than have hitherto been employed.

Of his poems, it is perhaps necessary that some notice should be taken, although they have never been favourites with the public, and have seldom been reprinted with his plays. Shortly after his death, Mr. Malone informs us, a very incorrect impression of them was issued out, which in every subsequent edition was implicitly followed, until he published a correct edition in 1780, with illustrations, &c. But the peremptory decision of Mr. Steevens on the merits of these poems must not be omitted. "We have not reprinted the Sonnets, &c. of Shakspeare, because the strongest act of parliament that could be framed would fail to compel readers into their service. Had Shakspeare produced no other works than these, his name would have reached us with as little celebrity as time has conferred on that of Thomas Watson, an older and much more elegant sonneteer." Severe as this may appear, it only amounts to the general conclusion which modern critics have formed. Still it cannot be denied that there are many scattered beauties among his Sonnets, and although they are now lost in the blaze of his dramatic genius, Mr. Malone remarks that they seem to have gained him more reputation than his plays; at least, they are oftener mentioned or alluded to.

The elegant preface of Dr. Johnson gives an account of the attempts made in the early part of the last century, to revive the memory and reputation of our poet, by Rowe, Pope, Theobald, Hanmer, and Warburton, whose respective merits he has characterized with candour, and with singular felicity of expression. Shakspeare's works may be overloaded with criticism, for what writer has excited so much curiosity, and so many opinions? but Johnson's

preface is an accompaniment worthy of the genius it celebrates. His own edition followed in 1765, and a second, in conjunction with Mr. Steevens, in 1773. The third edition of the joint editors appeared in 1785, the fourth in 1793, the fifth in 1803, in 21 volumes octavo, which has since been reprinted. Mr. Malone's edition was published in 1790 in 10 volumes, crown octavo, and is now become exceedingly scarce. His original notes and improvements, however, are incorporated in the editions of 1793 and 1803 by Mr. Steevens. Mr. Malone says, that from 1716 to the date of his edition in 1790, that is, in seventy-four years, "above 30,000 copies of Shakspeare have been dispersed through England." To this we may add with confidence, that since 1790 that number has been more than doubled. During 1803 no fewer than nine editions were in the press, belonging to the booksellers of London; and if we add the editions printed by others, and those published in Scotland, Ireland, and America, we may surely fix the present as the highest æra of Shakspeare's popularity. Nor among the honours paid to his genius, ought we to forget the very magnificent edition undertaken by Messrs. Boydell. Still less ought it to be forgotten how much the reputation of Shakspeare was revived by the unrivalled excellence of Garrick's performance. His share in directing the public taste towards the study of Shakspeare was perhaps greater than that of any individual in his time; and such was his zeal, and such his success in this laudable attempt, that he may readily be forgiven the foolish mummery of the Stratford Jubilee.

When public opinion had begun to assign to Shakspeare the very high rank he was destined to hold, he became the promising object of fraud and imposture. This, we have already observed, he did not wholly escape in his own time, and he had the spirit or policy to despise it*. It was reserved for modern impostors, however, to avail themselves of the obscurity in which his history is involved. In 1751 a book was published, entitled "A Compendious or briefe examination of certayne ordinary Complaints of diuers of our Countrymen in those our days; which, although they are in some parte unjust and frivolous, yet

* Mr. Malone has given a list of 14 plays ascribed to Shakspeare, either by the editors of the two later folios, or by the compilers of ancient catalogues. Of these "Pericles" has found advocates for its admission into his works.

are they all by way of dialogue, throughly debated and discussed by William Shakspeare, gentleman." This had been originally published in 1581, but Dr. Farmer has clearly proved that *W. S. gent.* the only authority for attributing it to Shakspeare in the reprinted edition, meant *William Stafford, gent.* Theobald, the same accurate critic informs us, was desirous of palming upon the world a play called "Double Falsehood," for a posthumous one of Shakspeare. In 1770 was reprinted at Feversham, an old play, called "The Tragedy of Arden of Feversham and Black Will," with a preface attributing it to Shakspeare, without the smallest foundation. But these were trifles compared to the atrocious attempt made in 1795-6, when, besides a vast mass of prose and verse, letters, &c. pretendedly in the hand-writing of Shakspeare and his correspondents, an entire play, entitled "Vortigern," was not only brought forward for the astonishment of the admirers of Shakspeare, but actually performed on Drury-lane stage. It would be unnecessary to expatiate on the merits of this play, which Mr. Steevens has very happily characterized as "the performance of a madman without a lucid interval," or to enter more at large into the nature of a fraud so recent, and so soon acknowledged by the authors of it. It produced, however, an interesting controversy between Mr. Malone and Mr. George Chalmers, which, although mixed with some unpleasant asperities, was extended to inquiries into the history and antiquities of the stage, from which future critics and historians may derive considerable information *.

SHARP (ABRAHAM), an eminent mathematician, mechanist, and astronomer, was descended from an ancient family at Little-Horton, near Bradford, in the West Riding of Yorkshire, where he was born about 1651. He was at first apprenticed to a merchant at Manchester, but his inclination and genius being decidedly for mathematics, he obtained a release from his master, and removed to Liverpool, where he gave himself up wholly to the study of mathematics, astronomy, &c.; and for a subsistence, opened a school, and taught writing and accounts, &c. Before he had been long at Liverpool, he accidentally met with a

* This sketch of Shakspeare's Life was drawn up by the present writer for a *variorum* edition of his works, published in 1804, and no additional light having since been thrown on Shakspeare's history, it is here reprinted with very few alterations.

merchant or tradesman visiting that town from London, in whose house the astronomer Mr. Flamsteed then lodged; and such was Sharp's enthusiasm for his favourite studies, that with the view of becoming acquainted with this eminent man, he engaged himself to the merchant as a book-keeper. Having been thus introduced, he acquired the friendship of Mr. Flamsteed, who obtained for him a profitable employment in the dock-yard at Chatham. In this he continued till his friend and patron, knowing his great merit in astronomy and mechanics, called him to his assistance, in compleating the astronomical apparatus in the royal observatory at Greenwich, which had been built about the year 1676.

In this situation he continued to assist Mr. Flamsteed in making observations (with the mural arch, of 80 inches radius, and 140 degrees on the limb, contrived and graduated by Mr. Sharp) on the meridional zenith distances of the fixed stars, sun, moon, and planets, with the times of their transits over the meridian; also the diameters of the sun and moon, and their eclipses, with those of Jupiter's satellites, the variation of the compass, &c. He assisted him also in making a catalogue of near 3000 fixed stars, as to their longitudes and magnitudes, their right ascensions and polar distances, with the variations of the same while they change their longitude by one degree. But from the fatigue of continually observing the stars at night, in a cold thin air, joined to a weakly constitution, he was reduced to a bad state of health; for the recovery of which he desired leave to retire to his house at Horton; where, as soon as he began to recover, he fitted up an observatory of his own; having first made an elegant and curious engine for turning all kinds of work in wood or brass, with a maundril for turning irregular figures, as ovals, roses, wreathed pillars, &c. Beside these, he made himself most of the tools used by joiners, clockmakers, opticians, mathematical instrument-makers, &c. The limbs or arcs of his large equatorial instrument, sextant, quadrant, &c. he graduated with the nicest accuracy, by diagonal divisions into degrees and minutes. The telescopes he made use of were all of his own making, and the lenses ground, figured, and adjusted with his own hands.

It was at this time that he assisted Mr. Flamsteed in calculating most of the tables in the second volume of his "Historia Cœlestis," as appears by their letters, in the

hands of Mr. Sharp's friends at Horton. Likewise the curious drawings of the charts of all the constellations visible in our hemisphere, with the still more excellent drawings of the planispheres both of the northern and southern constellations. And though these drawings of the constellations were sent to be engraved at Amsterdam by a masterly hand, yet the originals far exceeded the engravings in point of beauty and elegance: these were published by Mr. Flamsteed, and both copies may be seen at Horton *.

The mathematician meets with something extraordinary in Sharp's elaborate treatise of "Geometry Improved," (1717, 4to, signed A. S. Philomath.) 1st, by a large and accurate table of segments of circles, its construction and various uses in the solution of several difficult problems, with compendious tables for finding a true proportional part; and their use in these or any other tables exemplified in making logarithms, or their natural numbers, to 60 places of figures; there being a table of them for all primes to 1100, true to 61 figures. 2d. His concise treatise of Polyedra, or solid bodies of many bases, both the regular ones and others: to which are added twelve new ones, with various methods of forming them, and their exact dimensions in surds, or species, and in numbers: illustrated with a variety of copper-plates, neatly engraved with his own hands. Also the models of these polyedra he cut out in box-wood with amazing neatness and accuracy. Indeed few or none of the mathematical instrument-makers could exceed him in exactly graduating or neatly engraving any mathematical or astronomical instrument, as may be seen in the equatorial instrument above mentioned, or in his sextant, quadrants and dials of various sorts; also in a curious armillary sphere, which, beside the common properties, has moveable circles, &c. for exhibiting and resolving all spherical triangles; also his double sector, with many other instruments, all contrived, graduated, and finished, in a most elegant manner, by himself. In short, he possessed at once a remarkably clear head for contriving, and an extraordinary hand for executing, any thing, not only in mechanics, but likewise in drawing, writing, and making the most exact and beautiful schemes or figures in all his calculations and geometrical constructions.

* Such is the language of his biographer, who wrote in 1781. (Gent. Mag. for that year.) Whether these curiosities are still to be seen at Horton we know not.

The quadrature of the circle was undertaken by him for his own private amusement, in 1699, deduced from two different series, by which the truth of it was proved to 72 places of figures; as may be seen in the introduction to Sherwin's tables of logarithms; and in Sherwin may also be seen his ingenious improvements on the making of logarithms, and the constructing of the natural sines, tangents, and secants. He calculated the natural and logarithmic sines, tangents, and secants, to every second in the first minute of the quadrant: the laborious investigation of which may probably be seen in the archives of the Royal Society, as they were presented to Mr. Patrick Murdoch for that purpose; exhibiting his very neat and accurate manner of writing and arranging his figures, not to be equalled perhaps by the best penman now living.

The late ingenious Mr. Smeaton says (Philos. Trans. an. 1786, p. 5, &c). "In the year 1689, Mr. Flamsteed completed his mural arc at Greenwich; and, in the prolegomena to his "Historia Cœlestis," he makes an ample acknowledgment of the particular assistance, care, and industry of Mr. Abraham Sharp; whom, in the month of Aug. 1688, he brought into the observatory as his amanuensis, and being, as Mr. Flamsteed tells us, not only a very skilful mathematician, but exceedingly expert in mechanical operations, he was principally employed in the construction of the mural arc; which in the compass of fourteen months be finished, so greatly to the satisfaction of Mr. Flamsteed, that he speaks of him in the highest terms of praise.

"This celebrated instrument, of which he also gives the figure at the end of the prolegomena, was of the radius of 6 feet 7½ inches; and, in like manner as the sextant, was furnished both with screw and diagonal divisions, all performed by the accurate hand of Mr. Sharp. But yet, whoever compares the different parts of the table for conversion of the revolutions and parts of the screw belonging to the mural arc into degrees, minutes, and seconds, with each other, at the same distance from the zenith on different sides; and with their halves, quarters, &c. will find as notable a disagreement of the screw-work from the hand divisions, as had appeared before in the work of Mr. Tompion: and hence we may conclude, that the method of Dr. Hook, being executed by two such masterly hands as Tompion and Sharp, and found defective, is in reality not to be depended upon in nice matters.

"From the account of Mr. Flamsteed it appears also, that Mr. Sharp obtained the zenith point of the instrument, or line of collimation, by observation of the zenith stars, with the face of the instrument on the east and on the west side of the wall: and that having made the index stronger (to prevent flexure) than that of the sextant, and thereby heavier, he contrived, by means of pulleys and balancing weights, to relieve the hand that was to move it from a great part of its gravity. Mr. Sharp continued in strict correspondence with Mr. Flamsteed as long as he lived, as appeared by letters of Mr. Flamsteed's found after Mr. Sharp's death; many of which I have seen.

"I have been the more particular relating to Mr. Sharp, in the business of constructing this mural arc; not only because we may suppose it the first good and valid instrument of the kind, but because I look upon Mr. Sharp to have been the first person that cut accurate and delicate divisions upon astronomical instruments; of which, independent of Mr. Flamsteed's testimony, there still remain considerable proofs: for, after leaving Mr. Flamsteed, and quitting the department above mentioned, he retired into Yorkshire, to the village of Little Horton, near Bradford, where he ended his days about the year 1743 (should be, in 1742); and where I have seen not only a large and very fine collection of mechanical tools, the principal ones being made with his own hands, but also a great variety of scales and instruments made with them, both in wood and brass, the divisions of which were so exquisite, as would not discredit the first artists of the present times: and I believe there is now remaining a quadrant, of 4 or 5 feet radius, framed of wood, but the limb covered with a brass plate; the subdivisions being done by diagonals, the lines of which are as finely cut as those upon the quadrants at Greenwich. The delicacy of Mr. Sharp's hand will indeed permanently appear from the copper-plates in a quarto book, published in the year 1718, entitled 'Geometry Improved' by A. Sharp, Philomath. (or rather 1717, by A. S. Philomath.) whereof not only the geometrical lines upon the plates, but the whole of the engraving of letters and figures, were done by himself, as I was told by a person in the mathematical line, who very frequently attended Mr. Sharp in the latter part of his life. I therefore look upon Mr. Sharp as the first person that brought the affair of hand division to any degree of perfection."

Mr. Sharp kept up a correspondence by letters with most of the eminent mathematicians and astronomers of his time, as Mr. Flamsteed, sir Isaac Newton, Dr. Halley, Dr. Wallis, Mr. Hodgson, Mr. Sherwin, &c.; the answers to which letters are all written upon the backs, or empty spaces, of the letters he received, in a short-hand of his own contrivance. From a great variety of letters (of which a large chest-full remain with his friends) from these and many other celebrated mathematicians, it is evident that Mr. Sharp spared neither pains nor time to promote real science. Indeed, being one of the most accurate and indefatigable computers that ever existed, he was for many years the common resource for Mr. Flamsteed, sir Jonas Moore, Dr. Halley, and others, in all sorts of troublesome and delicate calculations.

Mr. Sharp continued all his life a bachelor, and spent his time as recluse as a hermit. He was of a middle stature, but very thin, being of a weakly constitution; he was remarkably feeble the last three or four years before he died, which was on the 18th of July, 1742, in the ninety-first year of his age.

In his retirement at Little Horton, he employed four or five rooms or apartments in his house for different purposes, into which none of his family could possibly enter at any time without his permission. He was seldom visited by any persons, except two gentlemen of Bradford, the one a mathematician, and the other an ingenious apothecary: these were admitted, when he chose to be seen by them, by the signal of rubbing a stone against a certain part of the outside wall of the house. He duly attended the dissenting chapel at Bradford, of which he was a member, every Sunday; at which time he took care to be provided with plenty of halfpence, which he very charitably suffered to be taken singly out of his hand, held behind him during his walk to the chapel, by a number of poor people who followed him, without his ever looking back, or asking a single question.

Mr. Sharp was very irregular as to his meals, and remarkably sparing in his diet, which he frequently took in the following manner: A little square hole, something like a window, made a communication between the room where he was usually employed in calculations, and another chamber or room in the house where a servant could enter; and

before this hole he had contrived a sliding board: the servant always placed his victuals in this hole, without speaking or making any the least noise; and when he had a little leisure he visited his cupboard to see what it afforded to satisfy his hunger or thirst. But it often happened, that the breakfast, dinner, and supper, have remained untouched by him, when the servant has gone to remove what was left—so deeply engaged had he been in calculations. Cavities might easily be perceived in an old English oak table where he sat to write, by the frequent rubbing and wearing of his elbows. By his epitaph it appears that he was related to archbishop Sharp, but in what degree is not mentioned. It is certain he was born in the same place. One of his nephews was the father of Mr. Ramsden the celebrated instrument-maker, who said that this his grand-uncle was for some time in his younger days an exciseman, but quitted that occupation on coming to a patrimonial estate of about 200*l.* a year. Mr. Thoresby, who often mentions him, had a declining dial for his library window, made by Sharp.[1]

SHARP (JAMES), archbishop of St. Andrew's, and the third prelate of that see who suffered from popular or private revenge, was born of a good family in Banffshire in 1618. In his youth he displayed such a capacity as determined his father to dedicate him to the church, and to send him to the university of Aberdeen, whence, on account of the Scottish covenant, made in 1638, he retired into England, and was in a fair way of obtaining promotion from his acquaintance with doctors Sanderson, Hammond, Taylor, and other of our most eminent divines, when he was obliged to return to his native country on account of the rebellion, and a bad state of health. Happening by the way to fall into company with lord Oxenford, that nobleman was pleased with his conversation, and carried him to his own house in the country. Here he became known to several of the nobility, particularly to John Lesley, earl of Rothes, who patronized him on account of his merit, and procured him a professorship in St. Andrew's. After some stay here with growing reputation, through the friendship of the earl of Crauford, he was appointed minister of Crail. In this town he acquitted himself of his ministry in an exem-

[1] Gent. Mag. vol. LI.—Hutton's Dict.—Thoresby's Leeds.

plary and acceptable manner; only some of the more rigid sort would sometimes intimate their fears that he was not sound; and it is very certain that he was not sincere.

About this time the covenanting presbyterians in Scotland split into two parties. The spirit raged with great violence; and the privy-council established in that country could not restrain it, and therefore referred them to Cromwell himself, then protector. These parties were called public resolutioners, and protestators or remonstrators. They sent deputies up to London; the former, Mr. Sharp, knowing his activity, address, and penetration; the latter, Mr. Guthrie, a noted adherent to the covenant. A day being appointed for hearing the two agents, Guthrie spoke first, and spoke so long that, when he ended, the protector told Sharp, he would hear him another time; for his hour for other business was approaching. But Sharp begged to be heard, promising to be short; and, being permitted to speak, in a few words urged his cause so well as to incline Oliver to his party. Having succeeded in this important affair, he returned to the exercise of his function; and always kept a good understanding with the chief of the opposite party that were most eminent for worth and learning. When general Monk advanced to London, the chief of the kirk sent Sharp to attend him, to acquaint him with the state of things, and to put him in mind of what was necessary; instructing him to use his utmost endeavours to secure the freedom and privileges of their established judicatures; and to represent the sinfulness and offensiveness of the late established *toleration*, by which a door was opened to many gross errors and loose practices in their church.

The earl of Lauderdale and he had a meeting with ten of the chief presbyterian ministers in London, who all agreed upon the necessity of bringing in the king upon covenant terms. At the earnest desire of Monk and the leading presbyterians of Scotland, Sharp was sent over to king Charles to Breda, to solicit him to own the cause of presbytery. He returned to London, and acquainted his friends, "that he found the king very affectionate to Scotland, and resolved not to wrong the settled government of their church:" at last he came to Scotland, and delivered to some of the ministers of Edinburgh a letter from the king, in which his majesty promised to protect and preserve the government of the church of Scotland, "as it is settled by law." The clergy, understanding this declaration in its obvious mean-

ing, felt all the satisfaction which such a communication could not fail to impart; but Sharp, who had composed the letter, took this very step to hasten the subversion of the presbyterian church government, and nothing could appear more flagitious than the manner in which he had contrived it should operate. When the earl of Middleton, who was appointed to open the parliament in Scotland as his majesty's commissioner, first read this extraordinary letter, he was amazed, and reproached Sharp for having abandoned the cause of episcopacy, to which he had previously agreed. But Sharp pleaded that, while this letter would serve to keep the presbyterians quiet, it laid his majesty under no obligation, because, as he bound himself to support the ecclesiastical government "settled by law," parliament had only thus to settle episcopacy, to transfer to it the pledge of the monarch. Even Middleton, a man of loose morals, was shocked with such disingenuity, and honestly answered, that the thing might be done, but that for his share, he did not love the way, which made his majesty's first appearance in Scotland to be in a cheat. The presbyterian government being overturned by the parliament, and the bishops restored, Sharp was appointed archbishop of St. Andrew's; and still, in consistence with his treacherous character, endeavoured to persuade his old friends, that he had accepted this high office, to prevent its being filled with one who might act with violence against the presbyterians.

All this conduct rendered him very odious in Scotland, and he was accused of treachery and perfidy, and reproached by his old friends as a traitor and a renegado. The absurd and wanton cruelties which were afterwards committed, and which were imputed in a great measure to the archbishop, rendered him still more detested. Nor were these accusations without foundation, for when after the defeat of the presbyterians at Pentland-hills, he received an order from the king to stop the executions, he kept it for some time before he produced it in council.

Sharp had a servant, one Carmichael, who by his cruelties had rendered himself particularly odious to the presbyterians. Nine men formed the resolution, in 1679, of waylaying him in Magus-moor, about three miles from St. Andrew's. While they were waiting for this man, the primate himself appeared in a coach with his daughter, and the assassins immediately considered this as a fit opportu-

nity to rid the world of such a monster of perfidy and cruelty, and accordingly dispatched him with their swords, with every aggravation of barbarity, regardless of the tears and intreaties of his daughter. Such is the account given by all historians of the murder of Sharp; and that he fell by the hands of fanatics whom he persecuted, is certain. A tradition, however, has been preserved in different families descended from him, which may here be mentioned. The primate had, in the plenitude of his archiepiscopal authority, taken notice of a criminal amour carried on between a nobleman high in office and a lady of some fashion who lived within his diocese. This interference was in that licentious age deemed very impertinent; and the archbishop's descendants believe that the proud peer instigated the deluded rabble to murder their ancestor. Such a tradition, however, is contrary to all historical testimony, and all historians have been particularly desirous to prove that the meeting with the assassins was purely accidental.[1]

SHARP (JOHN), a learned and worthy prelate, was descended from the Sharps of Little Horton near Bradford, in the county of York, a family of great antiquity. He was son of Mr. Thomas Sharp, an eminent tradesman, and was born at Bradford, in Feb. 1644. In April 1660, he was admitted a member of Christ college, Cambridge, where he pursued his studies with unwearied diligence, and obtained the degree of B. A. in Dec. 1663, with considerable reputation. Yet most of the time he had been afflicted with a quartan ague, the long continuance of which had also brought on hypochondriac melancholy. The favourite studies of his youth are said to have been those of botany and chemistry. About 1664, he was desirous to obtain a fellowship in his college, but the fellowships belonging to the county of York being then full, he was excluded by the statutes. At a future vacancy, however, the whole society were unanimous in their offer of it to him; but he had then better views.

In 1667, he took the degree of M. A. and was ordained both deacon and priest. In the same year, he was recommended by the celebrated Dr. Henry More, as domestic chaplain to sir Heneage Finch, then attorney-general: to four of whose sons he was tutor: two of whom, having afterwards entered into orders, he successively collated,

[1] Encycl. Britan.—Cook's Hist. of the Church of Scotland.—Wodrow's Hist.—Laing's Hist. of Scotland.

when archbishop of York, to the rich prebend of Wetwang in his cathedral. At the opening of the Sheldonian theatre in July 1669, he was incorporated M. A. with several other Cambridge gentlemen, whom the fame of that intended solemnity had brought to Oxford. In 1672, sir Heneage Finch obtained for him from the king, the archdeaconry of Berkshire, vacant by the promotion of Dr. Mews to the see of Bath and Wells. In the same year, sir Heneage was appointed lord keeper of the great seal, when he gave an eminent proof of the confidence which he placed in the judgment and integrity of his chaplain. Attached to the interests of the church of England, he had considered the necessity of inquiring into the characters of those who might be candidates for benefices in the disposal of the seal. But the many avocations of his high office prevented his personal attention to this point: he therefore addressed his chaplain to this effect: "The greatest difficulty I apprehend in the execution of my office, is the patronage of ecclesiastical preferments. God is my witness, that I would not knowingly prefer an unworthy person; but as my course of life and studies has lain another way, I cannot think myself so good a judge of the merits of such suitors as you are. I therefore charge it upon your conscience, as you will answer it to Almighty God, that upon every such occasion, you make the best inquiry, and give me the best advice you can, that I may never bestow any favour upon an undeserving man; which, if you neglect to do, the guilt will be entirely yours, and I shall deliver my soul." This trust, so solemnly committed to his care, Dr. Sharp faithfully discharged; and his advice was no less faithfully followed by his patron, so long as he continued in office; and never was a conscientious disposal of church preferment of more importance than in the dissolute reign of Charles II.

In 1674, he preached a sermon, the first in the collection of his printed works, which occasioned a controversy; and to that controversy we are indebted for his excellent "Discourses on Conscience." In 1675, he was preferred by the kindness of the lord keeper to a prebend of Norwich, as also to the valuable rectory of St. Bartholomew Exchange, London; and not long afterwards, to the rectory of St. Giles's in the Fields. At this time, there were resident in London, some of the most eminent divines of our nation, with whom he had the happiness to be well ac-

quainted. Tillotson and Clagett were his more particular friends: his connection with Tillotson had commenced early in life, and to Clagett he was attached by a similarity of manners, of study, and of inclination. On the death of Clagett, he published a volume of his sermons, to which he prefixed an account of his worthy friend. (See WILLIAM CLAGETT.) In 1679, he took the degree of D.D. in which year he had accepted the lectureship at St. Laurence Jury, which he resigned in 1683. In 1681, he was promoted by the interest of his former patron, now lord high chancellor, to the deanery of Norwich. Upon the death of Charles II. he drew up the address of the grand jury for the city of London. He had been chaplain to that monarch, as he was also to his infatuated successor.

In the reign of James, he was one of those distinguished preachers, who vindicated with boldness the reformed religion, and exposed with success the errors of popery. On May 2, 1686, he delivered in his church of St. Giles's, a memorable discourse, in which he expressed a contempt of those who could be converted by any arguments in favour of the Romish faith. It was therefore considered as a reflection not only upon those courtiers who had conformed to that religion, but even upon the king himself; and he accordingly experienced the resentment of James and his party. On June 17 following, a mandate was issued to Compton, bishop of London, to suspend the obnoxious preacher; but Compton was too firm to the protestant interest to obey so tyrannical a command. He wrote a letter to lord Sunderland, which he requested might be communicated to the king. In this letter, he said "that the only power he had over Sharp, was as his judge; and that he could not in that capacity condemn him, without the forms of law." He added, "Sharp was so willing to give his majesty all reasonable satisfaction, that he made him the bearer of the letter." But to this no answer was returned, nor was Sharp admitted. The bishop therefore recommended Sharp to desist from the exercise of his function: and prevailed on him to write a petition to the king, in which he expressed his sorrow for constructions that were offensive, and promised to be more guarded for the future. But the petition was not admitted to be read. It had been resolved indeed to humiliate Compton, as well as to punish Sharp. For, because the mild prelate refused to condemn him unvited, unheard, undefended, untried, he

was himself suspended by that ecclesiastical commission, which suspended also Sharp; and was another example of the vengeance which arbitrary power determined to execute on those who had the courage to oppose it.

Dr. Sharp, during his suspension, resided at his deanery at Norwich. He there amused his leisure hours in collecting coins, of which, as well British, Saxon, and English, as Greek and Roman, he then and afterwards amassed sufficient to furnish a choice and valuable cabinet. To his researches of this kind, the learned and the curious are indebted for his ingenious and accurate "Remarks on the English, Scots, and Irish money," which he communicated in 1698-9 to Mr. Ralph Thoresby; in an introductory letter to whom he acknowledges his partiality to the study of antiquity, but modestly fears that he made that a business, which should be only a recreation. Part of these "Remarks" were published by Mr. Ives in his "Select Papers," but the whole by Mr. Nichols, in 1785, in his "Bibliotheca Topographica Britannica," vol. VI. They were communicated to him by Mr. Gough, who purchased them in MS. at the sale of Mr. Ralph Thoresby's Museum, in 1764.

Dr. Sharp did not remain long in disgrace. In January 1686-7, he received information from lord Sunderland that he was restored, and might return to his parochial charge. From the time of his suspension, till this welcome news arrived, a guard or sentinel is said to have attended his lodgings. In Aug. 1688, he was summoned with the other archdeacons, before the ecclesiastical commission, for disobeying the king's orders in respect to the "Declaration for liberty of conscience." But they agreed not to appear before that court, and Dr. Sharp drew up the reasons of their refusal.

On Jan. 27 following, he preached before the prince of Orange, and on the 30th, before the convention. On both occasions he prayed for king James. The first time it gave no offence, because the abdication of the monarch had not then been voted. But the throne being declared vacant on the 28th, the prayer of Dr. Sharp for the king, as well as some passages in his sermon on the 30th, were heard not without surprise, nor without disgust. The vote of thanks to him for his discourse was long debated. The compliment at length was paid, with a request to print it: which, however, he thought proper to decline.

Unfavourable as this affair might seem to his promotion on the accession of William, yet he explained himself in such a manner to that prince, as to become an object of his regard. Accordingly, on the promotion of Dr. Tillotson to the deanery of St. Paul's, he was promoted to the deanery of Canterbury, and installed Nov. 25, 1689: and was succeeded in the deanery of Norwich by Dr. Henry Fairfax. About this time, he was appointed one of the commissioners for "revising the Liturgy;" an employment in which he assisted with particular attention, but the spirit of opposition prevailing, the labours of these commissioners were rendered useless.

The merit of dean Sharp was now in the highest estimation, and upon the deprivation of those bishops who refused the oaths to William and Mary, he was considered as a proper person to succeed to one of the vacant sees. But neither the favour of his majesty, nor the persuasion of his friends, could prevail on him to accept the offer. He declined the promotion, not from any scruple of conscience, but from a delicacy of feeling; for he entertained a particular esteem for the prelates who were deprived. This refusal, however, which reflects equal honour on his disinterestedness and on his sensibility, displeased the king. But his friend, Dr. Tillotson, the day after his nomination to the see of Canterbury, waited on him, and proposed an expedient, by which he might accede, without violating his resolution, to the kind intention of his majesty. This was, that he should promise to accept the see of York, when it should become vacant, and that he should ground his present refusal on his wish to be preferred to his native county. To this he agreed, and Dr. Tillotson acquainted the king with what had passed; when his majesty signified his approbation of Dr. Sharp's intention. In a few days afterwards, Lamplugh, the archbishop of York, died, and Sharp was consecrated in his room, July 5, 1691. His elevation to this dignity, says Thoresby, the historian of Leeds, was not only to the comfort and honour of his native county and family, but to the universal satisfaction and joy of the whole nation.

In 1693, he visited his diocese, when he found the collegiate church of Southwell in the greatest confusion, its government neglected, and its members in distraction and animosity. By the wisdom and moderation of his excellent

"Injunctions," he restored it to its former decency, order, and hospitality. In 1697, as metropolitan he represented to the king, that the see of Sodor and Man had continued vacant four years, with which his majesty perhaps might not be acquainted; that, of necessity, it ought to be filled; and that the patron of the bishopric should be reminded, that any further delay would preclude his nomination. The isle of Man was greatly indebted to the archbishop for this remonstrance, as it occasioned the earl of Derby, the patron of the see, to insist on the primitive Wilson's acceptance of it: whose modesty had before declined the honour, and who could not even now receive it, without saying, "he was forced into the bishopric."

On the accession of queen Anne, the archbishop was sworn one of her privy council, and was appointed lord almoner. In 1705, he concurred with those who apprehended the church to be in danger; but their opinions, however zealously defended, when they became the subject of parliamentary debate, were discountenanced by a great majority; and the church was declared to be "in a most safe and flourishing condition." In 1706, he was nominated one of the commissioners for treating of the union between England and Scotland. He is said to have been appointed merely out of respect to his dignity; but would not be present, even once, at the treaty. In the affair of Sacheverell, on which the opinions of men were so much divided, in 1709, he joined with those peers, who expressed the most contemptuous opinion of the sermon, but did not think the preacher guilty of a misdemeanour; and who entered their protest against the sentence of the majority. He afterwards opposed the intended promotion of Swift to an English mitre, in this remarkable caution to the queen, "that her majesty should be sure that the man whom she was going to make a bishop, was at least a Christian." To this, it is said, he was induced by the solicitation of Swift's implacable enemy, the duchess of Somerset: to whose earnest intreaties, rather than to the interposition of Sharp, Swift owed his disappointment. The archbishop, we are told, was more reconciled to Swift afterwards, and even asked his forgiveness; yet, although his grace might be led to an unjust insinuation of Swift's not being a Christian, and might, as all do, respect his uncommon talents, it does not appear, from a review of the whole of his character,

that he would have done much honour to the episcopal bench *.

In 1712, archbishop Sharp perceived his health to decline, and was recommended to try the benefit of the Bath waters, but his recovery soon appeared hopeless. Not long before his death, he procured sir William Dawes to be appointed his successor, merely from his good opinion of him, "that he would be diligent in executing the duties of his office." In the reign of queen Anne, the greatest attention was always paid to his recommendation, and in that of William, also, he had been joined with several other disinterested prelates, in a commission from his majesty, "to recommend deserving clergymen for the crown-preferments." Among the many distinguished divines who, on various occasions, had been indebted to his interest, were his particular friend Tillotson, the bishops Bull, Beveridge, Wilson, Potter, and Gibson; Dr. Prideaux, though he himself thought otherwise, and Dr. Mills.

He died at Bath, Feb. 2, 1713-14, in the sixty-ninth year of his age. His remains were removed to York, and interred privately in the cathedral on the 16th following, where a marble monument of the Corinthian order, was afterwards placed to his memory, with an elegant Latin inscription by bishop Smalridge, one of his intimate friends. Archbishop Sharp had married, in 1676, Elizabeth, the youngest daughter of William Palmer, of Winthorp, in the county of Lincoln, esq. by whom he had issue. His eldest son, John Sharp, esq. a learned and ingenious gentleman, is said to have been member of parliament for Rippon, in the county of York, but this must have been before the union, as we find no such name in the list of members for Rippon since that event. His son Thomas we shall soon have occasion to notice.

The character of Sharp, says Mr. Todd, whose accurate and well-arranged memoir we have followed, affords one of the best examples that can challenge imitation, whether he is considered as a man, as a scholar, as a divine, or as a diocesan. His amiable disposition and unshaken integrity, his distinguished learning and extensive charity, will trans-

* Archbishop Sharp took offence at the very unbecoming way in which many grave points of doctrine and discipline are handled in Swift's "Tale of a Tub." Concerning this, a very ingenious letter appeared in the Gent. Mag. for 1814, p. 20, by which it would appear that a passage in a tract of our prelate against popery suggested to Swift the plan or outline of that satire.

mit his name to latest ages, as one of the greatest ornaments of this country. He was that faithful and vigilant governor, who promoted the diligent clergy of his own diocese to the dignities in his cathedral: who conferred, indeed, on the deserving whatever was in his own gift, without the least regard to political opinions and party interest; who enforced the laudable injunction of residence to the prebendaries of York, Southwell, and Rippon: who, in all respects, promoted by true discipline the decency of the church, as "by sound doctrine he exhorted and convinced the gainsayers."

His "Sermons," which are collected into 7 vols. 8vo, have always been admired, as written with clearness, and they were delivered with grace and justness. It was observed of Tillotson and Sharp, that the two metropolitical sees were filled by the two best preachers of their time. In the management of controversy he was calm and candid, and scorned to calumniate or misrepresent the subjects of dispute. He was wont to say of himself, "That in his sermons against the papists he had always dealt honestly and fairly with them, charging them with nothing but what their church openly avowed in her creed, and councils, and public offices." [1]

SHARP (THOMAS), a younger son of the preceding, was born about 1693. He was admitted of Trinity college, Cambridge, in 1708, and took his degrees of B. A. in 1712, and M. A. 1716. He was also a fellow of his college, and took the degree of D. D. in 1729. He was chaplain to archbishop Dawes; and in July 1720, was collated to the rectory of Rothbury, in the county of Northumberland. He held the prebend of Southwell, and afterwards that of Wistow, in York cathedral. In 1722, he was collated to the archdeaconry of Northumberland; and in 1755, succeeded Dr. Mangey in the officialty of the dean and chapter. He died March 6, 1758, and was interred in Durham cathedral, of which also he had held the tenth prebend from the year 1732. He published a "Concio ad Clerum," when he took his doctor's degree; and in 1753, "The Rubric in the book of Common Prayer, and the Canons of the church of England, so far as they relate to the Parochial Clergy, considered in a course of visitation

[1] Todd's Deans of Canterbury.—Biog. Brit.—Burnet's Own Times.—Birch's Life of Tillotson.—Le Neve.

sermons," 8vo. A volume of his "Sermons on several occasions" was published in 1763, 8vo. Dr. Sharp also engaged, but, as Mr. Jones says, much against his will, in the Hutchinsonian controversy, and published two dissertations concerning the etymology of the Hebrew words Elohim and Berith, and "Discourses on the antiquity of the Hebrew tongue and character."

Dr. Thomas Sharp left three sons, John, who after various promotions became also archdeacon of Northumberland, and a prebendary of Durham, and died in 1792. He had the merit of arranging and establishing lord Crew's noble charity for sick and lame seamen at Bamborough, and conducted the institution with the greatest care and humanity. Dr. Sharp's other sons were William, many years an eminent surgeon in London, who died in 1810, aged eighty-one, and Granville, the subject of the next article.[1]

SHARP (GRANVILLE), eminent as a Christian, a scholar, and a gentleman, one of the sons of Dr. Thomas Sharp, and grandson to the archbishop, was born in 1734. He was educated for the bar, but did not practise at it. When he quitted the legal profession, he obtained a place in the ordnance office, which he resigned at the commencement of the American war; of the principles of which he did not approve. He now took chambers in the Temple, and devoted himself to a life of study; at the same time, laying himself out for public utility. He first became known to the public in the case of a poor and friendless negro, of the name of Somerset. This person had been brought from the West Indies to England, and falling into bad health, was abandoned by his master, and turned into the streets, either to die, or to gain a miserable support by precarious charity. In this destitute state, almost, it is said, on the point of expiring on the pavement of one of the public streets of London, Mr. Sharp chanced to see him. He instantly had him removed to St. Bartholomew's hospital, attended personally to his wants, and in a short time had the happiness to see him restored to health. Mr. Sharp now clothed him; and procured him comfortable employment in the service of a lady. Two years had elapsed, and the circumstance almost, and the name of the poor negro, had escaped the memory of his benefactor, when

[1] Hutchinson's Durham.—Nichols's Bowyer.—Jones's Life of Bishop Horne, p. 81 et seqq.

Mr. Sharp received a letter from a person, signing himself Somerset, confined in the Poultry Compter, stating no cause for his commitment, but intreating his interference to save him from a greater calamity even than the death from which he had before rescued him. Mr. Sharp instantly went to the prison, and found the negro, who in sickness and misery had been discarded by his master, sent to prison as a runaway slave. Mr. Sharp went immediately to the lord mayor, William Nash, esq. who caused the parties to be brought before him; when, after a long hearing, the upright magistrate decided that the master had no property in the person of the negro, in this country, and gave the negro his liberty. The master instantly collared him, in the presence of Mr. Sharp and the lord mayor, and insisted on his right to keep him as his property. Mr. Sharp now claimed the protection of the English law, caused the master to be taken into custody, and exhibited articles of peace against him for an assault and battery. After various legal proceedings, supported by him with most undaunted spirit, the twelve judges unanimously concurred in an opinion that the master had acted criminally. Thus did Mr. Sharp emancipate for ever the race of blacks from a state of slavery, while on British ground, and in fact banished slavery from Great Britain. Such an incident could not fail deeply to impress a benevolent mind; and slavery, in every shape and country, became the object of his unceasing hostility. In 1769, he published a work, entitled "A Representation of the injustice and dangerous tendency of tolerating Slavery, or of admitting the least claim of private property in the persons of men in England." Having succeeded in the case of an individual negro, he interested himself in the condition of the many others who were seen wandering about the streets of London, and at his own expence collected a number of them, whom he sent back to Africa, where they formed a colony on the river Sierra Leone. He performed a still more essential service to humanity, by becoming the institutor of the "Society for the abolition of the Slave trade;" which, after contending against a vast mass of opposition, at length succeeded, as far as this country was concerned, and it is hoped will soon be universal. Similar principles led Mr. Sharp to use his endeavours to restrain the practice of marine impressment; and a citizen of London having been carried off by a press-warrant, Mr. Sharp obtained a *habeas corpus* from the court of

king's bench, to bring him back from a vessel at the Nore; and by his arguments obliged the court to liberate him. His political principles led him to become the warm advocate of "parliamentary reform," and he published "A Declaration of the people's natural right to a share in the legislature, which is the fundamental principle of the British constitution of state." In this he proposed to restore the ancient *tithings*, *hundreds*, &c.; and the whole body of the people were to form a national militia, each thousand to constitute a regiment, the alderman or magistrate to be the colonel; and each hundred to constitute a company, the constable of each for the time being to be their captain. So many of the thousands to be summoned once in every year, by their magistrate, as would have a right to vote in their respective hundreds, before the constable, in the choice of their part of the representative legislature. After stating that the division of this kingdom into tithings and hundreds was instituted by the immortal Alfred, he endeavours to prove that such a division is consistent with the most perfect state of liberty that man is capable of enjoying, and yet fully competent to answer all the purposes of mutual defence, to secure the due execution of the laws, and maintain public peace. Mr. Sharp was educated in the principles of the established church, and through life shewed a warm attachment to them. This led him to recommend an episcopal church in America; and he introduced the first bishops from that country to the archbishop of Canterbury for consecration.

Mr. Sharp died July 6, 1813, and like Cato, though advanced to the age of 79, he pursued his studies with all the ardour of youth. He was an able linguist, deeply read in theology, and was well acquainted with the scriptures in the original tongues. He was pious and devout, without gloom, strictly moral and temperate, a great lover of music, and cheerful in conversation. His services to humanity were very distinguished, and few persons in private life have deserved a higher or more honourable commemoration. He possessed a very extensive library, in which the theologian, lawyer, classical scholar, politician, antiquary, and orientalist, might find almost every thing of which they could stand in need; and his collection of bibles was esteemed the best in the kingdom; some of these last he gave to the library of the British and Foreign Bible society, of which he was a zealous promoter. The

rest, and remaining part of his library, were sold by auction by Messrs. Leigh and Sotheby.

Mr. Sharp wrote, besides the works already mentioned: 1. "Remarks on several very important Prophecies; in five Parts. I. Remarks on the 13th, 14th, 15th, and 16th Verses in the seventh Chapter of Isaiah; in answer to Dr. Williams's Critical Dissertation on the same subject; II. A Dissertation on the nature and style of Prophetical Writings, intended to illustrate the foregoing Remarks; III. A Dissertation on Isaiah vii. 8; IV. On Gen. xlix. 10; V. Answer to some of the principal Arguments used by Dr. Williams in Defence of his Critical Dissertation," 1768, 8vo. 2. "A Representation of the injustice and dangerous tendency of tolerating Slavery, &c." with some other tracts in support of his opinions. 3. "Remarks on the Encroachments on the River Thames, near Durham Yard," 1771, 8vo. 4. "Remarks on the Opinions of some of the most celebrated writers on Crown Law, respecting the due distinction between Manslaughter and Murder; being an attempt to shew that the plea of sudden anger cannot remove the imputation and guilt of murder, when a mortal wound is wilfully given with a weapon: that the indulgence allowed by the courts to voluntary manslaughter in rencounters, and in sudden affrays and duels, is indiscriminate, and without foundation in law: and that impunity in such cases of voluntary manslaughter is one of the principal causes of the continuance and present increase of the base and disgraceful practice of duelling. To which are added, some thoughts on the particular case of the gentlemen of the army, when involved in such disagreeable private differences. With a prefatory address to the reader, concerning the depravity and folly of modern men of honour, falsely so called; including a short account of the principles and designs of the work," 1773, 8vo. 5. "Remarks on the Uses of the Definitive Article in the Greek of the New Testament; containing many new proofs of the Divinity of Christ, from passages which are wrongly translated in the common English Version. To which is added a plain matter-of-fact argument for the Divinity of Christ, by the Editor," Durham, 1798, 8vo. The first twenty pages of this important, critical, and theological work, appeared in 1797, in the second fasciculus of the "Museum Oxoniense," published by Dr. Burgess, the present very excellent bishop of St. David's. A Supple-

ment to the Remarks was, at the same time, promised in the third fasciculus of the Museum." "But," says Dr. Burgess, "as many learned friends concurred with the editor in thinking that the Remarks contain a very valuable accession to the evidences of Christ's divinity, he was unwilling to detain the Supplement, which exemplifies the rules of the Remarks, any longer from the public; and has, therefore, prevailed on Mr. Sharp to permit him to publish it with the Remarks. He earnestly recommends them both to Mr. Wakefield's most deliberate consideration. To Mr. Sharp's Remarks and Supplement he has subjoined a plain historical proof of the divinity of Christ, founded on Christ's own testimony of himself, attested and interpreted by his living witnesses and enemies, the Jews; on the evidence of his trial and crucifixion; and on the most explicit declarations of the apostles after the resurrection of Christ. What appeared to him on a former occasion (in a sermon on the divinity of Christ, 1792, second edition), to be a substantial and unanswerable argument, he has, in this little exercise on the subject, endeavoured to render an easy and popular proof of our Saviour's divinity. It was printed separately for the use of the unlearned part of his parishioners; and is subjoined to this treatise for the convenience of other unlearned readers, and such as have not much considered the subject." A second edition of the "Remarks" was published in 1804, with the following letter to Mr. Sharp prefixed: "Dear sir, I have great pleasure in presenting you with a new edition of your valuable tract. That you have very happily and decisively applied your rule of construction to the correction of the common English version of the New Testament, and to the perfect establishment of the great doctrine in question, the divinity of Christ, no impartial reader, I think, can doubt, who is at all acquainted with the original language of the New Testament. I say decisively applied, because I suppose, in all remote and written testimony, the weight of evidence must ultimately depend on the grammatical analogy of the language in which it is recorded. I call the rule yours; for, though it was acknowledged and applied by Bege and others to some of the texts alluded to by you, yet never so prominently, because singly, or so effectually, as in your remarks. In the addition to the former edition, I wished to excite the attention of a learned and declared enemy to the doctrine of our Saviour's divinity; but he is no more; and I

do not know that he even expressed, or has left behind him, any opinion on the subject, or that any other Socinian has undertaken to canvass the principles of your Remarks. The public has, however, lately seen an ample and learned confirmation of your rule, drawn from a very minute, laborious, and candid examination of the Greek and Latin fathers, in 'Six Letters addressed to Granville Sharp, Esq. respecting his Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament. London, 1802.' I have taken some pains to improve the plain argument for Christ's divinity, which I before subjoined to your Remarks. In this edition I have prefixed to it a table of evidences by Dr. Whitby, which I hope the younger part of your readers will find useful to them in pursuing the different branches of this most important subject; and you, I think, will not disapprove, because it is conducive to the principal purpose of your tract." Bishop Burgess afterwards adverted, in a note on his primary charge, to a weak attack on Mr. Granville Sharp, in a publication entiled "Six more Letters, &c. by Gregory Blunt, esq." 1803. Of this Dr. Burgess says with great truth, "These letters are very well calculated to mislead the unlearned reader, by abstract questions, gratuitous assertions, and hypothetical examples, but communicate nothing on the score of authority, which bears any comparison with the unanimous consent of the Greek fathers; and nothing at all which has any pretence to grammatical observation." In the latter part of 1812, Mr. Sharp demonstrated that his faculties retained their full vigour, by an elaborate illustration of the LXVIIIth Psalm, relative to the Hill of Bashan, and the calling together of the Jews.[1]

SHARP (SAMUEL), not related, as we have been told, to the preceding family, was an able and distinguished surgeon in the middle of the last century. He was a pupil of the celebrated Cheselden, and afterwards studied his profession with great zeal at the hospitals of Paris. He is said to have commenced his profession rather late in life; yet after settling in London, and obtaining an appointment as surgeon of Guy's hospital, his genius and assiduity soon obtained for him a high degree of celebrity, and extensive practice. He speaks of having known Voltaire

[1] Nichols's Bowyer.—Gent. Mag. vol. LXXXIV.—Rees's Cyclopædia.

early in life, and of being sometimes his conductor when that extraordinary genius was in London. He saw him likewise at Paris in 1749, and visited him for the last time during his travels in 1765. In the beginning of 1749 he was elected a fellow of the Royal Society, and a foreign member of the Academy of Surgery at Paris; and he contributed to the improvement of his art by two valuable publications, which passed through many editions, and were translated into several foreign languages. The first of these was "A Treatise on the Operations of Surgery, with a Description and Representation of the Instruments; and an Introduction on the Nature and Treatment of Wounds, Abscesses, and Ulcers;" first printed in 1739. The edition printed in 1751, is the sixth. The second work was entitled "A critical Inquiry into the present State of Surgery;" first printed, we believe, in 1750. The edition of 1761 is the fourth. In 1765 Mr. Sharp visited the continent for the sake of health, if we mistake not; and on his return published "Letters from Italy, describing the Manners and Customs of that Country," an 8vo volume, written in a lively pleasant style, but giving such an account of Italy as roused the indignation of Baretti (See BARETTI, vol. III. p. 465.) and produced his "Account of the Manners and Customs of Italy;" and a reply afterwards from each of the parties. Some time before his death Mr. Sharp retired from business, and died March 24, 1778.[1]

SHARPE (GREGORY), D. D. F. R. and A. SS. master of the Temple, and chaplain in ordinary to his majesty, was born in Yorkshire in 1713, and, after passing some time at the grammar-school of Hull, came to Westminster, where he studied under the celebrated Dr. Freind. While here, he fell into a youthful mistake, which rendered his continuance at the seminary uneasy to himself and his relations, who becoming acquainted with the late Principal Blackwell, then at London, they settled Mr. Sharpe with him in the summer of 1731. Mr. Blackwell was at that time Professor of Greek in the Marischal College of Aberdeen, and was publishing his "Enquiry into the Life and Writings of Homer," so that Mr. Sharpe's friends judged he might have a fair opportunity of making a considerable proficiency in the Greek language under a person so emi-

[1] Eloy, Dict. Hist. de Medecine.—Monthly and Crit. Reviews for 1766, &c.

nently skilled in it. Mr. Sharpe was boarded in his house four years without stirring out of Scotland; and after he had finished his studies, returned to England, and in a few years entered into orders. When Dr. Secker was promoted to the deanery of St. Paul's, Mr. Sharpe was appointed minister of the Broad-way chapel, St. James's, in which he continued till the death of Dr. Nicholls, of the Temple, when, on account of his great learning, he was declared the Doctor's successor, and in this station he was at his death, which happened at the Temple-house, Jan. 8, 1771. The Doctor never was married. His abilities and attainments in every kind of useful knowledge were conspicuous, and his skill in the Oriental languages extensive and uncommon.

His works were, 1. "A Review of the Controversy about the meaning of Demoniacs in the New Testament," 1738. 2. "A Defence of the late Dr. Clarke, against the reply of Sieur L. P. Thummig," 1744. 3. "Two Dissertations, the first upon the origin of languages, the second upon the original powers of letters, with a Hebrew Lexicon," 1751. 4. "A Dissertation on the Latin Tongue," 1751. 5. "An Argument in defence of Christianity, taken from the concessions of the most ancient adversaries," 1755. 6. "An Introduction to Universal History, translated from the Latin of Baron Holberg," 1758. 7. "A second argument in defence of Christianity, taken from the ancient prophecies," 1762. 8. "The rise and fall of the holy city and temple of Jerusalem," 1764. 9. "The want of universality no objection to the Christian religion," 1765. 10. "Syntagma Dissertationum quas olim auctor doctissimus Thomas Hyde, S. T. P. separatim edidit," 1767. Some of the prints in this were etched by Dr. Sharpe, who had a good talent in that branch of art, and sometimes, for his amusement, took likenesses of singular persons, and engraved them. Cole speaks of "an admirable etching" by him, of a country farmer asleep in a chair. He was a tenant of the Temple estate, and so very lethargic as to fall asleep in the chair when he was waiting for Dr. Sharpe's receipt for his rent. 11. "The origin and structure of the Greek tongue," 1768. 12. "A Letter to the Right Rev. the Bishop of Oxford, containing remarks upon some strictures made by Archbishop Secker on Merrick's Annotations on the Psalms," 1769. 13. "The advantages of a Religious Education, a sermon, preached

at the Asylum," 1770. These publications are incontestable evidences of the abilities and application of the learned author, who also carried on an extensive literary correspondence with many eminent scholars both of his own and other countries, particularly Dr. Sykes and Dr. Hunt. Two volumes of his original letters are now before us, the one entitled "From the time I went abroad," which appears to have been in 1752; the other "Concerning the Latin and Hebrew Dissertations." There are few particulars of a biographical kind in them, but abundant proof of the facility with which he could enter upon learned discussions without apparent preparation. After his death a volume of his "Sermons" was published by the Rev. Joseph Robertson in 1772.[1]

SHARROCH (ROBERT), a clergyman's son, born at Adstock, in Buckinghamshire, in the seventeenth century, was sent from Winchester school to New college, Oxford, where he was admitted perpetual fellow in 1649. In 1660 he took the degree of doctor of civil law, was prebendary and archdeacon of Winchester, and rector of Bishop's Waltham, in Hampshire. He died July 11, 1684, having the character of a good divine, civilian, and lawyer, and well skilled in the nature and philosophy of plants. His works are: "The History of the Propagating and Improvement of Vegetables, by the concurrence of Art and Nature, &c." Oxon. 1666, and 1672, 8vo. "Hypothesis de Officiis secundum Humanæ Rationis Dictata, seu Naturæ jus, unde Casus omnes Conscientiæ quatenus Notiones a Natura supersunt dijudicari possint," &c. ibid. 1660, 8vo, and 1682. This book was written against Hobbes. "Judicia (seu Legum Censuræ) de variis Incontinentiæ speciebus." ibid. 1662, 8vo. "De finibus virtutis Christianæ," or the ends of the Christian religion, in ten sermons, 4to.[2]

SHAW (CUTHBERT), an ingenious poet, was born at Ravensworth, near Richmond in Yorkshire, about the year 1738 or 1739. His father was a person in low circumstances, and followed the occupation of a shoemaker. Our author was first put to school at Kirkbyhill, in his father's neighbourhood; but he was soon removed to Scorton, five miles from Richmond, where, after having gone through a common course of education, he was appointed usher. Some

[1] Preceding edit. of this Dict. — Cole's MS Athenæ in Brit. Mus. &c. — Nichols's Bowyer.

[2] Ath. Ox. vol. II.

time after he became usher to the grammar-school at Darlington under Mr. Metcalf, and while there published his first poem, in 1756, called "Liberty. Humbly inscribed to the Right Hon. the Earl of Darlington," 4to. During his residence at this place he began to shew that negligence of the dictates of prudence, and the rules of economy, which marked his future life, insomuch that he was obliged to quit his post and the country; and with nothing but his talents came in quest of fortune to the metropolis.

In London his first employment was as a writer for the newspapers. In the spring of 1760 he was at St. Edmond's Bury, probably a member of the Norwich company of comedians, and published under the name of W. Seymour, "Odes on the Four Seasons," 4to, a performance which had been one of his youthful productions. In the summer of that year he joined the hasty raised troop with which Mr. Foote opened the Haymarket with the "Minor," in which Shaw performed the part of Sir George Wealthy. The winter of that year he passed either in Ireland or in some country company, and afterwards performed on both the London theatres; but about 1762 abandoned a pursuit from which he was likely to derive neither profit nor credit. In the same year he resumed the pen, and the poetical war kindled up by Churchill raging at that juncture with great violence, he wrote a satire, called "The Four Farthing Candles," 4to. in which he attacked Messrs. Lloyd, Churchill, Colman, and Shirley. This performance was executed with some spirit and success, and obtained so much notice, as to encourage him to proceed as an author.

In 1766, he published "The Race, a poem," 4to, in which he characterized the chief poets of that period, and some of them with great severity. This poem was re-published and enlarged in the next year. It appears from it, that he had, by this time, no want of confidence in his powers. He had learnt to deal his satire about with no unsparing hand; and if it was not felt by the parties against whom it was directed, it was owing to no lenity or forbearance in the satirist.

About this time he wrote an account of the virtues of a then popular medicine, called "The Beaume de Vie," and was admitted as a partner to a proportion of the profits arising from it. He had hitherto led a dissipated life, but becoming sensible of it married, and for a short time had the care of the last earl of Chesterfield, then an infant,

to instruct him in the first rudiments of literature. He also issued proposals for publishing his poems by subscription; but this was never executed, and he returned the money he had received. In 1768, he lost his wife in child bed, of her first child, and on this occasion wrote his best performance, entitled "A Monody to the memory of a young Lady, by an afflicted Husband," 4to. The child, which was a daughter, lived but a short time after its mother, and Mr. Shaw again lamented his second loss in strains not inferior to the former, inserted in vol. III. of Pearch's Poems. The publication of these introduced him to the notice of the first lord Lyttelton, but it does not appear that he derived any advantage from his lordship's acquaintance.

In the foregoing poems are many allusions to the misery of their author, independent of the circumstances which gave rise to them. He was at this period afflicted with disease, which put on its most disgraceful form, and rendered him an object almost offensive to sight. He had possessed no small portion of vanity about his person, and this alteration added pungency to his afflictions. He however still continued to write, and in 1769 published "Corruption, a Satire, inscribed to the Right Hon. Richard Grenville, Earl Temple," 4to. He afterwards is supposed to have written many political as well as poetical performances, and is recollected to have been a contributor, if not the editor of "The Freeholder's Magazine." One of his last pieces was an Elegy on the death of Charles Yorke, the Lord Chancellor, which was generally suspected to have been suppressed on the family's paying a sum of money to the author: it even has been insinuated that it was written with that view, and it is to be feared that the morals of the author would not discountenance the opinion. At length, overwhelmed with complicated distress, he died at his house in Titchfield-street, Oxford-market, Sept. 1, 1771, having exhibited to the world a miserable example of genius, extravagance, vanity, and imprudence; genius to be commended, vices to be avoided, and follies to be despised.[1]

SHAW (GEORGE), an eminent naturalist, the younger of two sons of the rev. Timothy Shaw, was born Dec. 10, 1751, at Bierton in Buckinghamshire, of which place his father was vicar. His propensity for the studies which rendered

[1] Europ. Mag. for 1786.—Pearch's Poems, vol. III. p. 221.—Dilly's Repository, vol. II. 229.

him distinguished, discovered itself at the early age of four years; when, entering into no such amusements as those with which children are generally delighted, he entertained himself with books, or wandered by the sides of ditches, catching insects, and taking them home with him, where he would spend all his leisure time in watching their motions and examining their structure. He was educated entirely by his father; and as the precocity of his intellect gave him an aptitude for acquiring whatever it was wished that he should acquire, he was, to the credit of the preceptor as well as the pupil, abundantly qualified at the age of little more than thirteen, to enter upon a course of academical studies. In 1765 he was entered at Magdalen-hall, Oxford, where he was no less distinguished by the regularity of his conduct than by an uncommonly diligent application to his studies. On May 24, 1769, he was admitted to the degree of bachelor of arts; and on May 16, 1772, to that of master of arts. That he might assist his father in his clerical duties, he took orders, and was ordained deacon in 1774, at Buckden, by Green, bishop of Lincoln, and performed regularly the duty at Stoke and Buckland, two chapels, each three miles apart from Bierton, the mother-church. As his predilection for natural science never forsook him, and feeling a stronger inclination for studies more connected with it than parochial duties and theological acquirements, he laid aside the clerical habit, and went to Edinburgh, where he engaged in a course of reading, and qualified himself for a profession more congenial with his favourite pursuit. Having directed his views to medicine, he attended for three years the lectures of Black and Cullen, and other eminent professors, and then returned to Oxford, where he obtained an appointment by which he acquired much celebrity, viz. deputy botanical lecturer. To this office he was appointed by Dr. Sibthorp, the botanical professor, who was then upon the eve of setting out upon his travels in Greece, &c. Upon the death of Dr. Sibthorp, Dr. Shaw was a candidate for the vacant chair of the professor of botany; and so high did the votes of the members of the university run in his favour, that he would have succeeded in his wishes, had it not been discovered that the statute relating to that professorship enacted that no person in orders should be deemed eligible. On October 17, 1787, he was admitted to the degrees of bachelor and doctor of medicine. It appears from the catalogue of

of Oxford graduates that when he took these degrees he had removed his name from Magdalen-hall to Magdalen-college. In this year Dr. Shaw removed to London, where he practised as a physician. In 1788 some gentlemen, distinguished for their attachment to the study of, and eminent for their acquirements in natural history, established a society for the advancement of this science, under the name of the Linnæan Society. Dr. (now sir James) Smith was elevated to the chair of president of this society, and Dr. Shaw was appointed one of the vice-presidents. Among the Linnæan transactions appear the following articles, contributed by Dr. Shaw: "Description of the Stylephorus cordatus, a new fish." "Description of the Cancer stagnalis of Linnæus." "Remarks on Scolopendra electrica, and Scolopendra subterranea." "A Note to Mr. Kirby's Description of the new species of Hirudo." "Account of a minute Ichneumon." "Description of a species of Mycteria." "Description of the Mus Bursarius, and Tubularia magnifica."

Dr. Shaw's fame, which had already beamed forth in Oxford, now began to shine with effulgence in London; for about this time he was becoming popular as a lecturer, and admired as an author. His lectures at the Leverian Museum, both before and after that rich and incomparable collection was removed from Leicester-house, never failed to attract a numerous and scientific audience. An elegant production, entitled "The Naturalist's Miscellany," made its appearance in 1789: this work was published monthly, in numbers, and had extended at the time of the decease of Dr. Shaw as far as No. 286. A posthumous number, with an index, closed this beautiful and extensive production, which comprises, in one thousand and sixty-four plates, figures of the more curious and remarkable productions of the three kingdoms of Nature, more particularly of the animal kingdom, with descriptions in English and Latin. In this year also Dr. Shaw was elected a Fellow of the Royal Society, an honour which few among its members have better deserved, and none ever more justly prized. A periodical work appears to have been projected by him in 1790, entitled "Speculum Linnæum, or Linnæan Zoology," 4to: one number only appeared. A vacancy happening in the British Museum in 1791, Dr. Shaw became a candidate for the office of a librarian upon that great national establishment; and his eminent qualifications

procured him the appointment of assistant keeper of the Natural History. The melancholy scenes and the disagreeable effluvia of a sick chamber, had given him a disgust for the practice of a profession whose studies he had pursued with considerable ardour and delight. Upon this appointment, therefore, he resigned with cheerfulness whatever prospects he might have had as a physician, for the narrow income of an office which afforded him the most enlarged opportunities of prosecuting his researches into that science to which he was most devoted. Between the years 1792 and 1796 appeared "Musei Leveriani explicatio Anglica et Latina, opera et studio Georgii Shaw, M.D. R.S.S. Adduntur figuræ eleganter sculptæ et coloratæ. Impensis Jacobi Parkinson." In 1794 a splendid publication was undertaken by Dr. Shaw, in conjunction with sir James Smith and Mr. Sowerby, illustrative of the accessions which had been made to natural science by the discoveries of those who had attempted to explore the undefined shores of New Holland. The animals peculiar to that country were described by Dr. Shaw, in a work published in one volume 4to, entitled "The Zoology of New Holland;" the beautiful and accurate figures which adorned it were delineated by Mr. Sowerby: the botanical part, which formed another portion of this work, was written by sir James Smith, and published under the title of "The Botany of New Holland." Sixty large and beautiful prints, published by J. Miller, the celebrated editor of the Gardener's Dictionary, under the title of "Various subjects in Natural History, wherein are delineated Birds, Animals, and many curious Plants," not meeting with a quick sale, from want of letter-press containing descriptions of the plates, Dr. Shaw was applied to, to supply the deficiency. This work was published in 1796, under the following title: "Cimelia Physica: Figures of rare and curious Quadrupeds, Birds, &c. together with several most elegant Plants, engraved and coloured from the subjects themselves: with descriptions by Geo. Shaw, M. D. F. R. S." This, and the Museum Leverianum, are amongst the most magnificent publications England has produced.

From the extended state of natural history, the objects of which had become exceedingly numerous by the discoveries of those, who through love of enterprize, or stimulated by commerce, ventured to traverse the globe in search

of new regions, it became desirable that a work should be accomplished which should give, in a systematic, yet a popular form, the description and history of those numerous beings, among which man holds so elevated a place, and which, equally with himself, have proceeded from the grand source of creative power and goodness. The verbosity and the reveries of Buffon rendered his, otherwise valuable, work uselessly extensive; and the systematic brevity of Linnæus was too dry for any but philosophers. To give a systematic history of the animal kingdom, free from the redundancies of the one, and more inviting to the general reader than the philosophic production of the other, was a comprehensive and arduous undertaking, which Dr. Shaw ventured to attempt, and had, with an ability which will for ever render him illustrious amongst his countrymen, nearly completed. This work was entitled "General Zoology, or Natural History, with plates from the best authorities, and most select specimens." Of this celebrated work, Parts 1 and 2 of the first volume were published in 1800, and from time to time seven more volumes in the life-time of the author. Among his papers was found a ninth volume prepared for the press, which is intended for publication.

A course of Zoological lectures was read by Dr. Shaw at the Royal Institution in the years 1806 and 1807; and the same course, with little alteration, was delivered in 1809 at the Surrey Institution. These were published in 1809, in two volumes 8vo. In the first nine lectures the author compresses the substance of what he had already published in his General Zoology. The last three lectures have now become more particularly valuable, as they not only contain materials which have hitherto been almost untouched, but may be further considered as a sketch of what he intended to accomplish in completing his General Zoology. In 1807, upon the death of Dr. Gray, keeper of the natural history in the British Museum, Dr. Shaw was promoted to that office. An Abridgment of the Philosophical Transactions, in 18 vols. 4to, by Dr. Charles Hutton, Dr. George Shaw, and Dr. R. Pearson, made its appearance in 1809. All the papers relating to natural history, and these amounted to near fifteen hundred, were abridged by Dr. Shaw, and were rendered more interesting than they appeared in their original form, by the insertion of the Linnæan generic and specific names, and still further so by

occasional annotations, pointing out where the subject has been more fully investigated in some of the subsequent volumes of the Transactions, or in other works. After this, no new undertaking engaged his pen. His time was altogether employed upon his two progressive works, his Naturalist's Miscellany, and his General Zoology, when death, upon a short warning, terminated his useful labours on July 22, 1813, in the sixty-second year of his age. His illness, which was but of a few days' continuance, originated in a constipation of the bowels. In this he had relief, and confident hopes of his recovery were beginning to be entertained, when an abscess formed on a portion of the intestines, and brought on speedy dissolution. His senses and his recollection only forsook him with his breath. He died as he had lived, with a philosophic composure and serenity of mind, which neither the acute pains which he endured, nor the awful change which he was about to experience, could in any visible degree disturb.

As few men have left behind them a character more estimable in every quality that regards personal merit, or public service, his name will be transmitted to posterity among those who give lustre to their age and country, who do honour to human nature by their virtues, and who contribute to the advancement of science and the interests of literature by their superior talents. Endued by nature with considerable intellectual parts, and those improved by assiduous cultivation, he acquired a vast stock of general knowledge. His extensive information was treasured up without confusion, applied in his works with discernment, and communicated to every inquirer with cheerfulness and freedom. At an early period of life he became an excellent scholar. He wrote Latin with facility, with elegance, and with great purity. Upon most subjects of polite literature he manifested in his conversations a critical taste, and a high relish for the productions of genius. Among the relaxations from graver studies, poetical compositions occasionally employed his talents, and the productions of this kind, which are dispersed in his General Zoology, and in Dr. Thornton's "Temple of Flora," are equally creditable to his taste and his imagination. He had a prodigious and a most tenacious memory: to such a perfection did he enjoy this faculty, that he could refer persons correctly to almost every author he had read, for any fact that they needed. In trials that have been made upon him in the

earlier part of his life, he could repeat the preceding or following line of any one recited from Milton's Paradise Lost, or the works of Horace. Dr. Shaw's reputation was great in botany, but still greater in Zoology. Herein posterity will be ever indebted for the services he has rendered this branch of natural history, especially that portion of it which relates to arrangement and description. A clear and correct account of the generic and specific character of animals, the essentials of this science, is the remarkable feature and meritorious character of all his works. Having in the first place strictly attended to these, he then proceeded to give his subjects all the suitable embellishments that extensive erudition, good taste, and a correct memory could bestow. His descriptions, if they were minute, yet they were never trifling; if enlivened by anecdote, and rich in information, it was done with propriety, and without being tedious; they were too, always popular, and at the same time possessing all that the dignity of science required. His hours of amusement were frequently employed upon mechanical contrivances, connected with his philosophical pursuits, or his domestic comforts, in which he shewed great ingenuity in invention, and a delicate neatness in execution. His behaviour was remarkably polite. In his person he was neat, gentlemanlike in his dress, methodical in his habits, in the disposition of his library, his papers, and in the order of every thing that belonged to him. His natural temper was lively, good-humoured, sociable. His conversation was precise, full of information, always amusing, frequently smart and witty. He was universally esteemed by men of science, beloved by a large circle of his friends, and had it not been for a few sarcastic expressions which he had, without any malicious intention, suffered to escape him, he had lived without an enemy. None of those passions which produce so much disquietude and misery amongst mankind, seem ever to have found a place in his bosom. He was frugal in his expences, moderate in his wishes, temperate to an uncommon degree in eating and drinking, and so chaste in his desires, that no one could reproach him with the commission of an indecent action, or the use of an immodest word; nay, such was the delicacy and purity of his mind, that the writer of this memoir has repeatedly heard him assert, that he had scrupulously endeavoured to avoid in his writings every expression which a woman would blush to read. Sincerity of heart,

innocence of mind, and simplicity of manners, eminently and uniformly marked his whole character. Of his religious sentiments little is known, as he was remarkably reserved upon all subjects connected with his personal conduct and opinions. He however sufficiently shewed in his conversation, and by performing the public duties of religion in his attendance upon the service of the Church of England, that his notions were, in this respect, serious and pious.[1]

SHAW (PETER), a physician of the last century, was the author of several works which enjoyed a considerable reputation in their day. His first professional publication was entitled "New Practice of Physic," in two volumes, and first printed in 1726: it contained a brief description of diseases and the methods of treating them, and was often reprinted, the 7th edition in 1763. His next work was an "Enquiry into the Virtues of Scarborough Spaw Waters," which he visited during the season; it was printed in 1734. In the same year he published also "Chymical Lectures publicly read in London 1731, 1732, and Scarborough 1733." This was deemed a scientific and valuable work, and was translated into French. He published some minor works: "A Portable Laboratory," 1731; "On Scurvy," 1736; "Essays on Artificial Philosophy," 1731; "On the Juice of the Grape," 1724; and he edited the "Dispensatory of the College of Physicians of Edinburgh," in 1727. Dr. Shaw was elected F. R. S. in 1755, an honour which he seems to have merited by his "Abridgment of Boyle's Philosophical works," 3 vols. 4to. and of "Lord Bacon's" in the same form: he translated also Hoffman on Mineral Waters, Strahl's Chemistry, and Boerhaave's Elementa Chemica, in conjunction with Chambers. Notwithstanding these multifarious labours, he had an extensive share of practice, and was physician in ordinary to his present majesty, but resigned in favour of his son-in-law, Dr. Richard Warren, some time before his death, which happened March 15, 1763. He also left Dr. Warren his fortune.[2]

SHAW (SAMUEL), a learned non-conformist, was born at Repton in the county of Derby, in 1635, and educated at the free-school there. At the age of fourteen he was sent to Cambridge, and became a member of St. John's

[1] Gent. Mag. vol. LXXXIII. by a gentleman well qualified to appreciate Dr. Shaw's talents and character.

[2] Eloy, Dict. Hist. de Medecine.—Nichols's Bowyer, &c.

college. When he had completed his studies, he removed to Tamworth, in Warwickshire, and was usher of the free-school there in 1656. From Tamworth he removed to Mosely, a small place on the borders of Worcestershire, and on his arrival was ordained by the classical presbytery of Wirksworth in Derbyshire, and in 1658 obtained a presentation from Cromwell to the rectory of Long Whatton, which was in the gift of the crown. In June the same year he had full possession of this living, in which he continued until the Restoration in 1660. At that juncture, apprehending some disturbance, he, in September, obtained a fresh presentation under the great seal of England; but notwithstanding his title was thus corroborated, interest was made with the lord chancellor, and our author was turned out of his preferment about a year before the act of uniformity took place. He was afterwards offered his living again, without any other condition than re-ordination, which he refused, as he would not declare his presbyterian ordination invalid.

From Whatton he removed to Cotes, a small village near Loughborough, and during his stay there both himself and his family were afflicted with the plague, being infected by some relations from London, who came from thence to avoid it. He buried two friends, two children, and a servant, of that distemper, during the progress of which he and his wife attended each other, and he himself was forced to bury the dead in his own garden. Towards the latter end of the year 1666, he removed to Ashby de la Zouch, and was chosen in 1668 to be sole school-master of the free-school there, the revenue of which he procured to be increased for himself and his successors, and by his interest with the gentlemen in the neighbourhood, was enabled to re-build the school and school-house: he also obtained a licence from archbishop Sheldon to teach school in any part of his province; and Dr. Fuller, bishop of Lincoln, in whose diocese the school was situated, granted him the same upon such terms as to subscription as Mr. Shaw chose. This school, his piety, learning, and temper, soon raised into such reputation, that the number of his scholars increased in so great a degree, that he had often 160 boys or more under his care. Many of these afterwards became distinguished characters in the three professions of law, physic, and divinity.

He died Jan. 22, 1696, in the 59th year of his age, leav-

ing behind him the character of an upright, modest, sensible, and moderate man, an ornament to his profession, and a benefactor to his country. Besides bishop Fuller abovementioned, who said that he was glad to have so worthy a man in his diocese upon any terms, he appears to have been highly respected by Dr. Barlow, the subsequent bishop of Lincoln, and lived likewise on friendly terms with the vicar of Ashby de la Zouch. When toleration was granted to the dissenters, he licensed his school for a place of worship, but contrived that the meetings should be between church hours, and attended the church at the usual periods with his whole school and many of his congregation. He wrote several religious tracts, particularly "Immanuel;" "The True Christian's Test," "The voice of one crying in the wilderness, &c;" and a Latin grammar, and an epitome of the same; with, what may seem very odd in one of his character, two *comedies*, the one called "Words made visible, or Grammar and Rhetoric," 1679, 8vo; the other, "The different Humours of Men," 1692, 12mo, which were acted by his scholars for their amusement before the neighbours at Christmas.[1]

SHAW (STEBBING), the historian of Staffordshire, was son of the rev. Stebbing Shaw, rector of Hartshorn, on the borders of Derbyshire, near Ashby de la Zouch. He was born in 1762, at or near Stone, in Staffordshire; in the neighbourhood of which town, his mother inherited a small landed estate, which descended to this her only child. He was educated at the school of Repton, near Hartshorn, first under the rev. Dr. Prior, and afterwards under his successor, the rev. William Bagshaw Stevens, an ingenious poet and scholar, who died in 1800. From this accomplished man, for whom he retained an unabated friendship till death, he early imbibed a warm love of literature. At the close of the month of October, 1780, he became a resident member of Queen's-college, in Cambridge. At this period, his first literary predilections were fixed on English poetry, of which he had caught an enthusiastic fondness from his last master. But even this partiality yielded to his propensity for music; in which his performance on the violin occupied a large portion of his time, and he had already attained considerable excellence. In due time he took his degree of B. A. was elected to a

[1] Calamy.

fellowship, and went into orders. Not long afterwards, the intimacy which, for almost half a century, had subsisted between his father and his neighbour, sir Robert Burdett, of Foremark, in which hospitable mansion the son had passed many of his early days, induced him to undertake the superintending care of the present sir Francis, then lately released from Westminster school, at his father's villa at Ealing. With this pupil, he made a tour to the Highlands of Scotland in the autumn of 1787, of which he kept a diary. This diary, originally composed merely for private amusement, he afterwards inconsiderately published; and thus, it must be confessed, made his first appearance as an author with some disadvantage; luckily, however, the publication was anonymous. In the following year, he made a tour to the West of England, of which he published a more laboured account, with his name. The book was well received; and, though the style is not simple and easy (an attainment which indeed the author never reached), yet it discovered a dawning attention to the history of families and property, to which his industrious researches were afterwards directed with considerable success. In 1789, about the time of the publication of his tour, he obtained admission to the reading-room of the British Museum. His account of the vast stores of topographical and genealogical materials deposited there, fired the imagination of one of his learned friends, who resided in London, and with whom he passed much of his time. To this connection may be ascribed the origin of a periodical publication, entitled "The Topographer," which commenced in the spring of 1789, and was carried on for more than two years, during which many useful materials towards the Topographical History of the Kingdom were communicated. Amongst other researches, Mr. Shaw spent part of the summer of 1790 in Sussex, and visited very many parishes, and collected a large store of church notes, of which only a small number was exhausted when the work closed. In these perambulations, his own faithful and constantly exercised pencil, enabled him to be doubly useful.

In the Summer of 1791, Mr. Shaw retired to his father's house at Hartshorn. Here still amusing himself with topographical researches, he soon afterwards, during his frequent visits into Staffordshire, conceived the idea of undertaking the history of that county. The scheme at first

appeared bold even to the partiality of his friends; but he persevered, and his mild and inoffensive manners procured attention to the assistance he asked; his acquaintance every day enlarged, and his materials accumulated. Instead of confining himself merely to the dry investigations of antiquarian lore, he conciliated by an attention awake to every thing which the title of his work could comprehend. Natural history, agriculture, scenery, manufactories, and arts, all excited his curiosity, and flattered the various turns of those by whom the acquisition of his materials was facilitated.

At length, by his assiduous inquiries, he discovered and obtained the vast treasure of MSS. written and collected by Dr. Wilkes for a similar undertaking; which had long been supposed to be lost, and of which some malicious attempts were made, by the assertion of wilful falsehoods, to stifle his pursuit. From the moment of this acquisition, his success became certain; the expectation of the county rapidly increased; and he received countenance and assistance from every quarter. He had already made a great variety of drawings of mansions, churches, monuments, and antiquities; and many of these were now engraved at the expence of the owners, some of which have since enriched the part already published; and a large proportion still remain with his unpublished materials. He now employed four years in augmenting and digesting his collections; and about 1796 began to print the first volume, which was laid before the public in August 1798, and answered and exceeded the expectations it had raised. It is in truth a rich and splendid volume in many respects. The typography, the number and variety of engravings, the luminous and well-laboured genealogical tables, the inexhaustible notices of the past drawn from the buried treasures of time, intermixed with modern facts and descriptions of more general attraction, render the work highly valuable, and will secure the reputation of the compiler.

In 1801 he published the first part of his second volume, which was in all respects equal to the former. He had now succeeded his father, who died at the close of 1799, in the living of Hartshorn, a village rendered remarkable as the birth-place of the celebrated dean Stanhope, whose father enjoyed this preferment. Here he spent the summer, and found some relaxation from his severe studies, in

improving his house and garden. But his enjoyments were not uninterrupted. A bilious habit rendered him perpetually subject to slow fevers. The fatigue of exercise in a burning sun now brought on a more fierce attack. He recovered, however, and returned to London in the winter of 1801, and went on with his work. But it was soon perceived that his constitution had received an alarming shock. Early in the spring he found himself unfit for his usual occupations. A new attack of a dreadful and lamentable fever ensued; but from this too he was at length restored. All application to books was now prohibited; and in June or July it was deemed advisable for him to pay a visit to the Kentish coast, attended by his only relation, an affectionate half-sister, the daughter of his father by a second wife. They went first to Ramsgate, and thence removed to the more quiet seclusion of Sandgate, near Hythe. Here he passed the autumn, and was so well that he joined some friends in a few days expedition to the opposite coast, and visited Boulogne. Towards the end of October 1802 his disorder suddenly returned with more violence than before. After a struggle of ten days, it was deemed right to remove him to London for better advice, where he died on the 28th, aged forty-one, deeply lamented by all who knew him, and leaving a chasm in the department of literature which he had embraced, not easy to be supplied.[1]

SHAW (THOMAS), a celebrated traveller, son of Mr. Gabriel Shaw, was born at Kendal, in Westmorland, about 1692. He received his education at the grammar-school of that place; was admitted of Queen's-college, Oxford, Oct. 5, 1711, where he took the degree of B. A. July 5, 1716; M. A. Jan. 16, 1719; went into orders, and was appointed chaplain to the English factory at Algiers. In this station he continued several years, and thence took opportunities of travelling into several parts. During his absence he was chosen fellow of his college, March 16, 1727; and at his return in 1733 took the degree of doctor in divinity, July 5, 1734, and in the same year was elected F. R. S. He published the first edition of his "Travels" at Oxford in 1738, and bestowed on the university some natural curiosities, and some ancient coins and busts (three of which are engraved among the "Marmora Oxoniensia").

[1] Gent. Mag. vol. LXXIII. by a Baronet well known in the learned world, and who is alluded to in the narrative.

which he had collected in his travels. On the death of Dr. Felton in 1740, he was nominated by his college principal of St. Edmund-hall, which he raised from a ruinous condition by his munificence; and was presented at the same time to the vicarage of Bramley in Hants. He was also regius professor of Greek at Oxford till his death, which happened Aug. 15, 1751. He was buried in Bramley church, where a monument was erected to his memory, with an inscription written by his friend Dr. Browne, provost of Queen's-college, Oxford. His "Travels" were translated into French, and printed in 1743, 4to, with several notes and emendations communicated by the author. Dr. Richard Pocock, afterwards bishop of Ossory, having attacked those "Travels" in his "Description of the East," our author published a supplement, by way of vindication, in 1746. In the preface to the "Supplement" he says, the intent and design of it is partly to vindicate the Book of Travels from some objections that have been raised against it by the author of "The Description of the East, &c." He published "A farther vindication of the Book of Travels, and the Supplement to it, in a Letter to the Right reverend Robert Clayton, D. D. lord bishop of Clogher." This letter consists of six folio pages, and bears date in 1747. After the doctor's death, an improved edition of his book came out in 1757, under the title of "Travels or Observations relating to several parts of Barbary and the Levant, illustrated with cuts. The second edition, with great improvements. By Thomas Shaw, D. D. F. R. S. regius professor of Greek, and principal of St. Edmund Hall, in the university of Oxford." The contents of the supplement are interwoven in this edition; and the improvements were made, and the edition prepared for the press, by the author himself, who expressly presented the work, with these additions, alterations, and improvements, to the public, as an essay towards restoring the ancient geography, and placing in a proper light the natural and sometimes civil history of those countries where he travelled. The *Shawia* in botany received its name in honour of Dr. Shaw, who has given a catalogue, in alphabetica order, accompanied with rude plates, of the rarer plants observed by him in Barbary, Egypt, and Arabia. The species amount to 632, and the catalogue is enriched with several synonyms, as well as occasional descriptions and remarks. His dried specimens are preserved at Oxford.

The orthography of the name is attended with difficulty to foreigners, our *w* being as unmanageable to them, as their multiplied consonants are to us. Some of them blunder into *Schawia*, *Shaavia*, or *Shavia*. Perhaps the latter might be tolerated, were it not for the ludicrous ambiguity of *Shavius* itself, applied by facetious Oxonians to the above famous traveller and his namesakes.[1]

SHEBBEARE (JOHN), a notorious political writer, was born at Biddeford in Devonshire in 1709. His father was an attorney, but having small practice and little fortune, he carried on also the business of a corn-factor. Of his children, John was the eldest, and was educated at the free-school of Exeter, then conducted by the learned Mr. Zachary Mudge. Of his progress at school, it is recorded that he had a tenacious memory, much application, some wit, and a temper quarrelsome, dissatisfied, and irritable. In his fifteenth or sixteenth year he was bound apprentice to a surgeon in his native town, and acquired a considerable share of medical knowledge. To this situation he brought the unamiable disposition of his earlier years; no one could give him the slightest offence with impunity, and almost every person avoided his acquaintance. When out of his time he set up in trade for himself, and then shewed a taste for chemistry; but having little business, removed in 1736 to Bristol.

In 1739 he attracted the attention of the public, we are told, by an epitaph to the memory of Thomas Coster, esq. member for Bristol; in which it has been observed, "that he has contrived to raise emotions of pity, grief, and indignation, to a very high degree." How far these lines are calculated to produce such an effect the reader may judge *. The next year he published a pamphlet on the Bristol waters; but from this period we hear no more of

* "Coster! adieu, to native skies return'd,
By ev'ry patriot bosom lov'd and mourn'd.
E'en party frenzy, now no more his foe,
Weeps into sense, and swells the general woe.
Friend to all virtue, howsoe'er depress'd,
Foe to all vice howe'er by courts caress'd.
From commerce rich, yet rich without a stain,
Tho' wealthy humble, and tho' wise not vain.
A breast no passion once could discompose,
Save that which bade him mourn his country's woes.
This consolation yet be mine, he cry'd,
Not to survive *dear liberty*, and dy'd."
Gent. Mag. Vol. IX.

[1] Supplement to the first edit. of this Dict.—Rees's Cyclop. in art Shawia.

him until 1752, when he was at Paris, and there obtained the title of Doctor, if he obtained it at all. Until this time he appears to have lived in obscurity, but at an age when vigorous exertion usually subsides, he seems to have resolved to place himself in a conspicuous situation whatever hazard might attend it, and commenced a public writer with a high degree of intrepidity and virulence. In 1754 he began this career with "The Marriage Act," a political novel, in which he treated the legislature with such freedom, that it occasioned his being taken into custody, from whence, however, he was soon released. This was followed by "Letters on the English Nation, by Batista Angeloni, a Jesuit, who resided many years in London. Translated from the original Italian by the author of the Marriage Act," 1755, 2 vols. 8vo. It is perhaps unnecessary to say that the author and translator were the same person, and that the imposition was immediately detected by the similarity of language, and virulent abuse of the establishment in church and state to that which pervades the "Marriage Act." But his most celebrated performances were a series of "Letters to the People of England," written in a style vigorous and energetic, though slovenly and careless, yet well calculated to make an impression on common readers; and they were accordingly read with avidity, and circulated with diligence. They had a very considerable effect on the minds of the people, and galled the ministry, who seem to have been at first too eager to punish the author. On the publication of the "Third Letter," we find warrants dated March 4th and 8th, 1756, issued by lord Holdernesse, to take up both Scott the publisher and the author. This prosecution, however, seems to have been dropped and the culprit proceeded for some time unmolested, "having declared (says one of his answerers) that he would write himself into a post or into the pillory, in the last of which he at length succeeded." On Jan. 12, 1758, a general warrant was signed by lord Holdernesse, to search for the author, printer, and publishers of a wicked, audacious, and treasonable libel, entitled "A sixth Letter to the People of England." At this juncture government seems to have been effectually roused: for having received information that a seventh letter was printing, by virtue of another warrant dated Jan. 23, all the copies were seized and entirely suppressed. In Easter Term an information was filed against him by

Mr. Pratt, then attorney-general, afterwards lord Camden; and on June 17th, the information was tried, and the author found guilty. On Nov. 28th following, he received sentence, by which he was fined five pounds, ordered to stand in the pillory Dec. 5, at Charing Cross, to be confined three years, and to give security for his good behaviour for seven years, himself in 500*l.* and two others in 150*l.* each.

On the day appointed he was exhibited on the pillory; but the under sheriff, a Mr. Beardmore, himself a political writer, and Shebbeare's coadjutor in the "Monitor," a paper of the same tendency with the "Letters," &c. permitted him merely to stand on the platform of the pillory, unconfined and at his ease, with a servant in livery (an Irish chairman equipped for the occasion) holding an umbrella over his head. For this wilful perversion of the sentence, Mr. Beardmore was fined 50*l.* and suffered two months imprisonment. Some time before Shebbeare was tried for the publication already mentioned, the duchess of Queensbury as heir of Lord Clarendon, obtained an injunction to stop the publication of the continuation of that nobleman's history; a copy of which had got into the hands of Francis Gwyn, esq. between whom and the doctor there had been an agreement to publish it and equally divide the profits. The care and expences attending the publication were to be wholly Dr. Shebbeare's, who caused it to be handsomely printed in 4to, with a Tory preface, containing frequent reflections on, and allusions to, recent events, and living characters, which gave it the appearance rather of a temporary pamphlet than of a work calculated for posterity. On the injunction being obtained, Dr. Shebbeare was under the necessity of applying to the aid of law to recover the money expended by him in printing; amounting to more than 500*l.*, of which more than half had been wasted on his side in the courts of law and equity*.

* This story has been differently told. Mr. Gough, in a letter in the Gent. Mag. Vol. LXXII. says that "Shebbeare being engaged by the university to arrange or transcribe the Clarendon MSS. transmitted a copy to a bookseller in London to publish under the assumed name of Cooper. The university, as soon as they discovered the trick, obtained an injunction against the publisher, and the edition was suppressed, so that the rarity of the quarto copies, more than any intrinsic merit, has now enhanced their value." This seems probable, except what relates to Cooper being an assumed name. M. or Mary Cooper was at that time a well-known bookseller in Paternoster-row, and was frequently Dodsley's city publisher.

While confined in the King's Bench prison, he solicited subscriptions for the first volume of a History of England, from the revolution to the then present time; but this, at the persuasion of his friends, he altered to a first volume of the History of England and of the constitution from its origin, and is said to have made some progress in the design, which, however, after many excuses and promises, was never accomplished. At the expiration of his imprisonment a new reign had commenced, and the king was not only persuaded to entertain a favourable opinion of Dr. Shebbeare, but to grant him a pension. From this time he became an uniform defender of the measures of government; but still his character was not such as to conciliate the good opinion of all the friends of power. Smollet introduced him in no very respectful light, under the name of *Ferret*, in the novel of Sir Launcelot Greaves, and Hogarth made him one of the groupe in the third Election print. Scarce a periodical publication was without some contemptuous notice of him, to which he in general paid little attention; but in 1774 he published a pamphlet in his own defence, coupled with such a virulent attack on the character of king William, as roused the indignation of every Whig in the kingdom.

Early in life he appears to have written a comedy, which in 1766 he made an effort to get represented at Covent-garden; and as the manager, Mr. Beard, had not returned it in what Shebbeare called proper time, the latter published a pamphlet of correspondence on the subject. In 1768 he wrote the review of books in the "Political Register" for three months, and was often engaged to write for particular persons, with whom he frequently quarrelled when he came to be paid, and sometimes prosecuted them in the courts. His pen seems to have been constantly employed, and he wrote with great rapidity, what certainly can now be read with little satisfaction, and must soon be forgotten. Though pensioned by government, he added little to its support, and gave disgust to its friends from the virulence with which he attacked its adversaries, and which defeated his own purpose. During the latter part of his life, he retired more from public view. In defence, however, of the measures of administration respecting the American war, he wrote two pamphlets, one against Mr. Burke, and another against Dr. Price.

His publications, satirical, political, and medical, amount,

it is said, to thirty-four, besides a novel called "Lydia, or Filial Piety," in which also he has introduced living characters. He died Aug. 1, 1788, leaving, we are told, among those who knew him best, the character of a benevolent man, which, from the affectionate manner in which he speaks of his relations, he probably deserved. His character, in other respects, cannot be held up to admiration.[1]

SHEEPSHANKS (WILLIAM), a learned English clergyman, was born in the village of Linton in Craven, Yorkshire, March 18, 1740. His father, who, having no trade or profession, lived upon and farmed his own estate, was a very sensible and intelligent man, so far superior to those among whom he lived, and so disinterested in the application of his talents, that he was highly popular and useful in his native village. His mother was a woman of very superior understanding. He was educated at the grammar-school of the parish; and in 1761 was admitted of St. John's college, Cambridge, where his singular facility in the acquirement of philosophical knowledge quickly became so conspicuous, that, at a time when other under-graduates find sufficient employment in preparing for their own exercises and examinations, he had no less than six pupils. At this time also he laid the foundation of a lasting friendship with two young men of great promise in the university, John Law and William Paley, both of Christ's college; the one afterwards bishop of Elphin, the other the late celebrated writer. In St. John's he lived upon terms of almost equal intimacy with Mr. Arnald, the senior wrangler of his year, whose genius, always eccentric, after a short career of court ambition, sunk in incurable lunacy. His academical exercises also connected him more or less with the late lord Alvanley, the present Mr. baron Graham, and the learned and pious Joseph Milner, afterwards of Hull; all of whom, as well as Law, took their first degrees at the same time with himself. Such a constellation of talent has scarcely been assembled in any single year from that time to the present.

In January 1766, he took the degree of A. B.; and in 1767 was elected fellow of his college, on the foundation of Mr. Platt. In 1767, he took the degree of A. M. In part of the years 1771 and 1772, he served the office of moderator for the university with distinguished applause.

1 Europ. Mag. for 1788.—Dr. Gleig's Supplement to the Encycl. Britannica.

During this period he numbered among his pupils several whom he lived to see advanced to high stations in their respective professions, particularly the present bishop of Lincoln and the chief-justice of the King's Bench. In 1773, he accepted from the university the rectory of Ovington in Norfolk; and, having married an highly respectable person, the object of his early attachment, settled at the village of Grassington, where he received into his house a limited number of pupils, among whom, in the years 1774 and 1775, was Dr. Thomas Dunham Whitaker, the learned author of the "History of Craven." In 1777, he removed to Leeds; and in the same year, by the active friendship of Dr. John Law, then one of the prebendaries of Carlisle, he was presented by that chapter to the living of Sebergham in Cumberland. In 1783 he was appointed to the valuable cure of St. John's church in Leeds; and in 1792 he was collated, by his former pupil Dr. Pretyman, bishop of Lincoln, to a prebend in his cathedral; which, by the favour of the present archbishop of York, he was enabled to exchange, in 1794 or 1795, for a much more valuable stall at Carlisle, vacated by the promotion of Dr. Paley to the subdeanery of Lincoln. This was the last of his preferments, and probably the height of his wishes; for he was in his own nature very disinterested. After having been afflicted for several years with calculous complaints, the scourges of indolent and literary men, he died at Leeds, July 26, 1810, and was interred in his own church.

In vigour and clearness of understanding, Mr. Sheepshanks was excelled by few. His spirits were lively, and his conversation was inexhaustibly fertile in anecdote and reflection. His knowledge of common life, in all its modes, was that of an original and acute observer—his eyes were most penetrating and expressive. In short, nature had endowed him with faculties little, if at all, inferior to those of the two great men with whom he lived in habits of most intimate friendship. His conversation had much of the originality and humour which distinguished that of Dr. Paley; and, when he thought proper, it was equally profound and sagacious with that of Dr. Law. When he could be prevailed upon to write at all, he wrote with the clearness and force peculiar to *his school*; so that, if his industry had borne any proportion to his natural talents, and if these had been sedulously applied to elucidate and expand those branches of science in which he so much excelled, he would

have wanted no other memorial. But a constitutional indolence, adds his biographer, "robbed him of the fame which he might have attained: the privation, however, occasioned neither a struggle nor a pang; for his want of ambition was at least equal to his hatred of exertion; and, as far as could be gathered from a conversation in the highest degree open and undisguised, he was equally careless of living and of posthumous reputation. Had the same indifference extended to his surviving friends, this short account would not have been written."[1]

SHEFFIELD (JOHN), duke of Buckinghamshire, a poet and wit of the seventeenth century, was born in 1649, and was the son of Edmund, earl of Mulgrave*. At nine years of age he lost his father, and his mother marrying again soon after, the care of his education was left entirely to the conduct of a tutor, who, though himself a man of learning, had not that happy manner of communicating his knowledge by which his pupil could reap any great improvement under him. In consequence of which, when he came to part from his governor, after having travelled with him into France, he quickly discovered, in the course of his conversation with men of genius, that though he had acquired the politer accomplishments of a gentleman, yet that he was still greatly deficient in every part of literature, and those higher excellencies, without which it is impossible to rise to any considerable degree of eminence. He therefore resolved to educate himself, and dedicate for some time a certain number of hours every day to study. Such a purpose, says Dr. Johnson, formed at such an age, and successfully prosecuted, delights as it is strange, and instructs as it is real. By this means he very soon acquired a degree of learning which entitled him to the character of a scholar; and his literary acquisitions are the more wonderful, as those years in which they are commonly made were spent by him in the tumult of a military life, or the gaiety of a court. When war was declared against the Dutch, he went at the age of seventeen on board the ship in which prince Rupert and the duke of Albemarle sailed, with the command of the fleet; but by contrariety of winds they were restrained from action. His zeal, however, for the king's

* For the pedigree and descendants of this nobleman, see Gent. Mag. vol. LXXIX.

[1] Whitaker's Hist. of Craven, p. 473.

service was recompensed by the command of one of the independent troops of horse, then raised to protect the coast.

Next year he received a summons to parliament, which, as he was then but eighteen years old, the earl of Northumberland censured as at least indecent, and his objection was allowed. When the second Dutch war broke out in 1672, he went again a volunteer in the ship which the celebrated lord Ossory commanded, and who represented his behaviour so favourably, that he was advanced to the command of the Catharine, the best second-rate ship in the navy. He afterwards raised a regiment of foot, and commanded it as colonel. The land forces were sent ashore by prince Rupert: and he lived in the camp very familiarly with Schomberg. He was then appointed colonel of the old Holland regiment, together with his own, and had the promise of a garter, which he obtained in his twenty-fifth year. He was likewise made gentleman of the bed-chamber. He afterwards went into the French service, to learn the art of war under Turenne, but staid only a short time. Being by the duke of Monmouth opposed in his pretensions to the first troop of horse-guards, he, in return, made Monmouth suspected by the duke of York. He was not long after, when Monmouth fell into disgrace, recompensed with the lieutenancy of Yorkshire, and the government of Hull.

Thus rapidly did he make his way both to military and civil honours and employments; yet, busy as he was, he did not neglect his studies, but at least cultivated poetry; in which he must have been early considered as uncommonly skilful, if, says Dr. Johnson, it be true which is reported, that, when he was not yet twenty years old, his recommendation advanced Dryden to the laurel. But this, Malone says, happens not to be true, for Sheffield was not lord chamberlain till fifteen years after Dryden's appointment.

When in 1680, the Moors besieged Tangier, lord Mulgrave was sent to its relief, with two thousand men. And now, says Dr. Johnson, a strange story is told of the danger to which he was intentionally exposed in a leaky ship, to gratify some resentful jealousy of the king. For this jealousy historians assign different causes. Some imagine that the king had discovered an intrigue between lord Mulgrave and one of his mistresses; and others attribute his majesty's

resentment to proposals of marriage, which his lordship was bold enough to make to the princess Anne. It is added, that "be the cause what it would, it is apparent it was intended that lord Mulgrave should be lost in the passage; a vessel being provided to carry him over, which had been sent home as unserviceable, and was in so shattered a condition, that the captain of her declared he was afraid to make the voyage. On this his lordship applied, not only to the lord high admiral, but to the king himself. These remonstrances, however, were in vain; no redress was to be had: and the earl, who saw the trap laid for him by his enemies, was compelled to throw himself into almost inevitable danger to avoid the imputation of cowardice, which of all others he had the greatest detestation of. He, however, dissuaded several volunteers of quality from accompanying him in the expedition; only the earl of Plymouth, the king's natural son, piqued himself on running the same hazard with a man, who, in spite of the ill treatment he met with from the ministry, could so valiantly brave every danger in the service of his father.

"Providence, however, defeated this malicious scheme, by giving them remarkably fine weather through the whole voyage, which lasted three weeks; at the termination of which, by the assistance of pumping the whole time to discharge the water, which leaked in very fast, they arrived safe at Tangier. And perhaps there cannot be a more striking instance of innate firmness and magnanimity than in the behaviour of this nobleman during the voyage. For, though he was fully convinced of the hourly dangers they were in, yet was his mind so calm and undisturbed, that he even indulged his passion for the Muses amidst the tumults of the tempestuous elements, and during this voyage composed a poem, which is to be met with among his other works." Such is the story as compiled by Baker from various authorities, and which those who are accustomed to weigh evidence will probably not think very credible in all its circumstances.

The consequence of this expedition was the retreat of the Moors, and the blowing-up of Tangier. The poem above alluded to was "The Vision," a licentious one, such as was fashionable in those times, with little power of invention or propriety of sentiment. At his return he found the king kind, who, as Dr. Johnson says, perhaps had never been angry, and he continued a wit and a courtier as before.

At the succession of king James, to whom he was intimately known, and by whom he thought himself beloved, he was admitted into the privy council, and made lord chamberlain. He accepted a place in the high commission without knowledge, as he declared after the Revolution, of its illegality. Having few religious scruples, he attended the king at mass, and kneeled with the rest; but had no disposition to receive the Romish faith, or to force it upon others; for when the priests, encouraged by his appearances of compliance, attempted to convert him, he told them, as Burnet has recorded, that he was willing to receive instruction, and that he had taken much pains to believe in God who had made the world and all men in it; but that he should not be easily persuaded "that man was quits, and made God again." A pointed sentence, says Dr. Johnson, is bestowed by successive transmission to the last whom it will fit; this censure of transubstantiation, whatever be its value, was uttered long ago by Anne Askew, one of the first sufferers for the Protestant religion, who, in the time of Henry VIII. was tortured in the Tower; concerning which there is reason to wonder that it was not known to the historian of the Reformation.

In the revolution he acquiesced, though he did not promote it, and when king James, in opposition to the advice of his friends, did quit the kingdom, he appears to have been one of the lords who wrote such letters to the fleet, the army, and all the considerable garrisons in England, as persuaded them to continue in proper order and subjection. To his humanity, direction, and spirited behaviour in council also, his majesty stood indebted for the protection he obtained from the lords in London, upon his being seized and insulted by the populace at Feversham in Kent. There was once a design of associating him in the invitation of the prince of Orange; but the earl of Shrewsbury discouraged the attempt, by declaring that Mulgrave would never concur. This king William afterwards told him; and asked what he would have done if the proposal had been made? "Sir," said he, "I would have discovered it to the king whom I then served." To which king William replied, "I cannot blame you."

Finding king James irremediably excluded, he voted for the conjunctive sovereignty, upon this principle, that he thought the title of the prince and his consort equal, and it

would please the prince their protector to have a share in the sovereignty. This vote gratified king William; yet, either by the king's distrust, or his own discontent, he lived some years without employment. He looked on the king with malevolence, and, if his verses or his prose may be credited, with contempt. He was, notwithstanding this aversion or indifference, made marquis of Normanby in 1694, but still opposed the court on some important questions; yet at last he was received into the cabinet council, with a pension of three thousand pounds.

On the accession of queen Anne, that princess, who ever had a great regard for him, loaded him with employments and dignities. In April 1702, he was sworn lord privy seal, made lord lieutenant and custos rotulorum for the north riding of Yorkshire, and one of the governors of the Charter-house; and the same year was appointed one of the commissioners to treat of an union between England and Scotland. On the 9th of March, 1703, he was created duke of Normanby, and on the 19th of the same month duke of Buckinghamshire, there being suspected to be somewhere a latent claim to the title of duke of Buckingham.

In 1710, the whig ministry beginning to give ground, his grace, who was strongly attached to tory principles, joined with Mr. Harley, afterwards earl of Oxford, in such measures as brought about a change in the ministry, shook the power of the duke and duchess of Marlborough, and introduced Mr. Harley, the earl of Shrewsbury, lord Bolingbroke, &c. into the administration. Her majesty now offered to make him chancellor, which he refused, but in 1711 was appointed steward of her majesty's household, and president of the council, and on her decease, in 1713, was nominated one of the lords justices in Great Britain, till the arrival of king George I. from Hanover.

His grace died on the 24th of February, 1720, in the seventy-fifth year of his age, and after lying in state for some days at Buckingham house, was interred with great solemnity in Westminster-abbey, where a handsome monument has since been erected to his memory, with an epitaph written by himself, and directed by his will to be engraved on it*. He left only one legitimate son behind

* The principal part of this epitaph is:—

"Dubius, sed non improbus vixi.
Incertus morior, sed inturbatus.
Humanum est nescire & errare,
Christum adveneror, Deo confido
Omnipotenti, benevolentissimo.
Ens Entium, miserere mei."

The

him, named Edmund, who died in the bloom of youth. It is observable, that the duke's three wives wer all widows. The duchess died in 1742. She published a splendid edition of his works in 1723, 2 vols. 4to, which were afterwards reprinted in 1729 and 1740, 2 vols. 8vo. The first contains his poems upon various subjects: the second, his prose works, which consist of historical memoirs, speeches in parliament, characters, dialogues, critical observations, essays, and letters; but the edition of 1729 is castrated, some particulars relating to the revolution in 1723 having given offence.

His character, says Dr. Johnson, is not to be proposed as worthy of imitation. His religion he may be supposed to have learned from Hobbes; and his morality was such as naturally proceeds from loose opinions. His sentiments with respect to women he picked up in the court of Charles; and his principles concerning property were such as a gaming-table supplies. He was censured as covetous, and has been defended by an instance of inattention to his affairs, as if a man might not at once be corrupted by avarice and idleness. He is said, however, to have had much tenderness, and to have been very ready to apologize for his violences of passion.

As a poet, if we credit the testimony of his contemporaries, he was one of no vulgar rank; but modern criticism represents him as a writer that sometimes glimmers, but rarely shines, feebly laborious, and at best but pretty. His songs are upon common topics; he hopes, and grieves, and repents, and despairs, and rejoices, like any other maker of little stanzas; to be great, he hardly tries; to be gay, is hardly in his power.

In the "Essay on Satire" he was always supposed to have had the help of Dryden, but, according to Mr. Malone's account, that did not amount to much. His "Essay on Poetry" is the great work for which he was praised by Roscommon, Dryden, and Pope; and doubtless by many more, whose eulogies have perished.

Upon this piece he appears to have set a high value; for he was all his life-time improving it by successive revisals,

The second line of the epitaph stands as follows on the duke's monument:—"Incertus morior, non perturbatus;" and the words "Christum adveneror" are omitted, at the desire, as is said of bishop Atterbury, who thought the verb "adveneror" not full enough, as applied to Christ. Some displeasure having been expressed at this epitaph, it was defended in form by Dr. Fiddes, who did not understand it. See our account of Fiddes, vol. XIV.

so that there is scarcely any poem to be found of which the last edition differs more from the first. "The coldness and neglect," says Warton, "with which this writer, formed only on the French critics, speaks of Milton, must be considered as proofs of his want of critical discernment, or of critical courage. I can recollect no performance of Buckingham that stamps him a true genius; his reputation was owing to his rank. In reading his poems, one is apt to exclaim with our author—

"What woful stuff this Madrigal would be
In some starv'd hackney sonneteer, or me!
But let a lord once own the happy lines,
How the wit brightens, how the style refines!"

Yet Dryden extolled this essay highly, and it may be justly said that the precepts are judicious, sometimes new, and often happily expressed. Sheffield's memoirs also are lively and agreeable; he had the perspicuity and elegance of an historian, but not the fire and fancy of a poet.[1]

SHELDON (GILBERT), archbishop of Canterbury, was youngest son of Roger Sheldon of Stanton in Staffordshire, and was born there July 19, 1598. His Christian name was given him at his baptism by Gilbert earl of Shrewsbury, to whom his father was a menial servant, although descended from the ancient family of the Sheldons of Staffordshire. In the latter end of 1613 he was admitted a commoner of Trinity college, Oxford, and took the degree of bachelor of arts Nov. 27, 1617, and that of master, May 20, 1620. In 1622 he was elected fellow of All Souls' college, and about the same time entered into holy orders, and afterwards became domestic chaplain to the lord keeper Coventry, who gave him a prebend of Gloucester. The lord keeper had a high esteem for him, and employed him in various affairs relating both to church and state. Lord Clarendon, who mentions this, adds, that Sheldon was very early looked upon as equal to any preferment the church could yield; and sir Francis Wenman would often say, when Sheldon visited at lord Falkland's house, that "he was born and bred to be archbishop of Canterbury." Lord Coventry therefore recommended him to Charles I. as a person well versed in political affairs. He was some time rector of Ickford in Bucks, and presented to the rec-

[1] Gen. Dict.—Biog. Brit.—Walpole's Royal and Noble Authors, by Park.—Bowles's edition of Pope.—Cibber's Lives.—Biog. Dram.—Johnson's Lives.—Nichols's Atterbury.—Malone's Dryden, &c. &c.

tory of Newington by archbishop Laud. November 11, 1628, he proceeded bachelor of divinity; and, May 2, 1632, he was presented by the king to the vicarage of Hackney in Middlesex, then void by the promotion of David Dolben to the bishopric of Bangor. On June 25, 1634, he compounded for his degree of doctor of divinity; and in the middle of March 1635, was elected warden of All Souls' college. About the same time he wrote some letters to Mr. Chillingworth concerning subscription to the thirty-nine articles, who had some scruples on that obligation (see CHILLINGWORTH). Dr. Sheldon became chaplain in ordinary to his majesty, and was afterwards clerk of the closet, and was intended for master of the Savoy; but the commotions which ensued prevented those promotions. During the rebellion he adhered to the royal cause, and in Feb. 1644 was one of the king's chaplains sent by his majesty to attend his commissioners at the treaty of Uxbridge, where he argued so earnestly in favour of the church, as to incur the resentment of the parliamentary commissioners, which they afterwards made him feel. In April 1646 he attended the king at Oxford, and was witness to a remarkable vow which his majesty made there, the purport of which was, that when it should please God to re-establish his throne, he would restore to the church all impropriations, lands, &c. which were taken from any episcopal see, cathedral, collegiate church, &c. This vow, which is in the appendix to Echard's history, was preserved thirteen years under ground by Dr. Sheldon. In August 1647 there passed some letters between Dr. Sheldon and several gentlemen, then prisoners in the Tower of London for the royal cause, who had scruples about applying for their liberty to the usurping powers, if in the king's opinion such application should seem prejudicial to his majesty's interest. On submitting this matter to the king, he gave them permission to act as they should think fit.

During his majesty's being at Newmarket that year, and afterwards in the Isle of Wight, Dr. Sheldon attended on him as one of his chaplains. On March 30, 1647-8, he was ejected from his wardenship by the parliament-visitors, and imprisoned with Dr. Hammond, in Oxford, and other places, that they might not only be no hindrance to the changes going on in the university, but be prevented from attending the king at the Isle of Wight. Dr. Sheldon remained confined above six months, and then the reforming

committee set him at liberty, Oct. 24, 1648, on condition that he should never come within five miles of Oxford; that he should not go to the king in the Isle of Wight, and that he should give security to appear before them at fourteen days' warning, whenever cited. Upon his release he retired to Snelston in Derbyshire, where, at his own expence, and by contributions from his friends, he sent money constantly to the exiled king, and followed his studies until the approach of the restoration. On March 4, 1659-60, Dr. John Palmer, who had been placed in the wardenship in his room, dying, and there being an immediate prospect of his majesty's return, there was no election made of a successor, but Dr. Sheldon was restored, though he never took re-possession. On the king's return he met his majesty at Canterbury, and was soon after made dean of the royal chapel; and upon bishop Juxon's translation to the see of Canterbury, was made bishop of London, to which he was elected October 9, 1660, and consecrated the 28th of that month. He held the mastership of the Savoy with that bishopric; and the famous conference between the episcopal and presbyterian clergy concerning alterations to be made in the liturgy, in 1661, was held at his lodgings in the Savoy, in the course of which he exerted himself much against the presbyterians. Upon archbishop Juxon's death he was elected to the see of Canterbury Aug. 11, 1663. In 1665, during the time of the plague, he continued at Lambeth, and exerted the utmost benevolence to those who would otherwise have perished in their necessities; and by his letters to all the bishops, procured considerable sums to be returned out of all parts of his province. On December 20, 1667, he was elected chancellor of the university of Oxford, but on the 31st of July, 1669, resigned that office. He died at Lambeth, November 9, 1677, in the eightieth year of his age, and was interred in Croydon church in Surrey, where a monument was erected to his memory by his heir, sir Joseph Sheldon, then lately lord mayor of London, son of his elder brother Ralph Sheldon of Stanton in Staffordshire.

Dr. Sheldon's character has been represented with the discordance that must be expected in the reports of contending parties. It would appear on an impartial view of contemporary authorities, that he was more eminent as a politician than a divine; and that in the former character, resentment of personal injuries, as well as of the more ex-

tensive evils brought on the church by the abettors of the usurpation, led him to take a very decided and severe part in the penal laws enacted against the nonconformists. Burnet, with due allowance for his talents and many good qualities, speaks with censure on his conduct in this respect. The character given of him by Dr. Samuel Parker, bishop of Oxford, who had been his chaplain, seems in a great degree to correspond with other authorities, and confirms the general opinion that Sheldon was not precise as a divine.

Parker, in his "Commentarii de rebus sui temporis," tells us, that archbishop Sheldon "was a man of undoubted piety; but though he was very assiduous at prayers, yet he did not set so great a value on them as others did, nor regarded so much worship as the use of worship, placing the chief point of religion in the practice of a good life. In his daily discourse he cautioned those about him not to deceive themselves with an half religion, nor to think that divine worship was confined within the walls of the church, the principal part of it being without doors, and consisting in being conversant with mankind. If men led an upright, sober, chaste life, then and not till then they might look upon themselves as religious; otherwise it would signify nothing what form of religion bad men followed, or to what church they belonged. Therefore having spoken to this effect, he added with a kind of exultation and joy, 'Do well, and rejoice.'—His advice to young noblemen and gentlemen, who by their parents' commands resorted daily to him, was always this; 'Let it be your principal care to become honest men, and afterwards be as devout and religious as you will. No piety will be of any advantage to yourselves or any body else, unless you are honest and moral men.' He had a great aversion to all pretences to extraordinary piety, which covered real dishonesty; but had a sincere affection for those, whose religion was attended with integrity of manners. His worthy notions of religion meeting with an excellent temper in him, gave him that even tranquillity of mind, by which he was still himself, and always the same, in adversity as well as in prosperity; and neither over rated nor despised life, nor feared nor wished for death, but lived agreeably to himself and others."

It is as a prelate of great munificence that Sheldon will be handed down to posterity with the highest honours. On the accession of Charles II. when the members of the uni-

versity who had been ejected by the usurping powers, began to restore the ancient establishments, a design was formed of erecting some building for the acts, exercises, &c. which had formerly been performed in St. Mary's church, with some inconvenience to the university, and some injury to the church. Certain houses were accordingly purchased, which stood on the site of the present theatre; and in 1664, Sheldon, then archbishop of Canterbury, having contributed 1000*l.* the foundation-stone was laid July 26, with great solemnity before the vice chancellor, heads of houses, &c. And when no other benefactors appeared to promote the work, archbishop Sheldon munificently took upon himself the whole expence, which amounted to 12,470*l.* 11*s.* 11*d.* and gave also 2000*l.* to be laid out in estates for repairs, or the surplus to be applied to the establishment of a printing-house. The architect employed was the celebrated sir Christopher Wren, and the building was completed in about five years. It was one of sir Christopher's first works, and a happy presage of the talents which he afterwards displayed in the metropolis. Nor did the archbishop's liberality stop here. Mr. Henry Wharton has enumerated the following sums he bestowed on other public purposes: To lord Petre for the purchase of London House, the residence of the bishops of London, 5200*l.* He abated in his fines for the augmentation of vicarages 1680*l.* He gave towards the repair of St. Paul's before the fire 2169*l.* 17*s.* 10*d.* and the repairs of his houses at Fulham, Lambeth, and Croydon, 4500*l.* To All Souls' chapel, Trinity college chapel, Christ church, Oxford, and Lichfield cathedral, 450*l.* When first made bishop, the leases being all expired, he abated in his fines 17,733*l.* including probably the article of 1680*l.* above mentioned.[1]

SHENSTONE (William), eldest son of a plain uneducated country gentleman, of Hales-Owen, Shropshire, who farmed his own estate, was born Nov. 18, 1714. He learned to read of an old dame, commemorated in his poem of the "School-mistress;" and soon received such delight from books, that he was always calling for new entertainment, and expected that, when any of the family went to market, a new book should be brought him, which, when it came, was in fondness carried to bed and laid by him. It

[1] Biog. Brit.—Le Neve.—Ath. Ox. vol. II.—Wood's Annals.—Burnet's Own Times, &c.

is said, that, when his request had been neglected, his mother wrapped up a piece of wood of the same form, and pacified him for the night. As he grew older, he went for a while to the grammar-school in Hales-Owen, and was placed afterwards with Mr. Crumpton, an eminent schoolmaster at Solihul, where he distinguished himself by the quickness of his progress. When he was young (June 1724) he was deprived of his father; and soon after (August 1726) of his grandfather; and was, with his brother, who died afterwards unmarried, left to the care of his grandmother, who managed the estate. From school he was sent in 1732 to Pembroke-college in Oxford, a society which for half a century had been eminent for English poetry and elegant literature. Here it appears that he found delight and advantage; for he continued his name there ten years, though he took no degree. After the first four years he put on the Civilian's gown, but without shewing any intention to engage in the profession. About the time when he went to Oxford, the death of his grandmother devolved his affairs to the care of the reverend Mr. Dolman, of Brome in Staffordshire, whose attention he always mentioned with gratitude. At Oxford he amused himself with English poetry; and in 1737, printed at Oxford, for private circulation, a small miscellany of juvenile verses, without his name. He then for a time wandered about, to acquaint himself with life; and was sometimes at London, sometimes at Bath, or any place of public resort; but he did not forget his poetry. He published in 1740 his "Judgment of Hercules," addressed to Mr. Lyttelton, whose interest he supported with great warmth at an election: this was, two years afterwards, followed by the "School-mistress." Mr. Dolman, to whose care he was indebted for his ease and leisure, died in 1745, and the care of his own fortune now fell upon him. He tried to escape it a while, and lived at his house with his tenants, who were distantly related; but, finding that imperfect possession inconvenient, he took the whole estate into his own hands, more to the improvement of its beauty than the increase of its produce. His delight in rural pleasure was now excited, and his ambition of rural elegance: he began from this time, says Johnson, "to point his prospects, to diversify his surface, to entangle his walks, and to wind his waters; which he did with such judgment and such fancy, as made his little domain the envy of the great, and the admiration of the skilful; a place to be visited

by travellers, and copied by designers." Of these employments Dr. Johnson has perhaps formed a harsh estimate, yet Shenstone's affectionate apologist, Mr. Greaves, is obliged to confess that he spent his whole income in adorning the Leasowes, and that it added little to his comfort, the only happiness he felt being confined to the moment of improvement. It is said, that, if he had lived a little longer, he would have been assisted by a pension: such bounty could not have been ever more properly bestowed; and overtures appear to have been made for that purpose, but they came too late: he died at the Leasowes, of a putrid fever, Feb. 11, 1763; and was buried by the side of his brother in the church-yard of Hales-Owen. He was never married, though it appears that he was twice in love, and Johnson says he might have obtained the lady, whoever she was, to whom his "Pastoral Ballad" was addressed. He is represented by his friend Dodsley as a man of great tenderness and generosity, kind to all that were within his influence; but, if once offended, not easily appeased; inattentive to œconomy, and careless of his expences; in his person larger than the middle size, with something clumsy in his form; very negligent of his cloaths, and remarkable for wearing his grey hair in a particular manner; for he held that the fashion was no rule of dress, and that every man was to suit his appearance to his natural form. These, says Mr. Greaves, were not precisely his sentiments, though he thought right enough, that every one should, in some degree, consult his particular shape and complexion in adjusting his dress; and that no fashion ought to sanctify what was ungraceful, absurd, or really deformed.

His life was unstained by any crime, for the Elegy on "Jessy," which has been supposed to relate an unfortunate and criminal amour of his own, was known by his friends to have been suggested by the story of Miss Godfrey in Richardson's "Pamela."

His "Works" were collected by Mr. Dodsley, in 3 vols. 8vo, and still retain a good share of popularity. The first consists of elegies (of which there are twenty-six), odes, songs, and ballads, levities, or pieces of humour, and moral pieces; many of which are distinguished by elegance and simplicity. The second contains his prose works, and consists of several detached observations on men, manners, and things, thrown together in small chapters, without any order or connection. His sentiments

and reflections are for the most part natural and just; many of them new, lively, and entertaining, a few of them rather paradoxical, and some that are false and ill-supported, though, upon the whole, they seem to have been the genuine fruits of a good understanding and an amiable disposition. The third volume consists of "Letters to his Friends." On his general merits as a writer, Mr. Greaves says, that Shenstone, "through indolence and ill-health, and perhaps too great a fondness for amusement, lavished and exhausted the talents given him by nature on a few topics which presented themselves to his imagination; but in those few he generally excelled."[1]

SHEPREVE, or SHEPERY (JOHN), a celebrated Latin poet and linguist, was born at Sugworth, in the parish of Radley, near Abington in Berks, about 1509. He was educated in Corpus Christi college, Oxford, of which he was admitted probationer fellow in 1528, and completed his degrees in arts in 1533. At that time he was Greek reader in his college, and succeeded Robert Wakefield in the Hebrew professorship of the university of Oxford about 1538. Three years afterwards, by leave from the heads of the university, he began to expound in the public schools the book of Genesis in Hebrew, and would have proceeded through the other books of the Pentateuch, had he not been prevented by death. He died at Agmondesham in Buckinghamshire, in 1542. He was thought to have surpassed Origen for memory, and Ovid for expedition in versifying; it having been but an ordinary matter with him to compose one hundred good verses every day, at vacant hours. Leland celebrates him in his "Encomia," and in his "Cygnea Cantio," in which he calls him "decus utriusque linguæ." He is praised likewise in White's "Diacosiomartyrion," and by Pits. His works are, 1. "Summa et synopsis Novi Test. distichis ducentis sexaginta comprehensa," Strasb. 1556, 8vo, reprinted at London and Oxford. 2. "Hippolytus Ovidianæ Phædræ respondens." Oxon. 1584. 3. "Vita et epicedion Joannis Claymundi," a MS. in Corpus college library. He wrote also some translations from the Greek, and some poems and orations which remain in MS. He had a nephew William, who in the beginning of queen Elizabeth's reign left England on

[1] Life by Johnson.—Recollection of particulars in the life of, by the Rev. Mr. Greaves of Mickleton.—Hull's Select Letters.—Nash's Worcestershire.

account of his adherence to popery, and died at Rome in 1598. He was educated also at Corpus, and had the reputation of a man of learning. He left some MSS. on catholic subjects, and one 4to printed at Rome in 1596, entitled "The literal connexion of the Psalms of our lady's office, and their confirmation, from the Greek, Hebrew, Syriac, Chaldaic, Arabic, Æthiopic, &c." If acquainted with all these languages, he could have been no common scholar in the sixteenth century.[1]

SHERARD, or SHERWOOD (WILLIAM), a very learned botanist, was the son of George Sherwood, of Bushby, in Leicestershire. It does not appear at what time or for what reason the alteration in the name was made. He was born in 1659, educated first at Merchant Taylors' school, and then at St. John's college, Oxford, where he entered in 1677. He subsequently became a fellow of this college, and took the degree of bachelor of law, December 11, 1683. Being appointed travelling tutor successively, to Charles, afterwards the second viscount Townshend, and to Wriothesley lord Howland, son of the celebrated patriot lord Russel, who in 1700 became the second duke of Bedford, Sherard made two successive tours through Holland, France, Italy, &c. returning from the last, as sir J. Smith thinks, not much before the year 1700, when his last-mentioned pupil was twenty years old. Dr. Pulteney supposes him to have come back in 1693, led perhaps by the date of Ray's "Sylloge Stirpium Europæarum," printed in 1694, to which Sherard communicated a catalogue of plants gathered on mount Jura, Saleve, and the neighbourhood of Geneva. About this time we find he was in Ireland, on a visit to his friend sir Arthur Rawdon, at Moira. Long before either of his foreign journeys he had travelled over various parts of England, and proceeded to Jersey, for the purpose of botanical investigation; and the fruits of his discoveries enriched the publications of the illustrious Ray.

Botany was ever the prominent pursuit of Sherard in all his journeys. He cultivated the friendship and correspondence of the most able men on the continent, such as Boerhaave, Hermann, Tournefort, Vaillant, Micheli, &c. He is universally believed to have been the author of a 12mo volume, entitled "Schola Botanica," published at Amsterdam in 1689, and reprinted in 1691 and 1699. This

[1] Ath. Ox. vol. I. new edit.—Dodd's Church Hist.

is a systematic catalogue of the Paris garden. Its preface, dated London, Nov. 1688, is signed S. W. A., which the French writers have interpreted Samuel Wharton, Anglus, under which name the book occurs in Haller's "Bibliotheca Botanica," v. I. 643. But as no one ever heard of such a botanist as Wharton, and the preface in question displays the objects and acquisitions of one of the first rank, who could certainly not long remain in obscurity, the above initials are presumed to mean William Sherard, to whom alone indeed, with or without a signature, that preface could belong." Its writer is described as having attended three courses of Tournefort's botanical lectures, in 1686, 87, and 88, all which years, he says, he spent at Paris. In the summer of 1688 he describes himself as having passed some time in Holland, collecting specimens of plants from the rich gardens of that country, and getting them named by professor Hermann himself, who allowed him to peruse the manuscript rudiments of his "Paradisus Batavus," to examine his herbarium, and to compose a Prodromus of that work, which is subjoined to the little volume now under our consideration. All this can apply to Sherard only, who became the editor of Hermann's book itself, and who in its preface, dated from Geneva in 1697, appears under his own name, and speaks of himself as having long enjoyed the friendship and the communications of that eminent man, whose judgment and talents he justly commemorates, and of whose various literary performances, as well as of his botanical principles, he gives an account. Dr. Pulteney conceives this preface to have been written during a third tour of its author to the continent; but we presume him to have then been with the young lord Howland, and consequently on his second tour only.

Sherard communicated to the Royal Society, in 1700, a paper relative to the making of Chinese or Japan varnishes, which is printed in the Philosophical Transactions, vol. XXII. The information which it contains was sent by the Jesuits to the grand duke of Tuscany, and probably obtained by our author at Florence. He now entered on a more public walk of life, becoming one of the commissioners for sick and wounded seamen at Portsmouth; and about the year 1702, or soon after, was sent out as British consul to Smyrna. Here his botanical taste met with fresh gratification; nor was he neglectful of other curiosities of science or literature. He visited the seven churches of Asia,

copied several ancient inscriptions, and communicated to the Royal Society an account of the new volcanic island, near Santorini, which rose out of the sea May 12, 1707. Botany, however, continued to be his leading object. He had a villa at Sedekio, near Smyrna, where he could with the more ease resign himself to the contemplation of plants, and where he began his great herbarium. Hasselquist visited this spot, with the devotion of a pilgrim, in the spring of 1750. He saw the house, with a small garden laid out by Sherard, but not enriched at any great expence, nor stored with extensive collections of exotics. Many of the latter indeed might, in the course of thirty-two years, have disappeared. Whatever specimens Sherard could obtain from Greece, and the neighbouring countries, he here carefully preserved; and being well aware of the insufficiency of Bauhin's "Pinax," as a clue to the botanical knowledge then in the world, he is said to have here formed the project of continuing it, and even to have made some progress in that arduous undertaking, before he returned to his native country in 1718. Soon after his return he received at Oxford the degree of LL.D.

In 1721, Dr. Sherard revisited the continent. Vaillant was now in a declining state of health, and died in May 1722. Previous to his decease he concluded, through the mediation of Sherard, the sale of his manuscripts and drawings of Parisian plants, to Boerhaave, who published in 1727 the splendid "Botanicon Parisiense." This work, though not free from imperfections in the distribution of its materials, would doubtless have been far less correct, but for the superintendance of Sherard, who passed a summer with Boerhaave in revising the manuscript. Our great botanist had already rendered a more important service to his favourite science, by bringing with him from Germany, in August 1721, the celebrated DILLENIUS. (See DILLENIUS.) By a comparison of dates, it appears that Sherard made several visits to the continent. He went from Paris to Holland in 1721, and thence with Dillenius, the same year, to England. He stayed some time with Boerhaave again in 1724, or perhaps 1725. We know not precisely when or where it happened that he was, like Linnæus in Norway, in danger of being shot for a wolf.

What principally attached Sherard to Dillenius, was the similarity of their tastes respecting those intricate tribes of vegetables now termed cryptogamic. To these the atten-

tion of both had long been directed, and hence originated the cultivation, which this line of botanical study has received, from that period, in England and Germany. This taste, however, was not exclusive; for these friends and fellow labourers left no department of botany unimproved. James Sherard, seven years younger than his brother, who had acquired opulence by medical practice, first as an apothecary, and then as a physician, in London, had a great fondness for the same pursuit, and reared at his country seat at Eltham, a number of exotic plants, from every climate. Hither the more learned subject of our present article frequently resorted. He had acquired affluence by his public appointments, but his style of living was simple and private Devoted to the cultivation of knowledge in himself, and to the diffusion of that of others, he lent his aid to all who required it, without coming forward conspicuously as an author. He assisted Catesby with information and with money, to bring out his natural history of Carolina, though neither that work, nor the "Hortus Elthamensis" of Dillenius, appeared till some time after his decease, which happened at Eltham Aug. 12, 1728, when he was 69 years of age. He was buried at Eltham Aug. 19. His brother died Feb. 12, 1738-9, aged 72, and is buried in Evington church, near Leicester, with his wife, whose maiden name was Lockwood, by whom he had no children.

The most ostensible and splendid service to botany was rendered by the will of Dr. William Sherard, who left 3000*l.* for the endowment of the botanical professorship at Oxford, besides 500*l.* which he gave in his life-time for the improvement of the garden. He bequeathed to this establishment his choice botanical library, his ample herbarium, and the manuscript of his "Pinax," the completion of which he intended should be one of the objects and duties of the new professor. He bequeathed also his books (with the exception of the botanical part) and many curiosities to St. John's college, Oxford. In 1766, some of his MSS. were presented by Mr. Ellis to the Royal Society.

SHERBURNE (SIR EDWARD), an English poet, was descended from an ancient family of the same name at Stanyhurst, in Lancashire. His grandfather, Henry, appears to

Pulteney's Botany.—Rees's Cyclop.—Gent. Mag. vol. LXVI. where are some curious particulars of both the Sherards.—Preface to Martyn's Dissertation on the Æneid, p. xl.

have belonged, but in what capacity is not known, to Corpus Christi college, Oxford, and settled in that city, where Edward the father of our poet was born. This Edward went afterwards to London, and became secretary to the first East India company, established by queen Elizabeth's charter, and in 1613, obtained a reversionary grant of the office of clerk of the ordnance. He was afterwards knighted by Charles I. He married Frances, the second daughter of John Stanley of Roydon Hall, in Essex, esq. and resided in Goldsmith's Rents, near Redcross-street, Cripplegate. His son, the poet, was born here Sept. 18, 1618, and educated by the celebrated Thomas Farnaby, who then taught a school in Goldsmith's rents. On his removal to Sevenoaks in Kent, in 1636, young Sherburne was educated privately, under the care of Mr. Charles Aleyn, the poetical historian of the battles of Cressy and Poictiers, who had been one of Farnaby's ushers. On the death of Aleyn in 1640, his pupil being intended for the army, was sent to complete his education abroad, and had travelled in France and part of Italy, when his father's illness obliged him to return. After his father's death in 1641, he succeeded to the clerkship of his majesty's ordnance, the reversion of which had been procured for him in 1638, but the rebellion prevented his retaining it long. Being a Romanca tholic, and firmly attached to the king, he was ejected by a warrant of the house of Lords in April or May 1642, and harassed by a long and expensive confinement in the custody of the usher of the black rod.

On his release he determined to follow the fortunes of his royal master, who made him commissary-general of the artillery, in which post he witnessed the battle of Edge-hill, and afterwards attended the king at Oxford, where he was created master of arts, Dec. 20, 1642. Here he took such opportunities as his office permitted of pursuing his studies, and did not leave Oxford until June 1646, when it was surrendered to the parliamentary forces. He then went to London, and was entertained by a neat relation, John Povey, esq. at his chambers in the Middle Temple. Being plundered of all his property, and what is ever most dear to a man of learning, his ample library, he would probably have sunk under his accumulated sufferings, had he not met with his kinsman, Thomas Stanley, esq. father of the learned Thomas Stanley, esq. who was a sufferer in the same cause, and secreted near the same place. But some

degree of toleration must have been extended to him soon after, as in 1648, he published his translation of Seneca's "Medea," and in the same year, Seneca's answer to Lucilius's question "Why good men suffer misfortunes, seeing there is a divine providence?" In 1651, he published his "Poems and Translations," with a Latin dedication to Mr. Stanley; and when sir George Savile, afterwards marquis of Halifax, returned from his travels about that time, he appointed Mr. Sherburne superintendant of his affairs; and by the recommendation of his mother, lady Savile, he was afterwards made travelling tutor to her nephew, sir John Coventry. With this gentleman he visited various parts of the continent, from March 1654 to October 1659. On the restoration, sir Anthony Ashley Cooper, afterwards lord Shaftesbury, put another into his place in the ordnance, but on Mr. Sherburne's application to the House of Peers, it was restored to him, although its emoluments were soon greatly retrenched.

The peace of the country being now re-established, he appears to have applied himself to a studious life, and replenished his library, which, according to Wood, was esteemed one of the most considerable belonging to any gentleman in or near London. In 1675, he published "The Sphere of Marcus Manilius, made an English poem, with annotations, and an astronomical index," which was honoured by the very particular and liberal approbation of the Royal Society; and in 1679, he published a translation of Seneca's "Troades, or the Royal Captives," and he left in manuscript a translation of "Hyppolitus," which two, with the "Medea" before mentioned, he endeavoured to prove were all that Seneca wrote.

During the commotions excited by the popish plot, attempts were made to remove him from his place in the ordnance, as a suspected papist, but these were ineffectual; and his majesty, who appears to have been satisfied with his character and conduct, conferred on him the honour of knighthood, Jan. 6, 1682. As, however, he could not take the oaths on the revolution, he quitted his public employment, and by this step sacrificed his property to his principles. For some time he lived a retired and probably a comfortable life, but poverty at length induced him to seek relief. In 1696, he presented a supplicatory memorial to the earl of Romney, then master general of the ordnance, and another to the king. In both, he represented,

in very earnest but modest language, his long and faithful services, his total loss of fortune in the cause of royalty, his extreme indigence, and his advanced age (he being then upwards of eighty-two years old), and concluded with an humble request that an annual stipend for his support might be granted upon the quarter books of the office. The writer to whom we are indebted for this account has not been able to discover that this request was ever complied with. He adds, that sir Edward was well acquainted with the duties of his station, to the discharge of which he dedicated a long life, and was the principal person concerned in drawing up the "Rules, orders, and instructions" given to the office of ordnance in 1683, which, with very few alterations, have been confirmed at the beginning of every reign since, and are those by which the office is now governed.

To these scanty notices, may be added his acquaintance with Dr. Bentley, which was occasioned by that learned critic's announcing an intention of publishing a new edition of Manilius. Sir Edward, who had formerly translated the first book of that poet into English verse, took this opportunity of sending to Bentley his collection of editions and papers belonging to Gaspar Gevartius, who had also intended an edition of Manilius, but was prevented by death.

The writer of his life in the Biographia Britannica concludes it with lamenting the misfortune of Anthony Wood's carrying on his history no longer than the year 1700, and thus leaving it doubtful when sir Edward Sherburne died; but this is one of the many instances of carelessness which occur in those latter volumes of the Biographia that were principally intrusted to Dr. Nichols. Collier, whose Dictionary is in less reputation than it deserves, and which contains many curious facts not easily to be found elsewhere, ascertains Sherburne's death from his epitaph, part of which he wrote for himself. He died Nov. 4, 1702, and was interred on the 8th in the chapel belonging to the Tower of London.

In Sherburne's poems considerable genius may be discovered, but impeded by the prevailing taste of his age for strained, metaphors and allusions. Poetical lovers then thought no compliments too extravagant, and ransacked the remotest, and apparently most barren sources for what were considered as striking thoughts, but which appear to us unnatural, if not ridiculous. He appears to have derived

most of his reputation from his translations. He was a man of classical learning and a critic, and frequently conveys the sense of his author with considerable spirit, although his versification is in general flat and inharmonious. In his sacred poems he seems to rise to a fervency and elegance which indicate a superior inspiration.[1]

SHERIDAN (THOMAS), D. D. the intimate friend of Dean Swift, is said by Shield, in Cibber's "Lives of the Poets," to have been born about 1684, in the county of Cavan, where, according to the same authority, his parents lived in no very elevated state. They are described as being unable to afford their son the advantages of a liberal education; but he, being observed to give early indications of genius, attracted the notice of a friend to his family, who sent him to the college of Dublin, and contributed towards his support while he remained there. He afterwards entered into orders, and set up a school in Dublin, which long maintained a very high degree of reputation, as well for the attention bestowed on the morals of the scholars, as for their proficiency in literature. So great was the estimation in which this seminary was held, that it is asserted to have produced in some years the sum of one thousand pounds. It does not appear that he had any considerable preferment; but his intimacy with Swift, in 1725, procured for him a living in the south of Ireland, worth about 150*l.* a year, which he went to take possession of, and, by an act of inadvertence, destroyed all his future expectations of rising in the church; for, being at Corke on the first of August, the anniversary of king George's birth-day, he preached a sermon, which had for its text, "Sufficient for the day is the evil thereof." On this being known, he was struck out of the list of chaplains to the lord-lieutenant, and forbidden the castle.

This living Dr. Sheridan afterwards changed for that of Dunboyne, which, by the knavery of the farmers and power of the gentlemen of the neighbourhood, fell as low as 80*l.* per annum. He gave it up for the free school of Cavan, where he might have lived well in so cheap a country on 80*l.* a year salary, besides his scholars; but the air being, as he said, too moist and unwholesome, and being disgusted with some persons who lived there, he sold the school for

[1] Biog. Brit.—Dodd's Ch. Hist.—Gent. Mag. vol. LXVI.—Johnson and Chalmers's English poets, 1810.—Gent. Mag. LXVI.

about 400*l.* and having soon spent the money, became infirm in health, and died Sept. 10, 1738, in his fifty-fifth year.

Lord Corke has given the following character of him: "Dr. Sheridan was a schoolmaster, and in many instances perfectly well adapted for that station. He was deeply versed in the Greek and Roman languages, and in their customs and antiquities. He had that kind of good nature which absence of mind, indolence of body, and carelessness of fortune, produced; and although not over-strict in his own conduct, yet he took care of the morality of his scholars, whom he sent to the university remarkably well founded in all kinds of classical learning, and not ill instructed in the social duties of life. He was slovenly, indigent, and cheerful. He knew books much better than men; and he knew the value of money least of all. In this situation, and with this disposition, Swift fastened upon him as upon a prey with which he intended to regale himself whenever his appetite should prompt him." His lordship then mentions the event of the unlucky sermon, and adds, "this ill-starred, good-natured, improvident man returned to Dublin, unhinged from all favour at court, and even banished from the castle. But still he remained a punster, a quibbler, a fiddler, and a wit. Not a day passed without a rebus, an anagram, or a madrigal. His pen and his fiddlestick were in continual motion, and yet to little or no purpose," &c. &c. This character is in a great measure confirmed by his son, in his Life of Swift.

One of the volumes of Swift's Miscellanies consists almost entirely of letters between him and the dean. He published a prose translation of Persius; to which he added the best notes of former editors, together with many judicious ones of his own. This work was printed at London, 1739, in 12mo.[1]

SHERIDAN (THOMAS), son to the preceding, by his wife Miss Macpherson, daughter of a Scotch gentleman, was born at Quilca in Ireland, the residence of Swift, in 1721. Swift was one of his sponsors, and treated him with kindness as long as he lived. The early part of his education he received from his father, who in 1734 sent him to Westminster school, at a time when he could very ill afford it. Our author was there immediately taken notice of upon

[1] Biog. Dram.—Sheridan's Life of Swift,—and Swift's Works. See Index.

examination, and although a mere stranger, was by pure merit elected a king's scholar. But this maintenance sometimes falling short, his father could not add fourteen pounds to enable his son to finish the year, which if he had done, he would have been removed to a higher class, and in another year would have been elected to Oxford or Cambridge. Being thus obliged to return to Dublin, he was sent to the university there, and took his master's degree in arts. In 1738 he lost his father, and at that time intended to devote himself to the education of youth, and would immediately after taking his degree have entered upon this office, had he not now conceived that high opinion of the art of oratory from which he never afterwards receded, and in the restoration of which art (for he considered it as lost) he laboured with an uncommon degree of enthusiasm. In order to qualify himself for this undertaking, he fancied that he must himself learn the practice of oratory, and that the stage was the only school. With this last strange notion, he appeared on the theatre in Smock-alley, in January 1743, in the character of Richard III. and met with the greatest encouragement. His career, however, was soon interrupted by a petty squabble, the first of many in which it was his fate to be involved, with Cibber about Cato's robe. The abusive correspondence which passed on this important occasion was printed in a pamphlet entitled "The Buskin and Sock, being controversial letters between Mr. Thomas Sheridan, tragedian, and Mr. Theophilus Cibber, comedian," 12mo.

In Jan. 1744, Mr. Sheridan accepted an engagement at Covent-Garden, and came over to England accordingly. During his residence here, he published proposals, dated Oct. 16, 1744, for printing in 4to the works of his father, but from want of encouragement or some other reason, the volume never appeared; and when, a few years before his death, he was asked where the MSS. were, could not recollect their fate. He played in 1744 at Covent-Garden, and in 1745 at Drury-Lane. During this latter season, some injudicious friends endeavoured to set up a rivalship between Sheridan and Garrick, which occasioned a quarrel between them, which was not made up when Sheridan left London. It is curious to observe how Sheridan treated Garrick on this occasion. Having on his return to Dublin undertaken the management of the theatre there, he wrote to Garrick, informing him, "that he was then sole manager

of the Irish stage, and should be very happy to see him in Dublin: that he would give him all advantages and encouragement which he could in reason expect." He also made an offer to divide all the profits with him, from their united representation, after deducting the incurred expences; but told him at the same time, that he must expect nothing from his friendship, for he owed him none: yet that all the best actor had a right to command, he might be very certain should be granted. Soon after the receipt of this letter Garrick arrived in Dublin, and had a meeting with Sheridan, who repeated the offer, and taking out his watch, which he laid on the table, said he would wait a certain number of minutes for his determination! Such was Garrick's situation at this time, that he accepted the terms, which, as well as his acquiescence in the arrogant manner of proposing them, he probably did not recollect with much pleasure, when his own merit and public favour had placed him on a vast height of superiority above his manager.

Mr. Sheridan appeared to much more advantage afterwards as a reformer of the manners of the Dublin audience, which he attempted with great spirit. The young and unruly among the male part of the audience, had long claimed a right of coming into the green-room, attending rehearsals, and carrying on gallantries, in the most open and offensive manner, with such of the actresses as would admit of them, while those who would not were perpetually exposed to insult and ill-treatment. These grievances Sheridan determined by degrees to remove, and at last happily effected, though not until he was involved in contests with the most tumultuous audiences, both at the hazard of losing his means of subsistence, and even of losing his life, from the resentment of a set of lawless rioters, who were at length, through an exertion of justice in the magistracy of Dublin in the support of public decency, convinced of their error, or at least of the impracticability of pursuing it any farther with impunity. During the space of about eight years, Mr. Sheridan possessed the office of manager of the theatre royal of Dublin, with all the success both with respect to fame and fortune that could well be expected; till at length he was driven from the stage and its concerns by another of those popular tumults by which managers and performers are daily liable to suffer. In the summer of the year 1754, in which the rancour of political party arose to the greatest height that it had almost ever

been known to do in Dublin, Mr. Sheridan unfortunately revived a tragedy, viz. Miller's "Mahomet." In this play were many passages respecting liberty, bribery, and corruption, which pleased the anti-courtiers as expressive of their own opinions in regard to certain persons at that time in power, and therefore they insisted on those passages being repeated, a demand which, on the first night of its representation, the actor in whose part most of them occurred, complied with. The absurdity, however, of such repetitions, merely as destroying the effect of the tragedy, having occurred to the manager, the same speeches, when again called for by the audience on the succeeding night, were refused by the actor, and he being obliged to hint the cause of his refusal, the manager became the object of their resentment. On his not appearing to mollify their rage by some kind of apology, they flew out into the most outrageous violence, cut the scenery to pieces with their swords, tore up the benches and boxes, and, in a word, totally despoiled the theatre; concluding with a resolution never more to permit Mr. Sheridan to appear on that stage.

In consequence of this tumult he was obliged to place the management of his ravaged playhouse in other hands for the ensuing season, and come himself to England, where he continued till the opening of the winter of the year 1756, when the spirit of party being in some degree subsided, and Sheridan's personal opponents somewhat convinced of the impetuous rashness of their proceedings, he returned to his native country, and having preceded his first appearance on the stage by a public apology for such parts of his conduct as might have been considered as exceptionable, he was again received with the highest favour by the audience. But now his reign, which had been thus disturbed by an insurrection at home, was yet to undergo a second shock from an invasion from abroad. Two mighty potentates from England, viz. Mr. Barry and Mr. Woodward, having found means to sound the disposition of the people of Dublin, with whom the former, exclusive of his allowed theatrical merit, had great interest by being their countryman, and finding it the opinion of many that a second theatre in that city would be likely to meet with encouragement, if supported by good performers, immediately raised a large subscription among the nobility and gentry, set artificers to work, erected a new play-house in

Crow-street during the summer season, and, having engaged a company selected from the two theatres of London, were ready for opening by the beginning of the ensuing winter. And now, at a time when Mr. Sheridan needed the greatest increase of theatrical strength, he found himself deserted by some of his principal performers, who had engaged themselves at the new house; and, at the same time, some valuable auxiliaries which he had engaged from England, among whom were Mr. Theophilus Cibber and Mr. Maddox the wire-dancer, lost their lives in the attempt to come to Ireland, being driven by a storm and cast away on the coast of Scotland. This completed that ruin which had begun to take place, and had been so long impending over his head. He was now compelled entirely to throw up his whole concern with that theatre, and to seek out for some other means of providing for himself and family.

In the year 1757 Mr. Sheridan had published a plan, by which he proposed to the natives of Ireland the establishment of an academy for the accomplishment of youth in every qualification necessary for a gentleman. In the formation of this design he considered the art of oratory, his favourite hobby, as one of the principal essentials; and in order to give a stronger idea of the utility of that art, by example as well as theory, he delivered in public two or three orations calculated to give the highest proofs of the abilities of the proposer, and his fitness for the office of superintendant of such an academy, for which post he modestly offered his service to the public. His biographer, however, gives us no further account of this plan, but proceeds to relate more of his theatrical disputes, in which he always appears to have been unfortunate, although with a shew of reason on his side. In 1759 we find him again in England as a lecturer on his darling elocution. Four years before he had published a volume in 8vo, called "British Education: the source of the Disorders of Great Britain. Being an essay towards proving that the immorality, ignorance, and false taste which so generally prevail, are the natural and necessary consequences of the present defective system of education; with an attempt to shew that a revival of the art of speaking, and the study of our own language, might contribute in a great measure to the cure of those evils." In confirmation of this opinion, he had composed a course of lectures on elocution, and

began to deliver them in London, Oxford, Cambridge, and other places, with the success which generally attends novel plans; and in one instance with very extraordinary success, for at Cambridge, March 16, 1759, he was honoured with the same degree he had received in Dublin, that of M. A. In the winter of 1760, he again appeared at Drury-lane theatre, and again had a quarrel with Garrick, which put an end to his engagement.

On the accession of his present majesty a pension was granted to him, and for some few years after this he appears to have been employed in delivering his lectures in different parts of the kingdom. In Scotland he was honoured with so much attention, that a society was formed under the title of "The Society for promoting the reading and speaking of the English language in Scotland." This was to be done by procuring a proper number of persons from England, duly qualified to instruct gentlemen in the knowledge of the English tongue, to settle at Edinburgh: and Mr. Sheridan, "whose ingenious and instructive lectures in this city first suggested the idea of establishing the society proposed, not only engaged to find out teachers and masters, and to communicate to them his ideas concerning the proper method of performing their duty, but also offered to visit Edinburgh as often as the situation of his affairs would permit," &c. In a long list of directors, ordinary and extraordinary, of this society, we find the names of Drs. Blair, Robertson, and Ferguson, with other men of learning, and some noblemen and gentlemen of rank, but of the further progress of the society we have no account.

But Mr. Sheridan was not yet discouraged, and after some occasional engagements on the stage, published, in 1769, his "Plan of Education for the young nobility and gentry of Great Britain," addressed to the king: in which he made a tender of his services, and offered to dedicate the remainder of his days to the execution of the plan which he then proposed, which he considered as absolutely necessary to the plan itself; for he tells his majesty, "if the design be not executed by myself, it never will be by any other hand," so strongly was his imagination possessed by this project. But unfortunately the novelty of the plan had worn off, its usefulness was disputed, its necessity had been doubted, its reputation had suffered not a little by ridicule, and its patrons had cooled much in their zeal for its propagation. The proposal, therefore, made to his

majesty in the above address passed without notice. The author, however, whose enthusiasm was increased rather than weakened by neglect, determined to persevere in spite of every obstacle. By writing, by conversation, and by public lectures, he endeavoured to support his plan; and when he saw himself unattended to, was not sparing of his invectives against the taste of the times. From this period his disappointment led him frequently to express himself with asperity, even against his royal benefactor; and it is remembered that on the declaration of American independence, in a moment of vexation and resentment, he declared a resolution of benefiting the new world with the advantages ungratefully neglected by his own country.

In 1769, 1770, and 1776, he performed at the Hay-market and Covent-garden theatres, after which last year he appeared no more as an actor. Though still willing to contribute to the public amusement, it was his misfortune to find the theatres shut against him by an influence which he always complained of, although unable to conquer it. On the retirement of Garrick in 1776, the purchasers of the share in Drury-lane, of which his celebrated son was one, agreed to invest our author with the powers of a manager; but here his usual ill luck attended him, for in about three years he relinquished his post, as not tenable but on what he thought ignominious terms.

The theatres being shut against him as a performer, he now returned to his literary avocations, and produced his "Dictionary of the English Language," and his "Life of Swift," the only two of all his list of publications that are likely to perpetuate his name. In 1784 and 1785, in conjunction with Henderson the actor, he read select passages from various authors, which was his last public exhibition. The following year he visited Ireland, where he is said to have been much consulted on certain improvements to be introduced in the modes of education in that kingdom. During his residence there he found his health decline, and in hopes to re-establish it, came to England in the summer of 1788, and went to Margate, intending to proceed to Lisbon if he found no amendment. His strength however, rapidly failed, and he died at Margate, Aug. 14, 1788, in the sixty-seventh year of his age.

Mr. Sheridan's biographer asserts that "his talents were more solid than brilliant, and his genius inferior to his industry." If this opinion refers to his merit on the stage,

we are not enabled to appreciate its justice: if to his writings, we perceive very little that is either solid or brilliant, or that deserves to be called genius. He set out in life with absurd and wild notions of the utility of oratory to cure the moral and political evils of the world, and he persisted in them to the last. His biographer allows that he had no mean opinion of himself, and might have added that this opinion of himself, with its concomitant, envy, his preposterous schemes, and his lofty sense of superiority, became the bane of his life, marked as it "uniformly" might be "with uprightness and integrity." In his biography of Swift, he was fortunate in obtaining the best materials, but peculiarly unfortunate in a want of judgment to make use of them, and in not seeing, what every one else saw, that although they might furnish an impartial account of that extraordinary man, they could by no art support a continued panegyric. Sheridan's early attachment to the stage, where he was to learn his wonder-working oratory, proved of lasting detriment to him. It disturbed his imagination, threw his mind out of a regular train of thinking, and, with the distresses which his repeated quarrels and failures brought upon him, led him to the quackery of itinerant lectures, which were neglected after the first curiosity had been gratified.

Mr. Sheridan's wife, FRANCES, was born in Ireland about the year 1724, but descended from a good English family which had removed thither. Her maiden name was Chamberlaine, and she was grand-daughter of sir Oliver Chamberlaine. The first literary performance by which she distinguished herself, was a little pamphlet at the time of the political dispute relative to the theatre, in which Mr. Sheridan had newly embarked his fortune. A work so well timed exciting the attention of Mr. Sheridan, he by an accident discovered his fair patroness, to whom he was soon afterwards married. She was a person of the most amiable character in every relation of life, with the most engaging manners. After lingering some years in a very weak state of health, she died at Blois, in the south of France, in the year 1767. Her "Sydney Biddulph" has been ranked with the first productions of the novel class in ours, or in any other language. She also wrote a little romance, in one volume, called "Nourjahad," in which there is a great deal of imagination, productive of an ad-

mirable moral. And she was the authoress of two comedies; "The Discovery," and "The Dupe."[1]

SHERLOCK (RICHARD), was born in 1613, at Oxton, in Wirral, in the county of Chester. He received part of his education at Magdalen-hall, in Oxford, whence he removed to Trinity-college, Dublin. He was some time a minister of several parishes in Ireland; but during the civil war he came to England, and was made chaplain to one of his majesty's regiments at Nantwich, in Cheshire. He was afterwards curate to Dr. Jasper Mayne, of Christ-church, at Cassington, an obscure village near Woodstock. About the year 1652, he was retained as chaplain to sir Robert Bindloffe, of Berwick-hall, in Lancashire, where he was much troubled with the Quakers, against whom he wrote several polemical pieces; a species of divinity that ill suited his disposition, as practical Christianity was his delight. About the time of the Restoration he was made doctor of divinity in the university of Dublin; and was, by favour of his patron, James earl of Derby, preferred to the rich benefice of Winwick, which has been valued at 1400*l.* per annum. He was afterwards the same pious and humble man that he had been before, and seemed to have only this advantage from his preferment, the constant exertion of that charity towards the poor and distressed, which was before a strong, but latent principle with him. His chief work is his "Practical Christian;" to which, in the sixth edition, is prefixed his life, written by Dr. Thomas Wilson, the primitive bishop of Sodor and Man. He died June 20, 1689, aged 76.[2]

SHERLOCK (Dr. WILLIAM), a learned English divine, was born in Southwark about 1641, and educated at Eton school, where he distinguished himself by the vigour of his genius and application to his studies. Thence he removed to Peter-house in Cambridge in May 1657, where he took a bachelor of arts degree in 1660, and a master's in 1665. He now went into holy orders, and officiated as a curate until 1669, when he was preferred to the rectory of St. George's, Botolph-lane, in London. In this parish he discharged the duties of his function with great zeal, and was esteemed an excellent preacher. In 1673, he published "A discourse concerning the knowledge of Christ,

[1] Life prefixed to his Dictionary, fourth edition, 1790, 2 vols. 8vo.—Biog. Dram.—Boswell's Life of Johnson, &c.

[2] Ath. Ox. vol. II.—Wood's Life, 1772, p. 58.—Harris's Ware.

and our union and communion with him," which involved him in a controversy with the celebrated nonconformist Dr. John Owen, and with Mr. Vincent Alsop. In 1680, he took the degree of D. D. and about the same time published some pieces against the nonconformists. Soon after he was collated to a prebend of St. Paul's, was appointed master of the Temple, and had the rectory of Therfield in Hertfordshire. In 1684 he published a pamphlet, entitled "The case of Resistance to the Supreme Powers stated and resolved, according to the doctrine of the holy Scriptures;" and continued to preach the same opinion after the accession of James II, when it was put to the test. He engaged also in the controversy with the papists, which shews that he was not a servile adherent to the king, but conscientious in his notions of regal power. This likewise he shewed at the Revolution, when he refused to take the oaths to William and Mary, and was therefore suspended from all his preferments. During his suspension, he published his celebrated treatise, entitled "A practical discourse on Death," 1690, which has passed through at least forty editions, and is indeed the only one of his works now read. But before the expiration of that year, he thought proper to comply with the new government, and taking the oaths, was reinstated in all his preferments, of which, though forfeited, he had not been deprived. Being much censured for this step by those who could not yield a like compliance, he endeavoured to vindicate himself in a piece entitled "The Case of the Allegiance due to the Sovereign Princes stated and resolved, according to Scripture and Reason, and the principles of the Church of England, with a more particular respect to the Oath lately enjoined of Allegiance to their present Majesties king William and queen Mary, 1690," quarto. This was followed by twelve answers. His design was to lay down such principles, as would prove the allegiance due to William and Mary, even supposing them to have no legal right, which the celebrated Mr. Kettlewell could by no means agree with, and therefore wrote, upon another principle, "The duty of Allegiance settled upon its true grounds." The dispute is perhaps now of little consequence; but Sherlock persisted in preaching his doctrine of non-resistance in the new reign, and had undoubtedly some merit in this kind of consistency, and in rendering that plausible in any degree, which the other nonjurors thought contradictory in

every degree. In 1691, he published his "Vindication of the doctrine of the holy and ever blessed Trinity;" but his attempt to explain this mystery was not satisfactory, and involved him in a controversy with Dr. South. What was more mortifying, a fellow of University-college, Oxford, having preached his doctrine in a sermon at St. Mary's, the university issued a decree, censuring that doctrine as false, impious, and heretical, and warned all persons under their jurisdiction not to preach or maintain any such notions. The controversy being exasperated by this indignity, the king at last interposed, and issued directions "to the archbishops and bishops," ordaining, that "all preachers should carefully avoid all new terms, and confine themselves to such ways of explanation as have been commonly used in the church." After this, it is but fair to state Dr. Sherlock's notion; he thought that there were three eternal *minds*, two of these issuing from the father, but that these three were one by a mutual consciousness in the three to every one of their thoughts. Dr. Sherlock was promoted to the deanery of St. Paul's in 1691. He died at Hampstead June 19, 1707, in his 67th year; and was interred in the cathedral of St. Paul. He left two sons and two daughters; the eldest of his sons was Dr. Thomas Sherlock, bishop of London. Burnet says, that "he was a clear, polite, and a strong writer, but apt to assume too much to himself, and to treat his adversaries with contempt. This created him many enemies, and made him pass for an insolent haughty man." He was, however, a man of considerable learning and abilities, and conscientious, however mistaken, in those peculiar opinions which engaged him in such frequent controversies with his brethren.[1]

SHERLOCK (THOMAS), eldest son to the preceding, and bishop of London, was born in that city in 1678. He was sent at an early age to Eton school*, where he laid

[1] Biog. Brit.—Burnet's Own Times.—Birch's Life of Tillotson.—Nichols's Correspondence of Atterbury, &c.

* Sir Robert Walpole, who was Sherlock's contemporary at Eton, used to relate that, when some of the scholars, going to bathe in the Thames, stood shivering on the bank, Sherlock plunged in immediately over his head and ears. This, Warton thinks, is the reason why Pope, in the Dunciad, calls Sherlock, "The plunging prelate." It has been said that Sherlock's talents did not shew themselves till he was more advanced in life; but it appears from the testimony of those who knew him in his early youth, that in this, as in all other parts of his life, he stood on the highest ground, and that, in the course

the foundation of that classical elegance which is visible in most of his works, especially in his much-admired sermons. About 1693 he was removed to Cambridge, and admitted of Katherine-hall, under the tuition of Dr. Long, afterwards bishop of Norwich. Here he took his degree of B. A. in 1697, and that of M. A. in 1701, and between these periods was elected to a fellowship, and entered into holy orders. How highly he must have been esteemed even at this early period, appears from his first preferment in the church, which was to one of its highest dignities, under the bench, the mastership of the Temple, to which he was appointed in 1704. That such a rapid elevation should have given offence, can excite no surprize. It was probably unprecedented, and in so young a man, might be thought unjustifiable, yet it took place at a time when preferments were not lightly bestowed, and Mr. Sherlock in a very short time exhibited such talents as removed all prejudices against him. Indeed he appears to have felt it necessary to justify the authors of his promotion, both upon his own account and that of the church. He exerted the utmost diligence, therefore, in the cultivation of his talents and the display of his learning and eloquence, and in the course of a few years became one of the most celebrated preachers of his time; and notwithstanding some degree of natural impediment (what is called a thickness of speech), he delivered his sermons with such propriety and energy as to rivet the attention of his hearers, and command their admiration.

In 1714, at which time he took his doctor's degree in divinity, he succeeded sir William Dawes in the mastership of Katherine-hall, and when appointed vice-chancel-

course of his education, he was always at the head of his class, and never failed to lead his equals and companions, even in their puerile sports and amusements. Like other men of eminence, he was the subject of those petty anecdotes which, having originally little or no foundation, are transferable at the pleasure of the narrator. In an anonymous life of Sherlock prefixed to an edition of his sermons, printed in 1775, 12mo, we have the following: "Hoadly and he were both contemporaries at this very small college (Katherine hall): and it should seem that the seeds of rivality between those two very great men were sown at that time. One day, as they came away from their tutor's lecture on Tully's offices, Hoadly said, "Well, Sherlock, you figured away finely to-day by help of Cockman's translation."—"No, really," says Sherlock, "I did not; for I tried all I could to get one: and could hear of only one copy, and that you *had secured*."—This story was printed in the newspapers and magazines eleven years before (1764) with this difference, that L'Estrange is made to be the translator, and Sherlock the person who had secured the translation!

lor, in his turn, discharged the duties of that office in a manner the most beneficial to the university. In particular he exerted himself in inspecting and bringing into order the public archives, and in the course of this employment acquired such a knowledge of the constitution, history, power, and immunities of the university, as gave his opinion a very great weight in all subsequent disputes. He likewise, during his residence in Katherine-hall, discovered not only very superior abilities with deep and extensive learning, but also much wisdom, policy, and talents for governing. It was in allusion to this political sway, that Dr. Bentley, during his disputes at Cambridge, gave Dr. Sherlock the nickname of *cardinal Alberoni*, while about the same time Bentley's antagonist, Middleton, called Sherlock, "the principal champion and ornament of both church and university." This was very high praise from one who reflected so little honour on either.

In 1716 he obtained the deanery of Chichester, and soon after this promotion appeared as an author, for the first time, in the memorable Bangorian controversy, during the course of which he published several tracts. One of the principal is entitled "A Vindication of the Corporation and Test Acts: in answer to the Bishop of Bangor's Reasons for the Repeal of them. To which is added a second part, concerning the Religion of Oaths," 1718, 8vo. The bishop of Bangor answered him in a piece entitled "The common Rights of Subjects defended, and the Nature of the Sacramental Test considered," 1719, 8vo: yet, while he opposed strenuously the principles of his antagonist, he gave the strongest testimony that could be of his abilities; for, in the beginning of his preface, he calls his own book "An Answer to the most plausible and ingenious Defence, that, he thinks, has ever yet been published, of excluding men from their acknowledged civil Rights, upon the account of their differences in Religion, or in the circumstances of Religion." Sherlock replied to the bishop, in a small pamphlet, in which he sets forth "The true Meaning and Intention of the Corporation and Test Acts asserted, &c." 1719, 8vo. It has been said, by the writer of his life in the Biog. Brit. that in his latter days, Dr. Sherlock did not approve of these writings against bishop Hoadly, and that he told a friend, "that he was a young man when he wrote them," and he would never have them collected into a volume. That Dr. Sher-

lock might have changed his sentiments in his latter days is not improbable, but it could not be asserted that he was at this time a young man, for he had passed his fortieth year *. Some part, however, which he took in this controversy, before he published on it, seems to have given offence at court, for in 1717, he and Dr. Snape were removed from the list of king's chaplains.

In 1724 Collins published his insidious attack, entitled "A Discourse of the Grounds and Reasons of the Christian Religion;" in which he endeavours to fix the evidences of it chiefly, if not solely, upon the prophecies of the Old Testament; and then explains these prophecies in such a manner, as to make it appear that they have no better foundation than the *Divination* among the heathens; "who learnt," says he, "that art in schools, or under discipline, as the Jews did prophesying in the schools and colleges of the prophets." This work occasioned many pieces to be written upon the subject of prophecy; and, though Sherlock did not enter directly into the controversy, yet he took an opportunity of communicating his sentiments, in six discourses delivered at the Temple church, in April and May 1724, which he published the year after, with this title, "The Use and Intent of Prophecy, in the several ages of the world," 8vo. In these we have a regular series of prophecies, deduced through the several ages from the beginning, and presented in a connected view; together with the various degrees of light distinctly marked out, which were successively communicated in such a manner, as to answer the great end of religion and the designs of providence, till the great events to which they pointed should receive their accomplishment. These discourses have been exceedingly admired, and gone through several editions. The fourth, corrected

* It seems asserted on better foundation that bishop Sherlock would have expunged the Athanasian creed to reconcile a particular class of dissenters. But this, it appears, he was inclined to do, rather upon account of its style than its subject.—Of his general sentiments on religion, we have the following testimony in a letter which he wrote in 1749 to Dr. Doddridge; "Whatever points of difference there are between us, yet I trust that we are united in an hearty zeal for spreading the knowledge of the gospel, and for reforming the lives and manners of the people according to it. I have lived long enough to know by experience the truth of what we are taught, 'That there is no other name by which we may be saved, but the name of Christ only.' I have seen the true spirit, and the comfortable hopes of religion, lost in the abundance of speculation, and the vain pretences of setting up natural religion in opposition to revelation; and there will be little hopes of a reformation, till we are humble enough to know Christ and him crucified." Doddridge's Letters, 1790, 8vo, p. 457.

and enlarged, was published in 1744, 8vo; to which are added, "Four Dissertations: 1. 'The Authority of the second Epistle of St. Peter.' 2. 'The Sense of the Ancients before Christ, upon the Circumstances and Consequences of the Fall.' 3. 'The blessing of Judah,' Gen. xlix. 4. 'Christ's Entry into Jerusalem'." Three of these dissertations, if we mistake not, accompanied the discourses from their first publication; the fourth was added afterwards. In 1749, Sherlock, then bishop of London, published "An Appendix to the second Dissertation, being a farther enquiry into the Mosaic account of the Fall," 8vo. An advertisement is prefixed, setting forth, that the dissertation was drawn up some years since, and intended as an examination of the objections made to the History of the Fall by the author of "The Literal Scheme of Prophecy;" but that author being dead, was now published, not in answer to him, but to all who call in question, or are offended with, the History of the Fall, as it stands recorded by Moses. Whether Dr. Middleton, who had ridiculed the "Literal History of the Fall," considered himself as particularly aimed at here, or whether he acted from other private motives of resentment, which has been asserted, we know not, but he published the year after, 1750, a sharp and satirical "Examination of the Discourses upon Prophecy, with Animadversions upon this Dissertation:" in which he undertakes to explain and affirm these four points: 1. "That the use of Prophecy, as it was taught and practised by Christ, his Apostles, and Evangelists, was drawn entirely from single and separate predictions, gathered by them from the books of the Law and the Prophets, and applied, independently on each other, to the several acts and circumstances of the life of Jesus, as so many proofs of his Divine Mission; and, consequently, that his Lordship's pretended chain of Antediluvian Prophecies is nothing else but a fanciful conceit which has no connection at all with the evidences of the Gospel." 2. "That the Bishop's exposition of his text is forced, unnatural, and inconsistent with the sense of St. Peter, from whose epistle it is taken." 3. "That the historical Interpretation, which he gives to the account of Fall, is absurd and contradictory to reason; and that the said account cannot be considered under any other character than that of Allegory, Apologue, or Moral Fable." 4. "That the Oracles of the Heathen World, which his

Lordship declares to have been given out by the Devil, in the form of a Serpent, were all impostures, wholly managed by human craft, without any supernatural aid or interposition whatever."

From the notice of this controversy we must now return to the succession of those preferments to which Dr. Sherlock was thought entitled for his able services as a divine. In 1728 he was promoted to the bishopric of Bangor, in which he succeeded Dr. Hoadly, as he did also in the see of Salisbury, in 1734; in both which stations his abilities were so conspicuous, that on the death of archbishop Potter in 1747, the see of Canterbury was offered to him, but he declined it on account of bad health. The following year, however, he was so much recovered, as to accept a translation to the see of London, in room of the deceased bishop Gibson.

On this promotion, he had the misfortune to differ with Dr. Herring, then archbishop of Canterbury, who had made his option for the rectory of St. George's Hanover-square, which being one of the most valuable livings in his diocese, the bishop was very unwilling to relinquish it, and drew up a pamphlet respecting the nature of the archbishop's options, and resolved to oppose the present claim. The matter, however, was accommodated by his giving up the living of St. Anne's, Soho, which the archbishop accepted. Dr. Sherlock printed fifty copies of his thoughts on the subject, in 1757, for private distribution, in a folio pamphlet, entitled "The Option; or an Inquiry into the grounds of the claim made by the archbishop, on all consecrated or translated bishops, of the disposal of any preferment belonging to their respective sees that he shall make choice of." The chief argument of the author, deduced from the registers, &c. of the archbishops, is that the archbishop of Canterbury never had, nor at this time has a right to an option from a *translated* bishop; but he allows that the claim on *consecrated* bishops is well founded, for it is properly a consecration fee, and becomes due *ratione consecrationis*. Archbishop Herring, to whom he had sent a MS copy, in 1749, reprinted the whole afterwards in 4to, with a short answer in one page, and distributed it among his friends. Dr. Sherlock, however, we see, virtually gave up the point, by giving up the living of St. Anne's.

Bishop Sherlock held the mastership of the Temple,

where he was much beloved, and in which he generally resided, until 1753; and when his resignation was accepted by his majesty, he addressed an affecting letter to the treasurer and masters of the bench, gratefully acknowledging their goodness to him, during the long course of his ministry among them; assuring them that he should always remember the many and distinguished instances of their favour to him; and declaring that he esteemed his relation to the two societies of the Temple to have been the greatest happiness of his life, as it introduced him to some of the greatest men of the age, and afforded him the opportunities of living and conversing with gentlemen of a liberal education, and of great learning and experience.

Bodily infirmities now began to affect him very much, and, though for three or four years he applied himself to business, and made one general visitation of his diocese in person, yet he was then visited with a severe illness, which deprived him almost first of the use of his limbs, and then at times of his speech, insomuch that he could not be understood but by those who were constantly about him. Still the powers of his understanding and his accustomed cheerfulness continued; and under this weak state of body, in which he lay many years, he revised, corrected, and published, 4 vols. of "Sermons" in 8vo. The last time in which he probably used his pen, was in an affectionate congratulatory letter to his present majesty on his accession, being incapable of waiting on him in person *. He

* "Sire, Nov. 1, 1760.

"Amidst the congratulations that surround the throne, permit me to lay before your majesty a heart, which, though oppressed with age and infirmity, is no stranger to the joys of my country.

"When the melancholy news of the late king's demise reached us, it naturally led us to consider the loss we had sustained, and upon what our hopes of futurity depended: The first part excited grief, and put all the tender passions into motion; but the second brought life and spirit with it, and wiped the tears from every face. Oh! how graciously did the providence of God provide for a successor, able to bear the weight of government in that unexpected event.

"You, Sir, are the person whom the people ardently desire; which affection of theirs is happily returned, by your majesty's declared concern for their prosperity; and let nothing disturb this mutual consent. Let there be but one contest between them, whether the king loves the people best, or the people him; and may it be a long, a very long contest; may it never be decided, but let it remain doubtful; and may the paternal affection on the one side, and the filial obedience on the other, be had in perpetual remembrance.

"This will probably be the last time I shall ever trouble your majesty. I beg leave to express my warmest wishes and prayers on your behalf. May the God of heaven and earth have you always under his protection, and direct you to seek his honour and glory in all you do; and may you reap the benefit of it, by an increase of happiness in this world, and in the next."

He died July 18, 1761, in his eighty-fourth year, and was interred in the church-yard at Fulham, in a vault made for that purpose: where likewise a monument was erected to his memory, with an inscription drawn up by Dr. Nicholls, who succeeded him, in the mastership of the Temple, and speaks thus of his character:

"His learning was very extensive: God had given him a great and an understanding mind, a quick comprehension, and a solid judgment. These advantages of nature he improved by much industry and application; and in the early part of his life had read and digested well the ancient authors, both Greek and Latin, the philosophers, poets, and orators: from whence he acquired that correct and elegant style, which appears in all his compositions. His knowledge in divinity was obtained from the study of the most rational writers of the church, both antient and modern: and he was particularly fond of comparing scripture with scripture, and especially of illustrating the epistles and writings of the apostles, which he thought wanted to be more studied, and of which we have some specimens in his own discourses. His skill in the civil and canon law was very considerable; to which he had added such a knowledge of the common law of England, as few clergymen attain to. This it was that gave him that influence in all causes where the church was concerned; as knowing precisely what it had to claim from its constitutions and canons, and what from the common law of the land." Nicholls then mentions his constant and exemplary piety, his warm and fervent zeal in preaching the duties and maintaining the doctrines of Christianity, and his large and diffusive munificence and charity. "The instances of his public charities," says he, "both in his life-time and at his death, are great, and like himself." He has given large sums of money to the corporation of clergymen's sons, to several of the hospitals, and to the society for propagating the gospel in foreign parts: and at the instance of the said society, he consented to print at his own charge an impression of two thousand sets of his valuable discourses at a very considerable expence; and they have been actually sent to all the islands and colonies in America; and, by the care of the governors and clergy, it is hoped that by this time they are all properly distributed among the people of those respective colonies, to their great improvement in the knowledge of rational and practical Christianity. And,

to mention one instance more of his great charity and care for the education of youth, he has given to Catherine-hall in Cambridge, the place of his education, his valuable library of books, and donations for the founding a librarian's place, and a scholarship."

Bishop Sherlock had acquired much knowledge of the laws and constitution of England, which enabled him to appear with great weight, both as a governor of the church, and a lord of parliament. In cases of ecclesiastical law, brought before the House of Peers, he had sometimes the honour of leading the judgment of that august assembly, in opposition to some of the great luminaries of the law, who had at first declared themselves of a different opinion: and in general when he assisted at the deliberations of that house, he entered freely into many other questions of importance, as appears by his speeches printed in the parliamentary debates.

In 1707, he married Miss Judith Fountaine, descended from a good family in Yorkshire, a very amiable woman; but they had no children. She survived him, and died in 1764, aged seventy-seven, and was interred in the same vault with her husband. By the death of his younger brother, he acquired a fortune of 30,000*l.* and notwithstanding his many charities, died possessed, as it is said, of upwards of 100,000*l.* the bulk of which came to sir Thomas Gooch, his sister's son, by Dr. Thomas Gooch, bishop of Ely.

Besides the works already enumerated, a fifth volume of his "Sermons" was published in 1776: this consists of fourteen occasional sermons, printed at the expense of Lockyer Davis and Thomas Davies, two well-known booksellers, whose initials D. D. are subscribed to the preface, and but for this notice, may perhaps perplex some future inquirer. He was also the author of "The Trial of the Witnesses of the Resurrection of Jesus," first published in 1729, without his name, and which went through fourteen editions. Dr. Leland remarks that this piece has been "very justly admired for the polite and uncommon turn, as well as the judicious way of treating the subject." It is indeed a very ingenious effort both of argument and imagination, and places Sherlock's talents in a new light*. On

* Mr. Woolston having bent his efforts with particular virulence against our Saviour's resurrection; Dr. Sherlock wrote this pamphlet, in which the evidences of the resurrection are examined in the form of a judicial proceeding. In 1749 was published "The sequel of the Trial of the Wit-

occasion of the earthquake at Lisbon in 1750, which alarmed this country, he addressed an excellent "Pastoral Letter" to the clergy and inhabitants of London, of which fifty-five thousand were dispersed, besides pirated editions to nearly the same amount. The effect of this letter was for some time visible in the repression of public licentiousness, and in a remarkable show of outward penitence and decency, but all this abated as the danger disappeared.

In bishop Sherlock's sermons are many passages of uncommon animation. It is said that when Dr. Nicholls waited upon lord chancellor Hardwicke with the first volume of these sermons, in Nov. 1753, his lordship asked him whether there was not a sermon on John xx. 30, 31? and, on his replying in the affirmative, desired him to turn to the conclusion, and repeated *verbatim* the animated contrast between the Mahometan and Christian religion, beginning, "Go to your natural religion," &c. to the end. Yet it was thirty years since that sermon had been published singly. Such was the impression it made on lord Hardwicke. This interesting anecdote, however, would want some of its effect, if we did not add, that at a later period, Dr. Blair, in his "Lectures on Rhetoric," pointed out this identical passage, as an instance of personification, carried as far as prose, even in its highest elevation, will admit. After transcribing it, Blair adds, "this is more than elegant: it is truly sublime." The frequency of such coincidences of sentiment between men of real taste, renders it unnecessary to question whether Blair had heard the anecdote of lord Hardwicke.[1]

SHIPLEY (JONATHAN), a learned and accomplished prelate, was born about 1714. His education was liberal, and at a proper age he was entered of Christ Church, Oxford, where while bachelor of arts he exhibited a talent for poetry, which with cultivation might have risen to excellence. On the death of queen Caroline, he wrote some verses in the Oxford collection, which are said to have been the best that were produced on that occasion. In April 1738 he took his degree of M. A. and soon afterwards entered into holy orders, and obtained a living. May 27,

nesses of the Resurrection, &c. *Revised* by the Author of the Trial of the Witnesses." This was either written by the bishop, or under his inspection.

[1] Biog. Brit.—Moss's Charge to the archdeaconry of Colchester in 1764.—Dr. Nicholls's Sermon on his death.—Nichols's Bowyer, both Indexes.—Leland's Deistical writers.

1743, he was installed a prebendary in the cathedral church of Winchester; and in March 1745 was appointed chaplain to the duke of Cumberland, to attend him abroad. On October 14, 1748, he took the degree of doctor of divinity; and on January 28, 1749, became canon of Christ Church in Oxford. In the year 1760 he was advanced to the deanery of Winchester, and at the same time was permitted by dispensation to retain the livings of Silchester and Chilbolton. His last preferment took place in the year 1769, when on the death of bishop Newcombe he was promoted to the bishopric of St. Asaph, in which he remained until his death, which took place at his house in Bolton-row, Piccadilly, Dec. 9, 1788. He was buried at Twyford, near Winchester.

Dr. Shipley gave an early and decided opinion against the coercive measures adopted towards America, to which his friends imputed his receiving no further advancement. In the year 1774 he published "A speech intended to have been spoken on the bill for altering the charters of the Colony of Massachusett's-bay," 8vo; the style of which was much admired even by those who disliked the sentiments. Mr. Mainwaring, in the introduction to his "Sermons," p. 28, 8vo, speaks of it in the following terms: "If it were allowable for a moment to adopt the poetical creed of the antients, one would almost imagine, that the thoughts of a truly elegant writer were formed by Apollo, and attired by the Graces. It would seem, indeed, that language was at a loss to furnish a garb adapted to their rank and worth; that judgment, fancy, taste, had all combined to adorn them, yet without impairing that divine simplicity for the want of which nothing can compensate." And in a note on this passage, he says, "Amongst all the productions, antient or modern, it would be difficult to find an instance of more consummate elegance than in a printed Speech intended to be spoken in the House of Lords." Besides this effort, his lordship during the whole American war, continued to be an opponent of Government; but his character, talents, and manners were always highly respected by men of all parties. His works, consisting of sermons, charges, and parliamentary speeches, were published in 2 vols. 8vo, in 1792.[1]

[1] Gent. Mag. 1788.—Nichols's Poems, vol. VIII.—Dodsley's Poems, vol. V.

SHIRLEY (ANTHONY), a celebrated traveller, second son of Thomas Shirley of Weston, in Sussex, was born in 1565. He studied at Hart-hall, Oxford, where he took his bachelor's degree in 1581, and in the same year was elected probationer fellow of All Souls College. Leaving the university, he spent some time in one of the inns of court, after which he travelled on the continent, and joined the English troops, which, at that time, were serving in Holland. In 1596 he was one of the adventurers who went against the Spaniards in their settlements in the West Indies; and on his return, the earl of Essex, with whom he was a great favourite, employed him in the wars in Ireland, for his services in which he was knighted. After this he was sent by the queen into Italy, in order to assist the people of Ferrara in their contest with the pope: but finding that before he arrived, peace had been signed, he proceeded to Venice, and travelled from thence to Persia, where he became a favourite with Shah Abbas, who sent him as his ambassador to England in 1612. By the emperor of Germany he was raised to the dignity of count, and by the king of Spain he was appointed admiral of the Levant seas. Such honours excited the jealousy of James I. who ordered him to return, but this he thought proper to disobey, and is supposed to have died in Spain about the year 1630. There is an account of his West Indian expedition in the third volume of Hakluyt's collection, under the following title: "A true Relation of the Voyage undertaken by Sir Anthony Shirley, Knight, in 1596, intended for the island San Tome, but performed to St. Jago, Dominica, Margarita, along the Coast of Tierra Firma to the Isle of Jamaica, the Bay of Honduras, thirty leagues up Rio Dolce, and homewards by Newfoundland, with the memorable Exploits achieved in all this Voyage." His travels into Persia are printed separately, and were published in London in 1613, 4to; and his travels over the Caspian sea, and through Russia, were inserted in Purchas's Pilgrimages.

He and his two brothers, sir Thomas and sir Robert, rendered themselves so famous by their travels and gallant exploits, that in 1607, they were made the subject of a comedy called "The Travels of the three brothers Shirleys," by John Day, 4to, 1607, of which, and of them, some other particulars may be seen in our authorities; but their adventures seem to be confused together. The late lord

Orford had an intention to have cleared up these mistakes, as among his papers are many notes on the subject.[1]

SHIRLEY (JAMES), an English dramatic writer and poet, was of an antient family, and born about 1594, in the parish of St. Mary Wool-church, London. He was educated at Merchant-Taylors school, and thence removed to St. John's college in Oxford; where Laud, then president of that college, had a good opinion of his talents, yet would often tell him, as Wood relates, that "he was an unfit person to take the sacred function upon him, and should never have his consent;" because Shirley had then a large mole upon his left cheek, which appeared a great deformity. Afterwards, leaving Oxford without a degree, he went to Katherine-hall, Cambridge, where he formed a close attachment with Bancroft, the epigrammatist, who has recorded their friendship in one of his epigrams. At Cambridge, Wood supposes he took the degree in arts, as he soon after entered into orders, and took a cure at or near St. Alban's, in Hertfordshire; but, becoming unsettled in his principles, changed his religion for that of Rome, left his living, and taught a grammar school in the town of St. Alban's. This employment being after some time uneasy to him, he retired to London, lived in Gray's-inn, and commenced dramatic writer, which recommended him to the patronage of various persons of rank, especially Henrietta Maria, Charles the First's queen, who made him her servant. His first comedy is dated 1629, after which he wrote nine or ten, between that year and 1637, when he went to Ireland, under the patronage of George earl of Kildare, to whom he dedicated his tragi-comedy of the "Royal Master," and by whose influence that comedy was acted in the castle at Dublin, before the lord deputy. From Ireland he returned to England in 1638; but Wood says, that when the rebellion broke out, he was obliged to leave London and his family (for he had a wife and children), and, being invited by his patron, William earl of Newcastle, to accompany him in the wars, he attended his lordship. Upon the decline of the king's cause, he retired to London; where, among other of his friends, he found Thomas Stanley, esq. author of the "Lives of Philosophers," who supported him for the present. The acting of plays being now prohibited,

[1] Ath. Oxon. vol. I.—Dodd's Church History, vols. II. and III.—Fuller's Worthies.—Baker's History of James I.

he returned to his old occupation of teaching school, which he carried on in White Friars; and educated many youths, who afterwards proved eminent men. At the Restoration, several of his plays were brought upon the theatre again; and it is probable he subsisted very well, though it does not appear how. In 1666 he was forced, with his second wife Frances, by the great fire in September, from his house near Fleet-street, in the parish of St. Giles's in the fields, where, being extremely affected with the loss and terror that fire occasioned, they both died within the space of twenty-four hours, and were both interred in the same grave, Oct. the 29th.

Besides thirty-seven plays, tragedies and comedies, printed at different times, he published a volume of poems in 1646, some beautiful specimens of which Mr. Ellis has recommended in his judicious selection. He was also the author of three tracts relating to grammar. He assisted his patron the earl, afterwards duke of Newcastle, in composing several plays, which the duke published; and wrote notes for Ogilby's translations of Homer and Virgil. Wood tells us, that "he was the most noted dramatic poet of his time;" and Langbaine calls him "one of such incomparable parts, that he was the chief of the second-rate poets, and by some even equal to Fletcher himself," and modern critics tell us that his comedies possess many features of the genuine drama, and deserve republication.

There was one Mr. HENRY Shirley, a contemporary of our author, who wrote a tragedy called "The Martyred Soldier;" which was often acted with applause. It was printed in 1631, and dedicated by the publisher J. K. to sir Kenelm Digby; the author being then dead. More recently there was a WILLIAM SHIRLEY, who was for some years resident in Portugal, in a public character, as it is supposed. On some disgust, however, or dispute in which he had involved himself there, he returned to England about 1749. He was esteemed well versed, in affairs of trade, and the commercial interests and connections of different kingdoms, especially those of Great Britain and Portugal. He was also considered as the author of several letters on those subjects, published in the Daily Gazetteer, and signed Lusitanicus; and wrote a pamphlet, entitled "Observations upon the sentence of the conspirators against the king of Portugal," 1755, 8vo. In his poetical capa-

city, however, Mr. Shirley does not stand in so considerable a light, though several of his plays have been represented on the stage; but others were rejected by Garrick, whom he abused in the newspapers. He is said to have written for the stage as late as 1777, when he must have been advanced in years; but the time of his death is not specified in our authority.[1]

SHIRLEY (THOMAS), son of sir Thomas Shirley, of Wiston in Sussex, and related to the Shirleys the travellers, was born in St. Margaret's parish, Westminster, in 1638. He lived with his father in Magdalen-college, Oxford, while the city was garrisoned by the king's forces, and was educated at the school adjoining the college. Afterwards he studied physic abroad, and took his degrees in that faculty. On his return he became a very eminent practitioner, and was made physician in ordinary to Charles II. He was immediate heir to his ancestors' estate of near 3000*l.* a year at Wiston, which was seized during the rebellion; but although he applied to parliament, never was able to recover it. This disappointment is thought to have hastened his death, which took place April 5, 1678. Besides "Medicinal counsels," and "A Treatise of the Gout," from the French of Mayerne, he published "A philosophical essay of the productions of Stones in the earth, with relation to the causes and cure of stones in the bladder, &c." Lond. 1672; and "Cochlearia curiosa, or the curiosity of Scurvy-grass," from the Latin of Molinbrochius of Leipsic. Both these are noticed in the Philosophical Transactions, No. 81, and No. 125.[2]

SHORT (JAMES), an eminent optician, was born in Edinburgh in the year 1710. At the age of ten being left in a state of indigence by the death of both his parents, he was admitted into Heriot's hospital, where he soon shewed a fine mechanical genius, by constructing for himself a number of curious articles with common knives, or such other instruments as he could procure. Two years after he was removed from the hospital to the high-school, where he so much distinguished himself in classical learning, that his friends thought of qualifying him for a learned profession. After four years spent at the high-school, in 1726 he was entered a student of the university of Edinburgh, where he

[1] Biog. Dram.—Ath. Ox. vol. II.—Ellis's Specimens.—Cens. Lit. vol. IV.—Wilson's Hist. of Merchant Taylors' School.

[2] Ath. Ox.—Dodd's Church Hist.

passed through a regular course of study, took his degree of master of arts, and at the earnest entreaties of his relations, attended the divinity lectures: after which, in 1731, he passed his examination to fit him for a preacher in the church of Scotland. He soon, however, gave up all thoughts of a profession which he found little suited to his talents, and from this period he devoted his whole time to mathematical and mechanical pursuits. He was pupil to the celebrated Maclaurin, who perceiving the bent of his genius, encouraged him to prosecute those particular studies for which he seemed best qualified by nature. Under the eye of his preceptor he began, in 1732, to construct Gregorian telescopes; and, as the professor observed, by attending to the figure of his specula, he was enabled to give them larger apertures, and to carry them to greater perfection, than had ever been done before him.

In 1736 Mr. Short was invited to London by queen Caroline, to instruct William duke of Cumberland in the mathematics; and on his appointment to this office, he was elected a member of the Royal Society, and patronized by the earls of Macclesfield and Morton. In the year 1739 he accompanied the former to the Orkney islands, where he was employed in making a survey of that part of Scotland. On his return to London he established himself as an optician, and in 1743, he was commissioned by lord Thomas Spencer to make a reflector of twelve-feet focus, for which he received 600 guineas. He afterwards made several other telescopes of the same focal distance, with improvements and higher magnifiers: and in 1752 he completed one for the king of Spain, for which, with the whole apparatus, he received 1200*l*. This was the noblest instrument of the kind that had ever been constructed, and has probably not been surpassed, unless by the grand telescopes manufactured by Dr. Herschel.

Mr. Short was accustomed to visit the place of his nativity once every two or three years during his residence in London, and in the year 1766 he paid his last visit to Scotland. He died at Newington Butts, near London, in June 1768, after a very short illness, in the fifty-eighth year of his age. Mr. Short was a very good general scholar, besides well skilled in optics and mathematics. He was a very useful member of the Royal Society, and wrote a great many excellent papers in the Philosophical Transactions, from 1736 to the time of his death. His eminence as an

artist is universally admitted, and he is spoken of by those who knew him from his youth upwards, as a man of virtue and very amiable manners.[1]

SHORT (THOMAS), a physician of the early part of the last century, and the author of many works relating to chemistry, meteorology, and medicine, was a native of North Britain, and settled early in life as a physician at Sheffield, and had considerable reputation and practice, both in the town and among persons of rank and fortune in the neighbourhood. In 1732 he married Mary, daughter of Mr. Parkins of Mortimley, near Sheffield, by whom he had two sons and two daughters, all since dead. On the death of this wife in 1762, he retired to Rotheram, where he died at an advanced age, Nov. 28, 1772, and was buried at Sheffield. Some time before his decease he requested that his corpse might not be disturbed in the bed in which he departed, until it was removed into his coffin. He had acquired some property in Pea-street, where he resided, and in other parts of Sheffield. In his person he was tall, thin, and hard-featured, affected the Scotch accent in his speech, and a bluntness and freedom in conversation that were not always agreeable. He had an utter aversion to swine's flesh, was irritable in his temper, and impatient of contradiction. But he had undoubted abilities in his profession, was indefatigable in his pursuit after knowledge, and irreproachable in his moral conduct. Of his publications, the most valuable was his "Comparative History of the Increase and Decrease of Mankind in England, and several countries abroad, &c." published by subscription in 1767. Among his other works are, "Memoir on the Natural History of Medicinal Waters," 1725. "A Dissertation on Tea," 1730. "Natural History of the Mineral Waters of Yorkshire, Lincolnshire, and Derbyshire," 1733. "A General Chronological History of the Air, Weather, Seasons, Meteors, &c. for the space of 250 Years," 1749. "Discourses on Tea, Sugar, Milk, made Wines, Spirits, Punch, Tobacco, &c." 1749. "New Observations, Natural, Moral, Civil, Political, and Medical, on Bills of Mortality," 1750. Having for several years rented the Holt spa of the Nevile family, he wrote a pamphlet on the subject, of which a consi-

[1] By Lord Buchan, in the Transactions of the Antiquarian Society of Scotland, vol. I. 1792.

derable part is given in Mr. Nichols's "Leicestershire," vol. II.[1]

SHOVEL (Sir Cloudesley), an eminent English admiral, was born near Clay, in Norfolk, about 1650, of parents in middling circumstances, and put apprentice to some mechanic trade, to which he applied himself for some time. He is said to have early discovered an inclination for the naval service, and at length went to sea, under the protection of sir Christopher Mynns, as a cabbin-boy, and applying himself very assiduously to the study of navigation, became an able seaman, and quickly arrived at preferment. In 1674, our merchants in the Mediterranean being very much distressed by the piratical state of Tripoly, a strong squadron was sent into those parts under the command of sir John Narborough, who arrived before Tripoly in the spring of the year, and found considerable preparations for defence. Being, according to the nature of his instructions, desirous to try negotiation rather than force, he thought proper to send Shovel, now a lieutenant, to demand satisfaction for what was past, and security for the time to come. Shovel went on shore, and delivered his message with great spirit; but the Dey, despising his youth, treated him with much disrespect, and sent him back with an indefinite answer. Shovel, on his return to the admiral, acquainted him with some remarks he had made on shore. Sir John sent him back with another message, and well furnished him with proper rules for conducting his inquiries and observations. The Dey's behaviour was worse the second time, which Shovel made a pretence for delaying his departure that he might complete his observations. On his return he assured the admiral it was very practicable to burn the ships in the harbour, notwithstanding their lines and forts: accordingly, in the night of the 4th of March, Shovel, with all the boats in the fleet, filled with combustibles, went boldly into the harbour, and destroyed the vessels in it, after which he returned safe to the fleet, without the loss of a single man; and the Tripolines were so disconcerted at the boldness and success of the attack, as immediately to sue for peace. Of this affair sir John Narborough gave so honourable account in all his letters, that the next year Shovel had the command given him of the

[1] Gent. Mag. vols. LXXVII. and LXXVIII.—Nichols's Bowyer.—Gough's Topography.

Sapphire, a fifth rate; whence he was not long after removed into the James galley, a fourth rate, in which he continued till the death of Charles II. Although he was known to be unfriendly to the arbitrary measures of James II. yet that prince continued to employ him, and he was preferred to the Dover, in which situation he was when the Revolution took place, and heartily concurred in that event. In 1689, he was in the first battle, that of Bantry-bay, in the Edgar, a third-rate; and so distinguished himself by courage and conduct, that when king William came down to Portsmouth, he conferred on him the honour of knighthood. In 1690, he was employed in conveying king William and his army into Ireland, who was so highly pleased with his diligence and dexterity, that he did him the honour to deliver him a commission of rear-admiral of the blue with his own hand. Just before the king set out for Holland, in 1692, he made him rear-admiral of the red, at the same time appointing him commander of the squadron that was to convoy him thither. On his return, Shovel joined admiral Russell with the grand fleet, and had a share in the glory of the victory at La Hogue. When it was thought proper that the fleet should be put under command of joint admirals in the succeeding year, he was one; and, as Campbell says, "if there had been nothing more than this joint commission, we might well enough account from thence for the misfortunes which happened in our affairs at sea, during the year 1693." The joint admirals were of different parties; but as they were all good seamen, and probably meant well to their country, though they did not agree in the manner of serving it, it is most likely, "that, upon mature consideration of the posture things were then in, the order they had received from court, and the condition of the fleet, which was not either half manned or half victualled, the admirals might agree that a cautious execution of the instructions which they had received was a method as safe for the nation, and more so for themselves, than any other they could take." On this occasion sir Cloudesley Shovel was at first an object of popular odium; but when the affair came to be strictly investigated in parliament, he gave so clear and satisfactory an account of the matter, that it satisfied the people that the commanders were not to blame; and that if there was treachery, it must have originated in persons in office at home. The character of sir Cloudesley remaining unimpeached, we find him

again at sea, in 1694, under lord Berkley, in the expedition to Camaret-bay, in which he distinguished himself by his dextrous embarkation of the land forces, when they sailed on that unfortunate expedition; as also when, on their return to England, it was deemed necessary to send the fleet again upon the coast of France, to bombard Dieppe, and other places. In 1702 he was sent to bring the spoils of the Spanish and French fleets from Vigo, after the capture of that place by sir George Rooke. In 1703, he commanded the grand fleet up the Streights; where he protected our trade, and did all that was possible to be done for the relief of the protestants then in arms in the Cevennes; and countenanced such of the Italian powers as were inclined to favour the allies. In 1704 he was sent, with a powerful squadron, to join sir George Rooke, who commanded a grand fleet in the Mediterranean, and had his share in the action off Malaga. Upon his return he was presented to the queen by prince George, as lord high admiral, and met with a very gracious reception; and was next year employed as commander in chief. In 1705, when it was thought necessary to send both a fleet and army to Spain, sir Cloudesley accepted the command of the fleet jointly with the earls of Peterborough and Monmouth, which sailed to Lisbon, thence to Catalonia, and arrived before Barcelona on the 12th of August; and it was chiefly through his activity, in furnishing guns for the batteries, and men to play them, and assisting with his advice, that the place was taken.

After the unsuccessful attempt upon Toulon, in which sir Cloudesley performed all in his power, he bore away for the Streights; and soon after resolved to return home. He left sir Thomas Dilkes at Gibraltar, with nine ships of the line, for the security of the coasts of Italy: and then proceeded with the remainder of the fleet, consisting of ten ships of the line, four fire-ships, a sloop, and a yacht, for England. Oct. 22, he came into the soundings, and had ninety fathom water. About noon he lay-by; but at six in the evening he made sail again, and stood away under his courses, believing, as it is supposed, that he saw the light on St. Agnes, one of the islands of Scilly. Soon after which, several ships of his fleet made the signal of distress, as he himself did; but the admiral's, and some more, perished with all on-board. How this accident happened has never been properly accounted for. Sir Cloudesley Sho-

vel's body was thrown ashore the next day upon the island of Scilly, where some fishermen took him up; and, having stolen a valuable emerald ring from his finger, stripped and buried him. This coming to the ears of Mr. Paxton, who was purser of the Arundel, he found out the fellows, declared the ring to be sir Cloudesley Shovel's, and obliged them to discover where they had buried the body; which he took up and carried on-board his own ship to Portsmouth. It was thence conveyed to London; and buried in Westminster-abbey with great solemnity, where a monument (a most tasteless one indeed) was afterwards erected to his memory by the queen's direction.

Sir Cloudesley Shovel was, at the time of his death rear-admiral of England, admiral of the white, commander in chief of her majesty's fleets, and one of the council to prince George of Denmark, as lord high admiral of England. He married the widow of his patron sir John Narborough, by whom he left two daughters, co-heiresses, the eldest of whom married lord Romney, and the other sir Narborough D'Aeth, bart.[1]

SHOWER (JOHN), an eminent and pious divine, was born at Exeter in May 1657, and educated in school learning at his native city, whence, at the age of fourteen he was placed at a dissenting academy at Taunton, and afterwards at another at Newington-green, London. Having gone through the usual course of studies in these seminaries, and having decided in favour of nonconformity, he was encouraged by the celebrated Dr. Manton, to preach as a candidate for the ministry before he was quite twenty years of age. Two years after, in 1679, he received ordination from some dissenting ministers, but in a very private way, and his first settlement appears to have been as assistant to Mr. Vincent Alsop, at the meeting Tothill-fields, Westminster. He was also one of those who established a lecture against popery, which was carried on with good success in a large room in Exchange-alley.

In 1685 he was prevailed upon by sir Samuel Barnardiston to accompany his nephew on his travels upon the continent. This gave him, what few of his brethren had enjoyed, an opportunity of visiting the most remarkable places in France, Swisserland, Italy, &c. and of returning with additional stores of useful knowledge. On his return through Holland, Mr. Shower parted with the companions

[1] Biog. Brit.—Campbell's Lives of the Admirals.

of his tour, and resided in that country about two years. In 1686 he was again in London, and took his turn at the lecture in Exchange-alley, but disapproving of the vacillating measures of the court both towards the dissenters and the papists, he again went abroad, and took up his residence partly at Utrecht, and partly at Rotterdam, where for three years he officiated as lecturer to the English church. Here he remained until 1690, when he accepted a call to become assistant to the learned John Howe, at his meeting in Silver-street, London; whence, after other changes, he was finally settled at the new meeting-house in the Old Jewry, lately pulled down. Here he continued to preach with great popularity* until his death, after lingering illnesses, June 28, 1715, in the fifty-ninth year of his age. He was buried at Highgate. His works are very numerous, but consist chiefly of sermons moulded, for the press, into the shape of treatises, of which the principal appear to be, 1. "Serious Reflections on Time and Eternity," 12mo. 2. "Practical Reflections on the late Earthquakes in Jamaica, Italy, &c. with a particular historical account of those and divers other earthquakes," 1693, 12mo. 3. "Family Religion, in three letters to a friend," 1694, 12mo. 4. "The Life of Henry Gearing," 1694, 12mo. 5. "The Mourner's Companion, or Funeral Discourses on several texts," 1699, 12mo. 6. "Sacramental Discourses, &c." 7. "Winter Meditations," &c. &c. &c.[1]

SHOWER (SIR BARTHOLOMEW), an eminent lawyer, was brother to the preceding, but few particulars of his early life are on record. We should suppose him of very different sentiments from his brother. By the appointment of James II. he became recorder of London during the time that the city was deprived of its charter, but when that monarch's fears compelled him to restore it, sir Bartholomew and the new aldermen were obliged to give place to the old recorder Treby and the legal aldermen. As a pleader he distinguished himself both before the House of

* None of his biographers have informed us of a letter he wrote to the high treasurer, lord Oxford, respecting the occasional conformity bill, dated Dec. 20, 1711. This letter may be seen in Swift's Works, vol. XI. p. 201, with the lord treasurer's answer, written, as it is said, by Swift, and in a style which almost inclines us to doubt, whether it was sent, or seriously meant to be sent. It is, however, a great curiosity, and one of the choicest specimens of Swift's vituperative style.

[1] Life by Tong.—Wilson's Hist. of Dissenting Churches.—Prot. Dissenters' Magazine, vol. IV. and VI.

Commons and at the bar. He opposed vehemently the Kentish petitioners, and pleaded strenuously as counsel for sir John Fenwick, that his conviction might not be made a pretence for ruining innocence. He died Dec. 1701, and was buried on the 12th of that month at Harrow-on-the-Hill, near to which he had resided, at Pinner-hill.

Two editions of "Cases in parliament resolved and adjudged upon petitions and writs of error," by sir Bartholomew, have been published, one in 1698, and another in 1740, with many references, and a table of principal matters. These cases are learnedly reported, and the arguments of the counsel, as well as of the judges, are recorded in a very able manner. This mode of reporting, however, though valuable in itself, and particularly desirable to the profession, was thought an infringement upon the privileges of the House of Lords, and the bookseller was called to the bar, for the publication of it. Sir Bartholomew also published his "Reports of cases in Banco Regis from 30 Car. II. to 6 William III." 1708, and 1720, 2 vols. folio; but the second volume is first in point of time. A second edition was published in 1794, in 2 vols. 8vo, by Thomas Leach, esq. with additional notes and references.[1]

SHUCKFORD (SAMUEL), a learned divine of the last century, was educated at Caius college, Cambridge, where he took his degree of B. A. in 1716, and that of M. A. in 1720. He afterwards became curate of Shelthon in Norfolk, prebendary of Canterbury, and lastly had the city living of All-hallows, Lombard-street. He died July 14, 1754. He published a few occasional sermons, but is principally known for his "History of the World, sacred and profane," 3 vols. 8vo, intended to serve as an introduction to Prideaux's "Connection," but he did not live to carry it down to the year 747 B. C. where Prideaux begins. He wrote also a treatise on "The Creation and Fall of Man," intended as a supplement to the preface to his history. His works are heavily written, but display a great deal of erudition, although not well applied, in the opinion of the late bishop Horne, and his biographer Mr. Jones. They blame Shuckford for rendering the subject almost ridiculous, by illustrating the sacred history of the creation from Ovid, and Cicero, and even Pope's "Essay on Man."[2]

[1] Noble's Continuation of Granger.—Lysons's Environs.—Bridgman's Legal Bibliography.

[2] Encycl. Britan.—Jones's Life of Bp. Horne, p. 113.

SIBBALD (Sir Robert), an eminent physician, naturalist, and antiquary, was a descendant of the Sibbalds of Balgonie, an ancient family in Fifeshire, Scotland. He received his education in philosophy and the languages at the university of Edinburgh, and afterwards studied medicine at Leyden, where, on taking his doctor's degree in 1661, he published his inaugural dissertation "De variis tabis speciebus." Soon after he returned home, and fixed his residence at Edinburgh; but for the benefit of study, often retired to a rural retreat in the neighbourhood, and cultivated, with much attention, many rare and exotic plants. His reputation obtained for him the appointment of natural historian, geographer, and physician, to Charles II. and he received the royal command to compose a general description of the whole kingdom, and a particular history of the different counties of Scotland. The "History of Fife," however, is the only part of this plan which he executed. This was at first sold separately, but became very scarce; a new edition was published at Cupar-Fife in 1803. In 1681, when the royal college of physicians was incorporated, he was one of the original fellows. In 1684 he published his principal work, "Scotia Illustrata, sive Prodromus historiæ naturalis, &c." folio, reprinted in 1696. In this volume, which, he tells us, was the work of twenty years, one part is appropriated to the indigenous plants of Scotland, and contains observations on the medicinal and œconomical uses. A few rare species make their first appearance in this book, particularly that which Linnæus named *Sibbaldia*, after the author. Having thrown out some strictures on the mathematical principles of physic, for which the learned Dr. Pitcairn was a strenuous advocate, the latter wrote a severe satire on this work, entitled "De legibus historiæ naturalis," Edin. 1696; but it contains nothing solid, and was thought by some to have been the result of party dislike, as Dr. Sibbald had embraced the Roman catholic religion under James II. in 1686, and afterwards recanted, and Pitcairn was a zealous adherent of the exiled family, although he cared little about religion of any kind. Sir Robert Sibbald is supposed to have died about the year 1712.

We have hitherto considered sir Robert as a physician and naturalist, but his reputation is more securely founded on his having been the first who illustrated the antiquities of his native country, in various learned essays, the titles

of which it is unnecessary to give, as the whole were printed in "A collection of several treatises in folio, concerning Scotland as it was of old, and also in later times. By sir Robert Sibbald, M. D." Edin. 1739. They were, however, at that time sold separately, or bound together. Of all Mr. Gough gives a particular account, and also of his MSS. now in the Advocates' library. Sir Robert likewise published a piece entitled "The liberty and independency of the kingdom and church of Scotland asserted, from ancient records: in three parts," 1704, 4to, now very rarely to be met with; and "De Gestis Gul. Vallæ," Edin. 1705, 8vo. A catalogue of his library was printed at Edinburgh, 1722, in 8vo.[1]

SIBBS, or SIBBES (RICHARD), a learned puritan divine, whose works are still in reputation, was born at Sudbury in Suffolk, in 1577, and educated at St. John's college, Cambridge, where he took his degrees with great applause, and obtained a fellowship. The foundation of that character for humility and piety which he enjoyed throughout life, appears to have been laid while at college. After taking orders he was chosen lecturer of Trinity church, Cambridge, and held the living of that church during the last two years of his life. The reputation he acquired here procured him an invitation from the learned society of Gray's-inn, and in 1618 he became their preacher, and had for his audience not only the gentlemen of the robe, but many noblemen and persons of rank. In 1625, he was chosen master of Katherine-hall, Cambridge, which, although a puritan, he was permitted to retain till his death, with very little molestation. He found that society, says Granger, in a very declining state, but it soon began to flourish under his care, and he was a great benefactor to it. He died July 5, 1635, aged fifty-seven. His works, which are numerous, have lately been reprinted in a new edition, 3 vols. 8vo. They are chiefly sermons and pious treatises. One of the most popular, entitled "The bruised reed," of which there have been many editions, was that to which Baxter tells us he in a great measure owed his conversion. This circumstance alone, says Granger, would have rendered Sibbs's name memorable. As a commentator, his principal work is his "Commentary on the first chapter of the second epistle to the Corinthians," 1655, fol.[2]

[1] Pulteney's Botany.—Gough's Topography, vol. II.—See an account of his conversion, Boswell's Life of Johnson.

[2] Clark's Lives at the end of the Martyrology.—Fuller's Worthies.—Granger.

SIBTHORP (JOHN), an eminent botanist and traveller, was the youngest son of Dr. Humphrey Sibthorp, professor of botany at Oxford, a man not eminent for any contributions to that science. He was born at Oxford, Oct. 28, 1758. He was first educated at Magdalen and Lincoln schools, after which he entered of Lincoln college, where he took his master's degree in June 1780; but upon obtaining the Radcliffe travelling fellowship, became a member of University college, and took his degree of B. M. in December 1783. Being intended for the medical profession, he studied for some time at Edinburgh, and there also cultivated his early taste for natural history, especially botany. He then visited France and Switzerland, and communicated to the Montpellier academy of sciences, an account of his numerous botanical discoveries in that neighbourhood. On his return, his father having resigned, he was appointed by the college of physicians to the botanical professorship in 1784, and then took his doctor's degree.

He passed a portion of the same year, 1784, at Gottingen, where he projected his first tour to Greece, the botanical investigation of which country had for some time past become the leading object of his pursuits. He first, however, visited the principal seats of learning in Germany, and made a considerable stay at Vienna, where he procured an excellent draughtsman, Mr. Ferdinand Bauer, to be the companion of his expedition. On the 6th of March, 1786, they set out together from Vienna, and early in May sailed from Naples to Crete, where, in the month of June, as his biographer says, "they were welcomed by Flora in her gayest attire." The ensuing winter they spent at Constantinople, in the course of which Dr. Sibthorp devoted himself to the study of the modern Greek. On the 14th of March, 1787, they sailed from Constantinople for Cyprus, taking the islands of Mytilene, Scio, Cos, and Rhodes, and touching at the coast of Asia minor in their way. A stay of five weeks at Cyprus enabled Dr. Sibthorp to draw up a "Fauna" and Flora" of that island. The former consists of eighteen mammalia, eighty-five birds, nineteen amphibia, and one hundred fishes; the latter comprehends six hundred and sixteen species of plants. These and his other catalogues were greatly augmented by subsequent observations, insomuch that the number of species, collected from an investigation of all Dr. Sibthorp's manuscripts and specimens for the materials of the "Prodromus Floræ Græcæ," amounts to about 3000.

Without minutely tracing our traveller's steps through Greece, or the various islands of the Archipelago, we may notice that his health, which suffered from the confinement of a ship, and the heat of the weather, was restored at Athens, where he arrived June 19th, 1787. From thence he prosecuted his journeys in various directions, and with various successes. The ascent of mount Delphis, or Delphi, in Negropont, one of his most laborious, if not perilous adventures, yielded him an abundant botanical harvest; and mount Athos, which he visited a week after, also greatly enriched his collection of rare plants. From hence he proceeded to Thessalonica, Corinth, and Patras, at which last place he embarked with Mr. Bauer, on board an English vessel, for Bristol, on the 24th of September. After a tedious and stormy voyage, they arrived in England the first week in December.

The constitution of Dr. Sibthorp, never very robust, had suffered materially from the hardships and exertions of his journey. But his native air, and the learned leisure of the university, gradually recruited his strength. The duties of his professorship were rather a recreation than a toil. The superintendance of his exquisite draughtsman, now engaged in making finished drawings of the Greek animals, as well as plants; and his occasional visits to the Linnæan and Banksian herbariums, for the removal of his difficulties; all together filled up his leisure hours. He was every where welcomed and admired for his ardour, his talents, and his acquisitions. His merits procured an augmentation of his stipend, with the rank of a regius professor (conferred in 1793); both which advantages were, at the same time, conferred on his brother professor at Cambridge. He became a fellow of the Royal Society in 1789, and was among the first members of the Linnæan Society, founded in 1788. In the spring of the year last mentioned, sir James Smith, with sir Joseph Banks and Mr. Dryander, passed a week at Oxford, which was devoted to a critical survey of the professor's Grecian acquisitions; nor was the honey of mount Hymettus, or the wine of Cyprus, wanting at this truly attic entertainment. But the greater these acquisitions, the less was their possessor satisfied with them. No one knew, so well as himself, how much was wanting to the perfection of his undertaking, nor could any other person so well remedy these defects. Though he was placed, a few years after his return, in very affluent

circumstances; and though his necessary attention to his landed property, and to agricultural pursuits, of which he was passionately fond, might well have turned him, in some measure, aside from his botanical labours; he steadily kept in view the great object of his life, to which he finally sacrificed life itself. No name has a fairer claim to botanical immortality, among the martyrs of the science, than that of Sibthorp.

On the 20th of March, 1794, Dr. Sibthorp set out from London, on his second tour to Greece. He travelled to Constantinople in the train of Mr. Liston, ambassador to the Porte, and was attended by Francis Borone, as a botanical assistant. They reached Constantinople on the 19th of May, not without Dr. Sibthorp's having suffered much from the fatigues of the journey, which had brought on a bilious fever. He soon recovered his health at Constantinople, where he was joined by his friend Mr. Hawkins from Crete. Towards the end of August they made an excursion into Bithynia, and climbed to the summit of Olympus, from whence they brought a fresh botanical harvest. Dr. Sibthorp discovered at Fanàr an aged Greek botanist, Dr. Dimitri Argyrami, who had known the Danish traveller Forskall, and who was possessed of some works of Linnæus.

Recovered health, and the accession of his friend's company, caused Dr. Sibthorp to set out with alacrity on his voyage to Greece, on the 9th of September. Passing down the Hellespont, on the 13th, with a light but favourable breeze, they anchored at Koum Cale, in the Troad, spent two days in examining the plains of Troy, and then proceeded to the isles of Imbros and Lemnos. On the 25th they anchored at mount Athos, and passed ten days in examining some of the convents and hermitages, with the romantic scenery, and botanical rarities, of that singular spot, on all which Dr. Sibthorp descants at length, with great delight, in his journal. Their departure was, for some time, prevented, by a few Barbary pirates hovering on the coast, but they sailed on the 5th of October, and on the 7th landed at Skiatho. From hence, on the 11th, they proceeded down the strait of Negropont, and on the 13th passed under the bridge of five arches, which connects that island with the main land of Greece. On the 15th, at noon, they entered the harbour of the Pyræus, and proceeded to Athens, where the four succeeding weeks

were employed in collecting information relative to the present state of the government, the manufactures, and the domestic economy of that celebrated spot. Here Dr. Sibthorp lost his assistant Borone, who perished by an accidental fall from a window, in his sleep, on or about the 20th of October.

November 16th, Dr. Sibthorp and Mr. Hawkins left Athens by the ancient Eleusinian way, while the classical streams of the Cephisus, the heights of Helicon and Parnassus, lay before them. They proceeded to Patras and to Zante, where they arrived in the middle of December, enriched with a large collection of seeds, the only botanical tribute that could, at this season, be collected from those famous mountains. An apothecary at Zante furnished Dr. Sibthorp with an ample and splendid herbarium, of the plants of that island, with their modern Greek names; nor did the winter pass unprofitably or unpleasantly in this sequestered spot; where neither agreeable society, nor copious information relative to our learned travellers' various objects, was wanting. The season was sufficiently favourable in the middle of February, 1795, to allow them to visit the Morea, of which peninsula they made the complete circuit in somewhat more than two months. The violet and primrose welcomed them in the plains of Arcadia; but in vain did our classical travellers look for the beauty of Arcadian shepherdesses, or listen for the pipe of the sylvan swain. Figures emaciated, and features furrowed, with poverty, labour, and care, were all that they met with.

Proceeding to Argos, and thence to Mycena, the travellers were highly gratified by finding, on the gate of the latter, those ancient lions, which Pausanias describes as the work of the Cyclops; and near it the reputed tomb of Agamemnon, a circular building, formed of immense masses of stone, placed with such geometrical precision, though without mortar, that not one had given way. That which forms the portal is described by Dr. Sibthorp as the largest stone he ever saw employed in any edifice. A number of fragments of vases, like those commonly called Etruscan, lay among the ruins of Mycena. From this place they returned by land to Argos, whence they proceeded to Corinth, Patras, and by way of Elis to Pyrgos. Here they obtained another escort, and safely reached Calamata, on the gulf of Corone, where they were detained by the cele-

bration of Easter, on the 12th of April, amid a profusion of sky-rockets and crackers. Proceeding in a boat along the barren and craggy shore, covered with bushy and prickly *Euphorbiæ*, they reached Cardamoula. Here Panagiote, a popular character, nephew of the Cherife, came down, with a train of followers, to welcome the strangers, and conducted them to his tower-like castle, where a narrow entrance, and dark winding stair-case, led to a chamber, whose thick walls and narrow loop-holes seemed well prepared for defence. Taygetus, the highest mountain in the Morea, and almost rivalling Parnassus, was ascended by our adventurous travellers; but the quantity of snow, and the great distance, prevented their reaching the summit. Panagiote and fifty of his followers accompanied them, and he displayed his botanical knowledge by shewing Dr. Sibthorp darnel, still called *αιρα*, among the corn, which he said occasioned dizziness; and a wonderful root, the top of which is used as an emetic, the bottom as a purge. This proved *Euphorbia Apios*, to which the very same properties are attributed by Dioscorides.

From Cardamoula the travellers were escorted by the dependants of this hospitable Grecian chief, along a precipitous road, to Mistra, where they had the unexpected pleasure of meeting a party of their English friends, in the garb of Tartars, with whom they explored the scite of ancient Sparta. After returning to Calamata, and surveying from the summit of a neighbouring precipice the ruins of Messenia, with the rich plains watered by the Paniscus, and bounded by the hills of Laconia, Dr. Sibthorp and Mr. Hawkins hastened to Corone, where a Venetian vessel waited to convey them to Zante, which place they reached on the 29th of April. Here Dr. Sibthorp parted from the faithful companion of his tour, whom he was destined never to see again, but in whose friendship he safely confided in his last hours. Mr. Hawkins returned to Greece; while the subject of our memoir leaving Zante on the 1st of May, experienced a most tedious voyage of twenty-four days to Otranto, though five days are the most usual time for that passage. He touched at the island of Cephalonia, and next at Preversa, on the Grecian shore, where being detained by a contrary wind, he employed the 7th of May in visiting the ruins of Nicopolis. The weather was unfavourable, and Dr. Sibthorp here caught a severe cold, from which he never recovered. It seems to have proved

the exciting cause of that disease, which had long been latent in the mesenteric and pulmonary glands, and which terminated in a consumption. Being obliged by the weather to put in at the little island of Fanno, May 11th, the violent north-west wind "continued," as he too expressively says in his journal, "to nurse his cough and fever." He was confined to his bed, in a miserable hovel, to which, after frequent attempts to sail, he was driven back six times by the unfavourable wind. At length, the vessel was enabled to cast anchor in the port of Otranto on the 24th of May. Here he was obliged to submit to a quarantine of three weeks, part of which, indeed, was allowed to be spent in proceeding to Ancona. From thence he passed through Germany and Holland to England. Of the precise time of his arrival we find no mention. It was in the autumn of 1795, and his few succeeding months were chiefly marked by the progress of an unconquerable disease, for which the climates of Devonshire and Bath were, as usual, resorted to in vain. He died at Bath, February 8th, 1796, in the thirty-eighth year of his age, and lies interred in the abbey church, where his executors have erected a neat monument to his memory.

We have now to record the posthumous benefits which Dr. Sibthorp has rendered to his beloved science, and which are sufficient to rank him amongst its most illustrious patrons. By his will, dated Ashburton, January 12, 1796, he gives a freehold estate in Oxfordshire to the university of Oxford, for the purpose of first publishing his "Flora Græca," in 10 folio volumes, with 100 coloured plates in each, and a "Prodromus" of the same work, in 8vo, without plates. His executors, the honourable Thomas Wenman, John Hawkins, and Thomas Platt, esqrs. were to appoint a sufficiently competent editor of these works, to whom the manuscripts, drawings, and specimens, were to be confided. Their judicious choice fell upon the learned president of the Linnæan Society, who has nearly completed the "Prodromus," and the second volume of the "Flora." The plan of the former was drawn out by Dr. Sibthorp, but nothing of the latter, except the figures, was prepared, nor any botanical characters or descriptions whatever. The final determination of the species, the distinctions of such as were new, and all critical remarks, fell to the lot of the editor, who has also revised the references to Dioscorides. When these publications are finished, the

annual sum of 200*l.* is to be paid to a professor of rural œconomy, who is, under certain limitations, to be Sherardian professor of botany. The remainder of the rents of the estate above mentioned is destined to purchase books for the professor, and the whole of the testator's collections, with his drawings, and books of natural history, botany, and agriculture, are given to the university. The only work which Dr. Sibthorp published in his life-time is a "Flora Oxoniensis," 1794, in one vol. 8vo, which has the merit of being entirely formed on his own personal observation.[1]

SICULUS. See DIODORUS.

SIDNEY (ALGERNON), a strenuous champion for republican government, who set up Marcus Brutus for his pattern, and died like him in the cause of liberty, was second son of Robert, earl of Leicester, by Dorothy, eldest daughter of Henry Percy, earl of Northumberland; and was born about 1617, or as some say, 1622. Of his education, and how he spent the younger part of his life, we know little. It appears that his father, when he went as ambassador to Denmark in 1632, took him with him, when a mere boy, and again in 1636, when he went as ambassador to France. During the rebellion he adhered to the interest of the parliament, in whose army he was a colonel; and was nominated one of the king's judges, and as some say, sat on the bench, but was not present when sentence was passed, nor did he sign the warrant for his execution. His admirers, however, assure us that he was far from disapproving of that atrocious act. He was in truth such a zealous republican, that he became a violent enemy to Cromwell, after he had made himself protector. In June 1659 he was appointed, by the council of state, to go with sir Robert Honeywood, and Bulstrode Whitelocke, esq. commissioners to the Sound, to mediate a peace between the kings of Sweden and Denmark: but Whitelocke observes, that himself was unwilling to undertake that service, "especially," says he, "to be joined with those that would expect precedency of me, who had been formerly ambassador extraordinary to Sweden alone; and I knew well the over-ruling temper and height of colonel Sidney. I therefore endeavoured to excuse myself, by reason of my old age and infirmities; but the council pressed it upon me:" which at

[1] Rees's Cyclopædia, by the president of the Linnæan Society.

last he evaded. While Sidney was at the court of Denmark, M. Terlon, the French ambassador there, had the confidence to tear out of the university Album this verse; which the colonel, when it was presented to him, had written in it:

"——Manus hæc inimica tyrannis
Ense petit placidam sub libertate quietem."

Lord Molesworth, who relates this in the preface to his spirited Account of Denmark, observes, that, "though M. Terlon understood not a word of Latin, he was told by others the meaning of the sentence; which he considered as a libel upon the French government, and upon such as was then setting up in Denmark by French assistance or example."

As Sidney adhered to the notions he had conceived of a pure republic, he refused to act under Olivet Cromwell, or Richard Cromwell, and during this period lived in a retired manner, sometimes at the family seat at Penshurst, and it is supposed that he employed some part of his leisure in composing those "Discourses on Government," which have formed the favourite code of the republican faction in all ages since. When, however, Richard had resigned his protectorship, and the long parliament was restored, and a government without king or lords, Sidney became one of the council of state, and was sent to Denmark, as we have just noticed.

At the restoration, Sidney would not personally accept of the oblivion and indemnity generally granted to the whole nation; but continued abroad till 1677, when his father died. He then returned to England, and obtained from the king a particular pardon, upon repeated promises of constant and quiet obedience for the future. Burnet observes, "that he came back when the parliament was pressing the king into the war, the court of France having obtained leave for him to return; and that, upon his doing all he could to divert the people from that war, some took him for a pensioner of France; while he in the mean time declared, to those to whom he durst speak freely, that he knew it was a juggle; that our court was in an entire confidence with France; and had no other design in this show of a war but to raise an army, and keep it beyond sea till it was trained and modelled." In 1683, he was accused of being concerned in the Rye-house plot; and, after lord

Russel had been examined, was next brought before the king and council. He said, that he would make the best defence he could, if they had any proof against him, but would not fortify their evidence by any thing he should say; so that the examination was very short. He was arraigned for high treason before the chief justice Jeffreys, Nov. 1683; and found guilty. After his conviction he sent to the marquis of Halifax, who was his nephew by marriage, a paper to be laid before the king, containing the main points of his defence; upon which he appealed to the king, and desired he would review the whole matter: but this had no other effect, except only to respite his execution for three weeks. When the warrant for his execution was brought, he told the sheriff, that he would not expostulate any thing upon his own account; for, the world was nothing to him: but he desired it might be considered, how guilty they were of his blood, who had not returned a fair jury, but one packed, and as directed by the king's solicitor. He was beheaded on Tower-hill, where he delivered a written paper to the Sheriff, Dec. 7, 1683: but his attainder was reversed in the first year of William and Mary. "The execution of Sidney," says Hume, "is regarded as one of the greatest blemishes of the reign of Charles II. The evidence against him, it must be confessed, was not legal: and the jury, who condemned him, were, for that reason, very blameable. But that after sentence passed by a court of judicature, the king should interpose and pardon a man, who, though otherwise possessed of merit, was undoubtedly guilty, who had ever been a most inflexible and most inveterate enemy to the royal family, and who lately had even abused the king's clemency, might be an act of heroic generosity, but can never be regarded as a necessary and indispensable duty." Burnet, who knew Sidney personally, gives the following character of him: "He was a man of most extraordinary courage; a steady man, even to obstinacy; sincere, but of a rough and boisterous temper, that could not bear contradiction. He seemed to be a Christian, but in a particular form of his own: he thought it was to be like a divine philosophy in the mind; but he was against all public worship, and every thing that looked like a church. He was stiff to all republican principles; and such an enemy to every thing that looked like monarchy, that he set himself in a high opposition against Cromwell when he was made protector. He had studied

the history of government in all its branches, beyond any man I ever knew."

He left behind him "Discourses upon Government;" the first edition of which was in 1698, the second in 1704, folio. To the second is added the paper he delivered to the sheriffs immediately before his death; with an alphabetical table. They also formed one of the publications of Mr. Thomas Hollis, in favour of republicanism in 1763, 4to, with a life, in which the writer or writers declare that they "cannot wish a greater or more extensive blessing to the world, than that it (the volume) may be every where read, and its principles universally received and propagated."[1]

SIDNEY (PHILIP), a very accomplished English gentleman, and one of the greatest ornaments of the court of queen Elizabeth, was born Nov. 29, 1554, at Penshurst in Kent. He was the grandson of sir William Sidney, knight banneret, and chamberlain and steward of the household to Henry VIII. His father, Henry Sidney, was from his infancy the companion and bosom friend of Edward VI., who conferred upon him the honour of knighthood, constituted him ambassador to France, and afterwards promoted him to several appointments near his person. He was at this time universally beloved and admired, as the most accomplished gentleman in the court of the youthful monarch, who expired in his arms. Sir Henry, after this melancholy event, retired to his seat at Penshurst. He afterwards enjoyed the favour of queen Mary, and gave his son the name of Philip, in compliment to her husband the king of Spain. In Elizabeth's reign his abilities were more immediately called forth, and proved him a brave soldier, a consummate general, an able counsellor, and a wise legislator, while in private life he was no less estimable as a husband, father, and a friend; firmly attached to the church of England, and adorning his Christian profession by his temperance and exemplary piety. He was lord president of Wales, and for the space of eleven years discharged the administration of lord deputy of Ireland, with extraordinary justice and probity, and left to provincial governors an example of integrity, moderation, and wisdom, which was never surpassed. The mother of Philip Sidney, was Mary, the eldest daughter of the unfortunate duke of Northum-

[1] Biog. Brit.—Hume's History.

berland, a lady no less illustrious and amiable than her husband.

Mr. Sidney was placed at a school at Shrewsbury, where, at the age of twelve, he addressed two letters, one in Latin, and the other in French, to his father, which produced in answer a valuable compendium of instruction, the original of which was found among the MSS. at Penshurst, and is inserted by Dr. Zouch in the life of sir Philip. From this school Mr. Sidney was removed to Christ church, Oxford, in 1569, where his tutors were Dr. Thomas Thornton and Mr. Robert Dorsett. During his residence here, he performed a scholastic exercise, by holding a public disputation with Carew, the author of the Survey of Cornwall, then a gentleman commoner of Christ-church. Sidney was at this time only fourteen years old, and yet of three years standing, and his disputation took place in the presence of several of the nobility, and particularly of his two uncles, the earls of Warwick and Leicester, which last was at this time chancellor of the university. He also appears to have pursued his studies for some time at Cambridge, probably at Trinity college, where he had an opportunity of cultivating and improving that friendship, which he had already contracted with Mr. Fulke Greville his relation, and his companion at school. During these years his proficiency was very uncommon: he cultivated the whole circle of arts and sciences, his comprehensive mind aspiring to preeminence in every part of knowledge attainable by human genius or industry. He acquired, in particular, a complete knowledge of the Greek and Latin languages, and nothing could equal the diligence with which he explored the stores of ancient literature, which had been recently imported into Europe; and hence at a more advanced season of his life, he was highly esteemed by the universities at home and abroad.

Having inured himself to habits of regularity, he put off his gown, and left the university with an intention to travel, in order to obtain a knowledge of the affairs, manners, laws, and learning of other nations, that he might become the more serviceable to his own. Having, in May 1572, obtained from the queen a license for travelling, for two years, he set out for Paris; and on his arrival there, the French king, Charles IX. appeared to be highly gratified with his ingenuous manners and conversation, and gave him an early proof of his royal favour, by advancing him to

the office of gentleman ordinary of his chamber; but this promotion has been generally considered, not so much an indication of real regard, as an unworthy and insidious artifice to conceal the design which was then formed, of destroying the protestants. Accordingly he had not held this above a fortnight, when he became a spectator of that hideous and savage massacre of the Huguenots, which filled all Europe with indignation, amazement, and terror.

During this massacre, Mr. Sidney preserved his life, by taking refuge with several of his countrymen, in the house of sir Francis Walsingham, the English ambassador; and when the danger was over, proceeded on his travels, under the tutorage of Dr. John Watson, then dean, and afterwards bishop of Winchester, to whom sir Francis Walsingham recommended him. Having left Paris, he pursued his journey through Lorraine, by Strasburgh and Heidelberg, to Francfort. At the latter place, he lodged at the house of Andrew Wechel, the celebrated printer, and here was honoured with the friendship of Hubert Languet (See LANGUET), who was then a resident from the elector of Saxony; and to him he was principally indebted for his extensive knowledge of the customs and usages of nations, their interests, governments, and laws, and nothing could be more honourable to a youth of the age of nineteen, than the choice of such a companion and guide. Sidney has gratefully commemorated Languet in some lines in the third book of his "Arcadia." When they were separated, Languet renewed in his letters the strongest assurances of his regard, intermixed with the most useful and most endearing lessons of advice.

At Vienna, where Mr. Sidney appears to have arrived in 1573, he learned horsemanship, the use of arms, and all those manly and martial exercises which were suitable to his youth and nobleness of birth. He excelled at tilt or tournament, in managing all sorts of weapons, in playing at tennis, in diversions of trial and skill, in music, in all the exercises that suited a noble cavalier, while his person, his aspect, his discourse, his every gesture were embellished with dignity and grace. In 1574, he was at Venice, where his sacred adherence to the precepts of youth guarded him against its dissipations. His biographer thinks it probable that he was not unknown to the celebrated Paul Sarpi. In June 1574, Sidney left Venice and came to Padua, where he applied himself with his accustomed diligence to

geometry and astronomy, and here he met with the illustrious Tasso, which his biographer conceives was one of his motives for visiting Padua. On his return to Venice in 1574, Mr. Sidney derived great pleasure and instruction from a free and undisguised conversation on topics of learning with persons who professed the religion of the church of Rome. This circumstance gave rise to a suspicion among his friends in England, that he was inclined to become a member of that church; but against this he appears to have been sufficiently guarded by his friend Languet, and it was by his persuasion that he desisted from visiting Rome.

In the mean time, Sidney went on with his studies, and by Languet's direction read Cicero's Epistles, Plutarch, &c. All Languet's advices appear to have been as salutary as they were affectionate. On one occasion only, he suggested to his pupil to affect more attachment than he felt to Cecil, the great favourite of Elizabeth; but it does not appear that Sidney was inclined to observe this lesson of perverted wisdom, which was in itself contrary to the whole tenour of Languet's instructions. After three years travel, Sidney returned to England in May 1575.

To his attainments in Greek and Latin, he had now added a knowledge of the French, Spanish, and Italian languages. On his return he became the delight and admiration of the English court, by his dignified and majestical address, the urbanity of his manners, and the sweet complacency of his whole deportment. The queen treated him with peculiar kindness, calling him "her Philip," in opposition, it is said, to Philip of Spain, her sister's husband. When she was on a visit at Wanstead, Sidney composed a masque to amuse her majesty, called "The Lady of May," which was performed before her. In this dramatic composition he betrayed some proficiency in the school of courtly adulation, by the frequent allusions he has made to Elizabeth's beauty.

He had not been long at home before what may be termed his political life commenced, by his being appointed in 1576, ambassador to the court of Vienna, to condole with the emperor Rodolph, on the death of his father Maximilian II. The queen's own penetration and discernment had promoted him to this appointment, but it was not intended to be confined to the mere ceremonial mentioned above. It had in view the union of all the protestant states in defence of their common cause against the ruin that

menaced them from the popish powers, from the superstition of Rome, and the tyranny of Spain. Sidney succeeded in this attempt: and they were induced to conclude a religious league with England, with that country which was then justly acknowledged to be the firm support and the invincible bulwark of the reformation. He was directed at the same time to visit the court of John Casimir, count palatine of the Rhine, to whom he was earnestly and affectionately recommended by his uncle lord Leicester. His other transactions belong to history, but he managed them all with so much of the sagacity and discretion of an able and experienced statesman, that it was justly said, that "from a child he started into a man, without ever being a youth." When entrusted with these negociations of so much importance, he had scarcely reached his twenty-fifth year.

Among other eminent persons with whom he formed an intimacy during this last embassy, were Don John of Austria, and the great William prince of Orange, with the latter of whom he afterwards carried on a correspondence. Notwithstanding his services on this occasion, he passed some years at home, admired indeed, but unrewarded by any higher promotion than that of cup-bearer to the queen. On some emergencies he betrayed a spirit too warmly indignant, but not uncommon in those days; and a letter of his is extant to Mr. Molineux, his father's secretary, whom he suspected of divulging his father's letters, in which he threatens him with his dagger, in language which his biographer allows is extremely indecorous, and admits no excuse.

His spirit and sense were afterwards displayed in a manner which reflects high honour upon his character. When in 1579, queen Elizabeth seemed inclined to accede to the proposal of a marriage with the duke of Anjou, which might have endangered the prosperity, religion, and liberty of the nation, Mr. Sidney addressed a letter to her against such a connection, written with unusual elegance of expression as well as force of reasoning, and with uncommon freedom. The delicacy of the subject, and the difficulty of discussing it without offending the queen, he was perfectly aware of, yet his zeal for the welfare of his country, and particularly the protestant religion, would not permit him to be silent; and it is supposed that by this letter he had the honour of averting the mischiefs that would have attended the mar-

riage. Nor did he lose her majesty's favour, although others who interfered, were treated with the utmost rigour, particularly Stubbs, a gentleman of Lincoln's Inn, and Page a printer, whose right hands were cut, the one for writing, and the other for printing a pamphlet against the match. Camden, the historian, was present at the execution of this savage sentence, one of the greatest blemishes in the reign of Elizabeth.

Among the fashionable amusements in the court of Elizabeth, tournaments were most in vogue. In 1580, Philip earl of Arundel, and sir William Drury his assistant, challenged all comers to try their feats of arms in those exercises. This challenge was given in the genuine spirit of chivalry in honour of the queen. Among those who gallantly offered themselves as defenders, were Edward Vere, earl of Oxford, lord Windsor, Mr. Philip Sidney, and fourteen others. The victory was adjudged by her majesty to the earl of Oxford. With this earl of Oxford Sidney had afterwards a serious quarrel, having received a personal insult from him. The queen interposed to prevent a duel, with which Sidney was much dissatisfied, and to compose his mind retired to Wilton, the seat of his brother-in-law the earl of Pembroke. In this seat of rural beauty (and not at Houghton-house, as asserted in Gough's Camden, which was not built until after his death) he planned the design of the "Arcadia." It has been conjectured that the Ethiopic history of Heliodorus, which had been recently translated into English prose by Thomas Underdowne, suggested that new mode of writing romance which is pursued in this work; but it seems more probable that he derived the plan of his work from the "Arcadia" of Sannazarius, a complete edition of which was printed at Milan in 1504. The persons introduced by the Italian author are shepherds, and their language, manners, and sentiments are such as suit only the innocence and simplicity of pastoral life. This species of composition may be considered as forming the second stage of romance-writing. The heroism and the gallantry, the moral and virtuous turn of the chivalry-romance, were still preserved; but the dragons, the necromancers, the enchanted castles were banished, and some small resemblance to human nature was admitted. Still, however, there was too much of the marvellous in them to please an age which aspired to refinement. The characters were discerned to be strained, the

style swollen, the adventures incredible, and the books themselves were voluminous and tedious. With respect to the "Arcadia," Sidney formed a just estimate when he characterized it as "an idle composition, as a trifle, and triflingly handled." He appears indeed to have written it chiefly for his sister's amusement, to whom he sent it in portions as it came from his pen. He never completed the third book, nor was any part of the work printed during his life. It is said he intended to arrange the whole anew, and to have changed the subject by celebrating the prowess and military deeds of king Arthur. The whole, imperfect as he left it, was corrected by his sister's pen, and carefully perused by others under her direction, so that it was very properly called "The countess of Pembroke's Arcadia." It now lies neglected on the shelf, and has almost sunk into oblivion; yet the reception it obtained from the public, having gone through fourteen impressions, and having been translated into the French, Dutch, and other European languages, clearly evinces that it was once held in very high estimation. "There are," says his biographer, "passages in this work exquisitely beautiful, and useful observations on life and manners, a variety and accurate discrimination of characters, fine sentiments expressed in strong and adequate terms, animated descriptions, equal to any that occur in the ancient or modern poets, sage lessons of morality, and judicious reflexions on government and policy."

In 1581 we find Mr. Sidney one of the knights in parliament for the county of Kent, and one of the committee for enacting "such laws as would secure the kingdom against the pope and his adherents." Still, however, addicted to a studious life, he produced his "Defence of Poesy," which has been pronounced the first piece of criticism in the English language worthy of our attention. It shews at once the erudition, judgment, and taste of the author, and describes the laws of the drama with singular precision and exactness.

In 1583 he married Frances, the only surviving daughter and heir of sir Francis Walsingham, a young lady of great beauty and worth, who is said to have endeared herself to him by those lovely qualities which embellish and improve the female character; and about the same time the queen conferred on him the honour of knighthood. She also gave him a sinecure in Wales of the

yearly value of 120*l.* but at what time is uncertain. About 1584 several plots and conspiracies formed against the queen's person, both at home and abroad, greatly alarmed her. To remove her fears of danger, the nobility and gentry, and indeed men of all degrees and conditions, instituted an association under the direction of the earl of Leicester, binding themselves under the most solemn obligations to prosecute even to death those enemies of their country who should attempt any thing against their sovereign. Of the zeal of sir Philip Sidney at this momentous crisis no doubt can be entertained. While the efforts of Leicester exposed him to the rude censures and severe aspersions of anonymous writers, his nephew took up the pen to vindicate his fame. With this view he composed an answer to a publication, entitled "Leicester's Commonwealth," the reputed author of which was Parsons the noted jesuit; but sir Philip's production has not been thought conclusive as to the chief points in dispute, and it remained in MS. until the publication of the Sidney papers in 1746.

About this time sir Philip formed, along with sir Fulke Greville, a design of accompanying sir Francis Drake in a voyage of discovery to America; and this he projected with the greatest secrecy, and with more of a romantic turn than his friends could have wished. The secret, however, transpired, and the queen issued peremptory orders to restrain him from his purpose, which in all probability would have ended in disappointment, or, if successful, would have left a stain on his hitherto spotless character. In 1585 a very remarkable honour seemed to be within his reach. He was named among the competitors for the elective kingdom of Poland, vacant by the death of Stephen Bathori, prince of Transylvania. Queen Elizabeth, however, was averse from the measure, "refusing," says sir Robert Naunton, "to further his advancement, not only out of emulation, but out of fear to lose the jewel of her times." According to Fuller he declined the dignity, preferring rather to be "a subject to queen Elizabeth than a sovereign beyond the seas."

The protestant inhabitants of the Netherlands being grievously oppressed by the cruelties of the duke of Alva, implored the assistance of queen Elizabeth, who promised to send a military force to their relief, and on this occasion indulged the martial disposition of sir Philip Sidney,

who was now a privy counsellor, by appointing him governor of Flushing, one of the most important places in the Netherlands. Sir Philip, who entered heartily into the cause of the protestant religion, prepared himself cheerfully to sacrifice his life and fortune in this service, and on his arrival at Flushing, Nov. 18, 1585, was immediately appointed colonel of all the Dutch regiments, and captain of a small band of English soldiers amounting to 300 horse and foot. Not long after, the earl of Leicester was sent, with an army of 5000 foot and 1000 horse, to the United Provinces, as general of the English auxiliaries, and sir Philip, promoted to the office of general of the horse under his uncle, joined himself to this army. It would be foreign to our purpose to recount the different causes which obstructed the success of the auxiliaries, or the mischiefs which arose from dissentions among the commanders. Sir Philip, we are told, attempted by wise counsels to reconcile them. In July 1586, accompanied by the young prince Maurice, he took Axell, a town in Flanders, without the loss of a single man; but on September 22, 1586, having engaged with a convoy sent by the enemy to Zutphen, a strong town in Guelderland, then besieged by the Spaniards, the English troops, far inferior in number to those of the enemy, though they gained a decisive victory, sustained an irreparable loss by the death of sir Philip Sidney. Having one horse shot under him, he mounted a second, and seeing lord Willoughby surrounded by the enemy, and in imminent danger, he rushed forward to rescue him. Having accomplished his purpose, he continued the fight with great spirit, until he received a bullet in the left thigh, which proved fatal.

The concluding period of life not seldom presents us with the most prominent features of genuine goodness; and it may be truly said that history does not afford an incident more noble or affecting than the following. As sir Philip was returning from the field of battle, pale, languid, and thirsty with excess of bleeding, he asked for water to quench his thirst. The water was brought, and had no sooner approached his lips, than he instantly resigned it to a dying soldier, whose ghastly countenance attracted his notice, speaking these memorable words: "This man's necessity is still greater than mine." He languished until Oct. 17, when he expired in the arms of his secretary and friend Mr. William Temple. He had just arrived

at the age of thirty-two years, and had attained in that short period, more fame, more esteem, more admiration, both at home and throughout Europe, than any man of the sixteenth century, and for many years after employed more pens to celebrate his excellent qualities of head and heart. In England a general mourning was observed among those of highest rank, "no gentleman, for many months, appearing in a gay or gaudy dress, either in the city or the court." His body being brought to England, was interred, with great pomp, in St. Paul's cathedral. No memorial, however, was erected to him, except a tablet with some very indifferent lines, but his fame did not require aid from brass or marble. For the many testimonies to his uncommon worth and excellence, both by his contemporaries and their successors, we must refer to Dr. Zouch's elaborate "Memoirs of the Life and Writings of sir Philip Sidney." There also the petty objections of lord Orford to this illustrious character are fully answered. Both the universities of England lamented the death of sir Philip Sidney in three volumes of elegiac poems, in Hebrew, Greek, Latin, and Italian. His widow afterwards married Robert Devereux, earl of Essex; and after his death, she married Richard de Burgh, the fourth earl of Clanrickard in the kingdom of Ireland. She became a convert to popery after the death of her second husband, the earl of Essex. There seems little that is very estimable in the marriages and conversion of this lady, and certainly nothing respectful to the memory of her first husband.

The works of sir Philip Sidney, which we shall but briefly notice, are, 1. The "Arcadia" already mentioned. 2. "Astrophel and Stella," with sonnets of various noblemen and gentlemen, 1591, 4to. 3. "The Defence of Poesy," 1595, 4to, afterwards usually printed with the "Arcadia." In 1787 Dr. Joseph Warton printed an edition, with "Observations on Poetry and Eloquence from Ben Jonson's Discoveries," 8vo. 4. "Sonets," several of which appeared in Constable's "Diana," 1594, but were afterwards annexed to the "Arcadia," with "Astrophel and Stella." 5. "A remedie for Love." 6. "The Lady of May, a masque," both generally printed with the "Arcadia." 7. "Valour anatomized in a fancie," 1581, printed at the end of "Cottoni Posthuma," 1672. 8. Various songs and sonnets in "England's Helicon," and other collections. 9. "English Version of the Psalms of

David," a MS. 10. A translation of Du Plessis' true use of the Christian religion, begun by sir Philip, and finished at his request by Arthur Golding, 1587 and 1592, 1604 and 1617. Dr. Zouch is of opinion that the greatest part of it was by sir Philip. It is pleasing to reflect, adds this biographer, that the most accomplished gentleman and the most complete scholar of his age, was deeply impressed with a sense of religion, that he delighted in contemplating the doctrines of revelation, the existence of one supreme being, the creation of the world by him, and his providential government of it, the immortality of the soul of man, the prospect of future blessedness, the redemption of mankind by the Messiah, who was promised to the Jews for the salvation of the whole world.[1]

SIDNEY (MARY), countess of PEMBROKE, sister of the preceding, married in 1576, Henry earl of Pembroke; and her eldest son, William, who succeeded to the titles and estates of his father, is the ancestor of the present family. She had received a liberal education, and was distinguished among the literary characters of the age for a highly cultivated mind and superior talents. Congenial qualities and pursuits united her with her brother sir Philip Sidney, in bonds of strict friendship; and, as we have mentioned in his article, he wrote the "Arcadia" for her amusement. To her also Mr. Abraham Fraunce devoted his poetic and literary labours. The countess possessed a talent for poetical composition, which she assiduously cultivated. She translated from the Hebrew into English verse many of the Psalms, which are said to be preserved in the library at Wilton, and in this was assisted by her brother. She also translated and published "A Discourse of Life and Death, written in French by Philip Mornay, done into English by the countess of Pembroke, dated May 13, 1590, Wilton;" Lond. 1600, 12mo. Likewise, "The Tragedie of Antonie: done into English by the countess of Pembroke," Lond. 1595, 12mo. This little work contains, though not paged, 54 leaves. To these we may add "An Elegy on Sir Philip Sidney," printed in Spenser's "Astrophel," 1595, and a "Pastoral Dialogue in praise of Astræa," i. e. queen Elizabeth, published in Davison's

[1] Dr. Zouch's Memoirs—a work which renders other references unnecessary, unless to some admirable remarks on the life and writings of sir Philip Sidney, in the first volume of the Bibliographer, by a gentleman whose taste and exquisite sensibility stamp a peculiar value on his opinions and his biographical labours.

"Poetical Rapsody," 1602. A long poem in six-line stanzas, entitled "The Countesse of Pembroke's Passion," occurs among the Sloanian MSS. No. 1303.

She survived her husband twenty years, and having lived to an advanced age, died at her house in Aldersgate-street, London, Sept. 25, 1601. She was interred with the Pembroke family, in the chancel of the cathedral at Salisbury, without any monument. The following lines, designed as an inscription for her tomb, were written by the celebrated Ben Jonson:

"Underneath this sable herse,
Lies the subject of all verse;
Sydney's sister, Pembroke's mother;
Death, ere thou hast kill'd another,
Fair, and learn'd, and good as she,
Time shall throw a dart at thee."[1]

SIDONIUS (CAIUS SOLLIUS APOLLINARIS MODESTUS), a learned ecclesiastic of the fifth century, was descended of an illustrious family, his father and grandfather having been pretorian prefects in Gaul, and was born at Lyons about 430. He was educated with care, performed his studies under the best masters of that time, and became very skilful in all parts of literature, especially in poetry. He married Papianilla, the daughter of Avitus, who, from the office of pretorian prefect in Gaul, was raised to the imperial throne, after the death of Maximus. But Majorianus, whom Leo had taken into a partnership of the empire, forced Avitus to lay down his crown, and came to besiege the city of Lyons, where Sidonius had shut himself up. The city being taken, he fell into the hands of the enemy; but the reputation of his great learning softened the barbarity of his enemies, and in return for their lenient treatment of him, he wrote a poem in honour of Majorianus, who was so highly gratified with it as to erect a statue to Sidonius in the city of Rome. The emperor Anthemius was equally pleased with a panegyric which Sidonius wrote in praise of him, and made him governor of Rome, and a patrician; but he soon quitted his secular employment, and obtained preferment in the church, being in 472 chosen, against his will, as reported, bishop of Clermont. He appears however to have been worthy of the station by learning and charity. His liberality indeed was highly conspi-

[1] Zouch's Memoirs of Sir P. Sidney.—Ballard's Memoirs.—Royal and Noble Authors by Park.

cuous, and even before he was bishop, he frequently converted his silver plate to the use of the poor. When Clermont was besieged by the Goths, he encouraged the people to stand upon their defence, and would never consent to the surrender of the city; so that, when it was delivered up, he was forced to fly, but was soon restored. Some time after, he was opposed by two factious priests, who deprived him of the government of his church; but he was again re-instated with honour at the end of a year. He died in peace in 487, after he had been bishop fifteen years.

He was a man learned above the age he lived in, skilled in all parts of literature and science, of a subtle and penetrating wit, and considering that he lived in the decline of Roman literature, not an inelegant writer. Of his works, nine books of epistles, with about four and twenty poems interspersed, are still extant. There are few things in his letters which relate to religion or the church, so that his opinions cannot be ascertained, but they contain many particulars relative to the learning and history of the times. They were published with notes by father Sirmond, at Paris, 1614, in 8vo; and, after his death, reprinted in 1652, with some additions, in 4to.[1]

SIGNORELLI (Luca), a Florentine artist, born at Cortona in 1439, was the scholar of Piero della Francesca. He was an artist of spirit and expression, and one of the first in Tuscany, who designed the naked with anatomical intelligence, though still with some dryness of manner, and too much adherence to the model: the chief evidence of this is in the Duomo of Orvieto, where in the mixed imagery of final dissolution and infernal punishment, he has scattered original ideas of conception, character, and attitude, in copious variety, though not without remnants of gothic alloy. The angels, who announce the impending doom or scatter plagues, exhibit, with awful simplicity, bold fore-shortenings; whilst the St. Michael presents only the tame heraldic figure of a knight all cased in armour. In the expression of the condemned groups and dæmons, he chiefly dwells on the supposed perpetual renewal of the pangs attending on the last struggles of life with death, contrasted with the inexorable scowl or malignant grin of fiends me-

[1] Cave vol. I.—Vossius de Hist. Lat.—Fabric. Bibl. Lat. et Bibl. Med. Ætat.—Blount's Censura.—Dupin.—Saxii Onomast.

thodizing torture; a horrid feature, reserved by Dante for the last pit of his Inferno. It has been first said by Vasari, who exulted in his relation to Luca, that Michael Angelo, in certain parts of his Last Judgment, adopted something of the conduct and the ideas of his predecessor. This is true, because Michael Angelo could not divest himself of every impression from a work he had so often seen: his originality consisted in giving consequence to the materials of Luca, not in changing them; both drew from the same sources, with the same predilections and prejudices; and differed less in the mode than the extent of their conception.

Luca Signorelli worked at Urbino, Volterra, Arezzo, Florence, and other cities of Italy; and though by far the greater part of his performances be defective in form and union of colour, we meet in some others, especially in the Communion of the Apostles at the Gesu of Cortona, forms and tints of modern grace; and he distinguished himself among the artists who concurred to decorate the pannels of the Sistina, by superior composition.

Of this artist, who died in 1521, aged eighty-two, a story is told as a proof of what an absolute command he had over his passions, or rather, it might have been said, over natural affection. He had a son extremely handsome, and a youth of great hopes, who was unfortunately killed at Cortona. When this son, greatly beloved by him, was brought home, he ordered his corpse to be carried into his painting-room; and, having stripped him, immediately drew his picture, without shedding a tear.[1]

SIGONIUS (CHARLES), a learned Italian, was of an ancient family of Modena, and born there in 1524. His father designed him for a physician, and sent him to Bologna with that view; but he soon abandoned this pursuit, and studied the Greek and Latin classics, which was more agreeable to his taste. He taught Greek first at Venice, then at Padua, and lastly at Bologna. He had some literary disputes with Robortellius and Gruchius upon Roman antiquities, in which he was exceedingly well versed. Of his numerous works, the most esteemed are, "De Republica Hebræorum;" "De Republica Atheniensium;" "Historia de Occidentali Imperio;" and "De regno Italiæ."

[1] Pilkington, by Fuseli.

Lipsius, Casaubon, Turnebus, and all the learned, speak of him in terms of the profoundest respect; and he was unquestionably one of the first classical antiquaries of his time, and a man of great judgment as well as learning, very correct and deep in researches, and of most unwearied diligence. He died in 1585, aged sixty. His works were all collected and printed at Milan in 1733 and 1734: they make six volumes in folio. His "Fasti Consulares" were printed with the Oxford Livy in 1800.[1]

SILHOUETTE (STEPHEN DE), a French writer, whose taste for English literature entitles him to a place here, was born at Limoges in 1709, and appears to have been brought up to civil or political life, although he always cultivated a taste for literature. He purchased the office of master of requests, and after having managed the affairs of the duke of Orleans, became comptroller-general and minister of state in 1759. This was a critical time for France, which was carrying on a ruinous war, and the finances were in a very low condition. Silhouette wished to remedy this last evil by retrenchment and œconomy, but finding that such a plan was only a topic for ridicule, he quitted his post in about nine months, and retired to his estate of Brie-sur-Marne, and devoted his time to study, and his wealth to benevolence. He died in 1767. His works were: 1. "Idée generale du Government Chinois," 1729, 4to, 1731, 12mo. 2. "Reflexion politique," from the Spanish of Balthazar Gracian, 1730, 4to. 3. A translation of Pope's "Essay on Man," which the French speak of as faithful, but not elegant. 4. A translation of Bolingbroke's "Dissertation on Parties." This is said to have been printed at London in 1739, where, perhaps about this time Silhouette was on a visit. 5 "Lettre sur les transactions publiques du Regne d'Elizabeth," with some remarks on Rapin's account of that reign, Amst. 1736, 12mo. 6. A translation of Pope's "Miscellanies," 1741, 2 vols. 12mo. 7. "Traité mathematique sur le bonheur," 1741, 12mo. 8. A translation of Warburton's "Alliance," 1742, 2 vols. 12mo. With Warburton he appears to have corresponded, for in one of Warburton's letters, printed by Mr. Nichols, we find that celebrated author desiring that a copy of his

[1] Life by Muratori, prefixed to his works.—Moreri.—Baillet Jugemens de Savans.

"Divine Legation" may be sent to M. Silhouette in France. In the "History of the Works of the Learned" also, we find "Observations on the Abbé Pluche's History of the Heavens," translated from the French of Silhouette, who professes that he was chiefly indebted for them to the second volume of the "Divine Legation," and to some particular remarks communicated to him by Mr. Warburton. 9. "Epitres morales, Lettres philosophiques, et Traits mathematiques," printed at the Bowyer press, in 1741. 10. "Memoirs des commissaires du roi et de ceux de sa majesté Britannique sur les possessions et les droits respectifs des deux couronnes en Amerique," Paris, 1755, 4to. In this he was assisted by M. de la Galissonniere. 11. "Voyage de France, d'Espagne, de Portugal, et d'Italie," a posthumous work, Paris, 1770.[1]

SILIUS ITALICUS (Caius), a Roman poet, and author of a poetical history of the second Punic war, which decided the empire of the world in favour of the Romans, was born in the reign of Tiberius, about A. D. 15, and is supposed to have derived the name of Italicus from the place of his birth; but whether he was born at Italica in Spain, or at Corsinium in Italy, which, according to Strabo, had the name of Italica given it during the social war, is a point which cannot be known: though, if his birth had happened at either of these places, the grammarians tell us, that he should have been called Italicensis, and not Italicus. When he came to Rome, he applied himself to the bar; and, by a close imitation of Cicero, succeeded so well, that he became a celebrated advocate and most accomplished orator. His merit and character recommended him to the highest offices in the republic, even to the consulship, of which he was possessed when Nero died. He is said to have been aiding in the accusation of persons of high rank and fortune, whom that tyrant had devoted to destruction: but he retrieved his character afterwards by a long and uniform course of virtuous behaviour, and held a principal office under the emperor Vitellius, which he executed so well as to preserve his credit with the public. Vespasian sent him as proconsul into Asia, where he behaved with integrity and unblemished reputation. After having thus spent the best part of his life in the service of his country, he bade adieu to public affairs, resolving to

[1] Dict. Hist.—Works of the Learned for 1743.—Nichols's Bowyer.

consecrate the remainder of his days to retirement and the Muses. He had several fine villas in the country; one at Tusculum, celebrated for having been Cicero's; and a farm near Naples, said to have been Virgil's, and at which was his tomb, which Silius often visited. Martial compliments him on both these accounts. In his retirement he applied himself to poetry, not so much from the impulse of genius, which would have appeared earlier, but from his enthusiastic regard for Virgil, to whose memory he paid the highest veneration, and whose birth-day he is said to have celebrated annually with more solemnity than his own. He has endeavoured to imitate him in his poem; and, though he falls greatly short, yet there are some splendid passages and strains of imagination which enliven a historical detail that otherwise may be read with more pleasure in Livy's prose. After spending a considerable time in this retirement, and reaching his seventy-fifth year, he was seized with an incurable ulcer, which afflicted him with unsupportable pains, and drove him to put an end to his life by refraining from sustenance. The best and almost the only account we have of Silius Italicus is in one of Pliny's letters, from which most of the above particulars are taken.

The first edition of his poem was published by Sweynheym and Pannartz, at Rome in 1471, and five other editions were printed in the same century. Of modern editions the best are, that of Drakenborch, 1717, 4to, of Villebrun, Paris, 1781, 8vo, of Ernesti, Leipsic, 1791, 2 vols. 8vo, of Heber, 1792, 2 vols. 12mo, elegantly printed at the Bulmer press, and of Rupert, Gottingen, 1795—8, 2 vols. 8vo.[1]

SILVESTER II. (POPE), a man of great talents and influence in the tenth century, was born in Aquitaine, of mean parentage, and was educated in a neighbouring convent. His original name was Gerbert. From his convent he passed into the family of a count of Barcelona, in which he prosecuted his studies under the care of a Spanish bishop, whom he accompanied from Spain to Rome. Here he was introduced to Otho the great, attached himself to Adalbaron, the archbishop of Rheims, whom he attended to his see, and returned with him about the year 972 into Italy. His progress in learning, which comprized geometry,

[1] Vossius de Hist. Lat. et de Poet. Lat.—Plinii Epist. Lib. III. Epist. VII.—Dibdin's Classics and Bibl. Spenceriana.

astronómy, the mathematics, mechanics, and every branch of subordinate science, is said to have been prodigious; and his residence in Spain, during which he visited Cordova and Seville, had enabled him to profit by the instruction of the Arabian doctors. With such acquirements, he was promoted by Otho to be abbot of the monastery of Bobbio in Lombardy, but, finding no satisfaction in this place, he again joined his friend the archbishop of Rheims. Here he had leisure to prosecute his favourite studies, while, as his letters shew, his abilities were usefully engaged in different political transactions: in addition to the superintendance of the public schools, he was intrusted with the education of Robert, son and successor of Hugh Capet. He also employed himself in collecting books from every quarter, in studying them, and in introducing a taste for them among his countrymen. It is said that the effects of this enlightened zeal were soon visible in Germany, Gaul, and Italy; and by his writings, as well as by his example and his exhortations, many were animated to emulate their master's fame, and caught by the love of science, to abandon the barbarous prejudices of the age. In his epistles, Gerbert cites the names of various classical authors, whose works he possessed, though often incomplete: and it is plain, from the style of these epistles, that he expended his wealth in employing copyists, and exploring the repositories of ancient learning.

Though, if we may believe his encomiasts, the genius of Gerbert embraced all the branches of learning, its peculiar bent was to mathematical inquiries. In these, when the barbarism of the age is considered, he may be said to have advanced no inconsiderable way. What was the extent of his astronomical science, does not appear: but what chiefly deserves notice, is the facility with which he aided his own progress, and rendered discovery more palpable, by combining mechanism with theory. He constructed spheres, the arrangements of which he describes: observed the stars through tubes: invented a clock, which with some accuracy marked the hours, and was esteemed an able musician. He is said to have been as well skilled in the construction of musical instruments as in the use of them, particularly the hydraulic organ. William of Malmsbury speaks with wonder of the perfection to which he had brought this instrument, by means of blowing it with *warm* water. Dr. Burney thinks that the application of warm water may have

been the invention of Gerbert, though, in all probability, he had followed the principles of Vitruvius in constructing the instrument.

In the Rawlinson collection of MSS. at Oxford, there is a didactic poem, entitled "Ars Musica," which, though anonymous, contains internal evidence of having been written by Gerbert. It is composed in Latin monkish rhyme, except where such technical terms occurred, as could not possibly be reduced to metre. The last chapter of this work is a separate treatise, of a very few pages, under the title of "Rhythmomachia," or the battle of numbers and figures, which is universally allowed to have been written by Gerbert. It was composed as a kind of game, soon after the arrival of the Arabian figures or ciphers in Europe, for which the author gives rules resembling those for chess. Hence some of his biographers say, that it is to Gerbert we are indebted for the Arabic numerals. Certainly such attainments were indications of no common mind, and induced the vulgar to suspect that he was addicted to magic; an absurd notion, which Platina had adopted, for he says that he obtained the papacy by ill arts, and that he left his monastery to follow the devil. He allows him, indeed, the merit of a sincere repentance; but mentions some prodigies at his death, which will claim little regard on the testimony of such a writer.

On his rise to the papacy we shall be brief. In 991, Hugh Capet promoted him to the archbishopric of Rheims; but this elevation was a source of disquiet to him, and after much contention, he was obliged to resign the see to Arnulf, the natural son of Lothaire, king of France, who had been formerly deposed from it. This was in 997, and at the same time Otho III. conferred upon him the archbishopric of Ravenna; and on the death of pope Gregory V. in 999, he was elected to the papal dignity, when he assumed the name of Silvester. The acts of his pontificate were but few, and not at all important. In 1000 he is said to have conferred on Stephen I., king of Hungary, the royal title, with the famous crown, the palladium of that kingdom, and to have constituted him perpetual legate of the holy see, with power to dispose of all ecclesiastical benefices. It was also in this century that the plan of the holy war was formed; and towards the conclusion of it, the signal was given by our learned pontiff, in the first year of his pontificate, in an epistle, written in the name of the church

of Jerusalem, to the church universal throughout the world, in which the European powers are solemnly exhorted to succour and deliver the Christians in Palestine. The pontiff's exhortations, however, were only regarded by the inhabitants of Pisa.

Silvester died in 1003. His "Epistles," of which 161 are still extant, contain many curious particulars respecting natural philosophy. They were published at Paris in 1611, 4to, and are also in the "Bibl. Patrum," Duchesne's collection, and the collection of the councils.[1]

SILVESTRE (ISRAEL), a celebrated French engraver, was born August 15, 1621, at Nanci, of a good family; originally Scotch. After his father's decease, he went to Paris, where Israel Henriet, his mother's brother, a skilful engraver, gladly received him, and educated him as his own son. He drew all the views of Paris and its environs, engraved them with great success, and went twice afterwards to Rome, whence he brought the great number of fine Italian views which he has left us. Louis XIV. being at length informed of this artist's great genius, employed him to engrave all the royal palaces, conquered places, &c. and appointed him drawing master to the dauphin, allowing him a considerable pension besides, with apartments in the Louvre. Silvestre married Henrietta Selincart, a lady celebrated both for her wit and beauty, who dying in September 1680, he erected a superb monument to her memory in the church of St. Germain l'Auxerrois. He died October 11, 1691, aged seventy.

His works, which are very numerous, consisting of upwards of 700 prints, are executed with a fine point, and in a neat, clear style. The distant parts of his landscapes, in particular, are very finely expressed. They are very slight, yet no part of them is confused; but the effect is exceedingly agreeable to the eye. There are several volumes of his prints to be purchased in France, the value of which varies according to the goodness of the impressions. Hence those published near his time are in most request, and for the same reason the large collection published in 4 vols. oblong fol. in 1750, sells at a very inferior price.[2]

[1] Dupin.—Berington's Lit. History of the Middle Ages.—Burney's Hist. of Music.—Baronii Annales.—Bower's Hist. of the Popes.—Saxii Onomast.

[2] Moreri.—Dict. Hist.—Strutt's Dictionary.

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